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SOLOMONIS ΠΑΝΑΡΕΤΟΣ:

OR, A

Commentarie

Upon the Books of

PROVERBS, ECCLESIASTES,

And the

SONG of SONGS.

Thos Jones

Wherein the Text is explained, some Controversies are discussed, divers Common-places are handled, and many remarkable matters hinted, that had by former Interpreters been pretermitted.

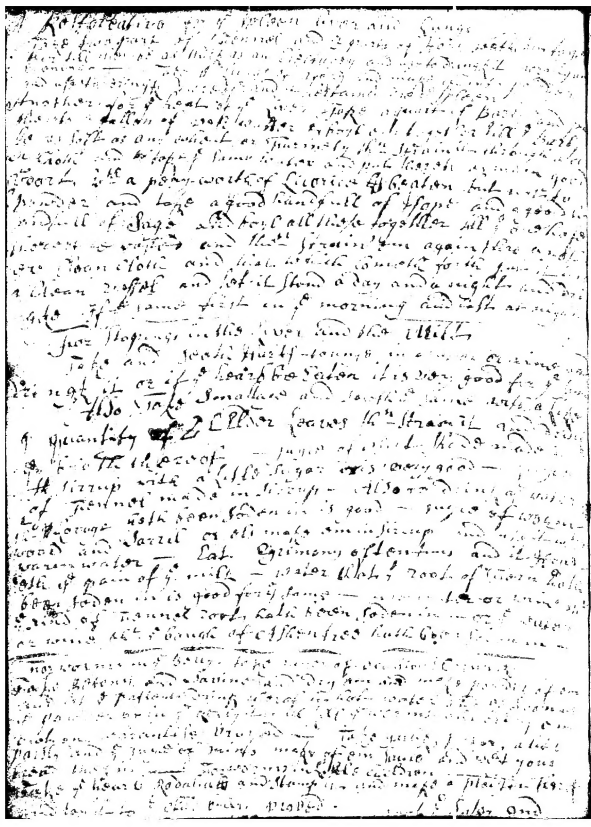
His Book 1790

Besides sundry other Texts of Scripture (which occasionally occurre) are fully opened, and the whole so intermixed with pertinent Histories, as will yeeld both pleasure and profit to the judicious Reader.

By JOHN TRAPP, *M. A.* Pastour of *Weston* upon *Avon* in *Gloucester* shire.

King Solomon *was wiser then all men: and his fame was in all Nations round about. And he spake three thousand* Proverbs, *and his Songs were a thousand and five.* 1 Kings 4 31. 32.
The Queen of the South came from the uttermost parts of the earth, to hear the wisdome of Solomon. Matth. 12. 42.
Οὐτε ψευδὴς ὄτε ἀδύνατος ὅπως ἀψράστως ὥσπερ ἀγαθῶν ἀνδρῶν νόος συμφερόντων. Plato.
Quem pœnitet peccasse, pœnè est innocens. *Seneca.*

London, Printed by *T. R.* and *E. M.* for *John Bellamie*, and are to be sold at his shop at the three golden Lyons in Corn-hil neer the R. Exchange. 1650.



To the Right Worſhipfull,

Sir Tho. Rous

OF

Rous-Lench in the County of *Worceſter*, Knight and Baronet, all happineſſe of this life and the next.

Moſt reſpected Sir,

OF Origen, *the firſt Chriſtian Commentatour, it is recorded, that, in leſſe then twelve yeers ſpace, He ſet Notes upon the whole* Bible. Hierome *ſomewhere ſaith, that himſelf had read ſix thouſand ſeven all books of* Origens *making: Short ones they were (likely) being ſo very many of them, ſuch as (and perhaps the ſame as) his* Homilies *to the people were; an houre long at utmoſt, and ſome of them not half an houre. For he held it the wiſer way (ſaith* Eraſmus) *to preach oft rather then long; and lightly to point at, rather then largely to proſecute that fulneſſe of matter in ſewneſſe of words, that he found*

Euſeb. l. 6. Sic alicubi Hieron. vir vel majore fide dignus.

Conſulcius ſiquidem judicabat, crebro docere, quam diu. *Eraſm.* de phraſi Origenis.

In brevitate verborum luxuriem rerum deprehendit. *Vnus è millibus* non, *Vnus è ſimilibus*, as the Vulgar corruptly reads it. *Baſilius* ſuaviter gravis eſt, graviter ſua vis, nihil habens affectatæ loquacitatis. *Eraſm.* Eccleſiaſt. l. 2. Vide *Meteh. Adam.* in vita *Buceri.* Plures habet ſententias quâ verba *Euripidis* *Cic. Quintil.* l. 10. c. 1. Lipſ. in Notes ad Politic. l. 1. c. 9.

Ut propè verborum numerum numero rerum exæquet. *Cic.*

Fuller's Holy State: ex *Mercat. Atlante.*

found couched in the holy Scriptures. God, of his goodneſſe, hath given to ſome of the choyeſt ſervants his interpreters (one among a thouſand, *Job.* 33. 23. *ſuch as* Baſil *and* Buter *were in their generations*) *to be curt and conciſe, but withall full and clear in their diſcourſes; to ſpeak much in few, and to utter more ſentences then ſayings, as the Orator affirmeth of his* Euripides. Denſus & brevis & ſemper ſibi inſtans Thucydides, *was a fine commendation given him by* Quintilian. Thucydides *writes* thick *and* quick, *cloſe and clear*: Elocutione tecta gravis & brevis, denſus ſententiis, ſanus judiciis (*as a later Critick hath it*) *ſolid he is and ſuccinct; ſententious and judicious* Or, *as before them both*, Cicero *ſaith of the ſame* Thucydides, *that he was* adeò plenus refertuſque rebus, &c. *ſo very full fraught with matter, that you have almoſt ſo many ſyllables, ſo many ſentences: And hence he is ſo highly prized by all; and by ſome preferred before all*, ut Primus in hiſtoria. Volve, volve, & ſinu geſta illum thesaurum, *ſaith learned* Coleruss; *Read over and over that golden book, and make it thy* Manual. *But what a gift* (ſaith one of our *Country-men out of* Mercator) *had* John Haſelbach *a Profeſſour at* Vienna, *in tedious ſickneſſe: Who being to expound the Prophet* Eſay *to his Auditors, read one and twenty years on* Eſay *the firſt, and yet finiſhed it not? And what ſhall we ſay of* Salmeron *with his twelve volumes upon the* Evangeliſts? *And of* Toſtatus, *with his eight-ſcore queſtions upon the ſhorteſt chapter in the Bible? Of the former of theſe two, One ſaith truly*, He hath created himſelf and his Readers a great deale of needleſſe toyle and trouble, by ſtriving to write rather much then well. *Of the later*, This man would faine have us all read him and none but him; laying aſide all others for his ſake.

Plurimum negotii & ſibi & aliis facceſſit, plurima potius quàm optima ſcribendo. Voluit nos ſibi ſoli legendo vacare, cæteros omnes excludere.

It is farre enough from me (*Noble Sir*) *though I preſume to prefix your name to theſe Notes, and to crave your Patronage* (*a courſe never ſcrupled, I think, from S.* Lukes *time, till now alate* * *in this Sceptical age*) *to wiſh you ſo much hurt as thereby to divert or deteyne you from better, and more able Authors; there is a very precious peice lately publiſhed and dedicated to your Worſhip, that well deſerves your moſt diligent peruſal, and daily practiſe.*) *All that I aime at in this Dedication* (*next unto your ſouls health, which I humbly pray for, and heartily deſire hereby to promote*) *is, to teſtifie my true reſpects and due thankefulneſſe to your Worſhip: as for thoſe many former favours and reall courteſies ſhewed to me and mine in thoſe late doleful dayes of our common baniſhment; ſo eſpecially for that ſingular good ſervice that you* (*with*

Luke 1. 3. Acts 1. 1.
* D. *Homes* Animad. upon Mr. *Tombs* his exercitations.
The Saints everlaſting reſt by Mr *Rich. Baxter.*

the reſt of thoſe Worthy Gentlemen of the Committee of the County of Worceſter) *have done to God and to my deare native Country, in ſetting up there a learned and zealous miniſtry, where afore-time, Ignorance and Prophaneſſe ſeemed to ſtrive for maſtery.*

Accept, I beſeech You, Sir, this ſmall teſtimony of that great affection and obſervance, that he deſervedly beareth, and yet ſtill oweth unto your ſelf, and your vertuous Lady, who profeſſeth to continue at the throne of Grace,

Your hearty Remembrancer,

Welford this 12. of *June*. 1650.

and daily Oratour

JOHN TRAPP.

On Maſter TRAPP *and his worthy Labours.*

MUch I might ſay of *Trapp*, and thoſe
Choyce Books of his, wᶜʰ Wit & Grace compoſe.
But Ile ſay only this. Having ſet forth
Some ſmaller Tractates, but of greateſt worth;
And after them, his precious Annotations
(That merit a tranſmiſſion to all Nations)
Firſt on the whole New Teſtament, and then
On Him that was the Meekeſt of all men;
And now on *Solomons Proverbs*, with the other
That own the *Proverbs* for their elder brother;
He bravely hath 'oth' Church deſerv'd; and we
May make a *Proverb* of his Induſtrie.
As Wiſe as *Solomon*, we uſe to ſay;
As Studious as *John Trapp*, we alſo may.

Gu. Mardo. Sa. Th.D.

Περὶ τοῦ κυρίου Ἰωάνου τοῦ Τράππου, τῶν τοῦ Σολομῶντος βιβλίων ἀξιωτάτου ἐξηγητοῦ.

Συντακτικὸς & συντακτικεύων dictus est Origines, quasi Compositor, vel quasi quadam libros componendi facultate præditus: quod multos libros compoſuerit, teſte Suidâ, *Scap.*

ΦΑίδιμον Ὠριγένη σιὼν τακτικὸν ἄνδρα παλαιοί,
Ὅτι καλῶν ἔγραφεν βίβλων πολὺ πλῆθος ἐλέξω.
Εἰσελθὼν Ὠριγένει Τράππος σεσοφισμένος ἔστιν,
Ὦ βίος ἡ βίβλος ἢ χρήματα χάρματ' ὑπάρχει,
Οὐ δὴ τὴν γλώσσης μέλιτος γλυκίαν ῥέει αὐδὴ,
Οὐ δὴ τοῦ καλάμου πολυίστορος ἡδὲ ταχίστου
Πολλὴ ἐγερσίπους ἢ ἀέξιπους ῥέε βίβλος.
Πρῶτα Θεοῦ φιλία, τὸς παιδεύουσα δὲ παῖδας.
Εἶτα Θεοῦ λόγιον, ἢ θησαυρὸς ἀληθινὸς ἔστι.
Τὸ τρίτον, εὐσεβέων τῶν ἐν χαλεποῖσι χρόνοισι
Πεινῆντων ὁ θεὸς ἢ ἀκύων ἢ ταχυκλήτωρ.
Κοποὶ ἔπεσθε τόποις, ἀλλ' ἔδεν κοποὶ ἔχοντες.
Καὶ ὑμῖν μέγα φῶς, τερψίμβροτος ἡλίκος ἔστω,
Ὃς πρῶτον καινὴν τοῦ Χριστοῦ πίστιν Διδύμῳ,
Εἶτα δὲ θεσμοθέτου φωτίσας πενταέδα Μωσῆ,
Νεῦσε Σολομῶντος ἅπαντα σοφοῦ αἰνίγματα δηλοῦν.
Ὡς ἀναγινώσκοντα πρόχειρα αὐτὰ γινώσκειν,
Καὶ καταπλαθέντος μυελὸν βρόχθιζεμεν ὀστοῦ.
Ἔσκε πάλαι τις Ἰσαίης, ᾧ τόνομ' ἔδωκαν
Πάντες Φιλόπονοι, ἢ τοῦτο γε τύνομα Τράππῳ,
Τράππῳ αἰδεσίμῳ, χαρέντι, θεοφρονι Τράππῳ,
Οὐ σοφδαιότερον τίς πώποτ' ἐώρακεν ἄλλον;

Τράππῳ

Τράππῳ τύνομα τοῦτο μάλιστα δίδωμεν ἅπαντες.
Φιλόπονος φίλος ἔστι, πόνων χάριν οἴδαμεν αὐτῷ.
Ἐν Μακεδόσι, ἢ ἔτ' ἄγλαα βιβλία χάφοι,
Ὅσα πάλ' Ὠριγένης, ἢ ὅσαι Σολομῶντι γυναῖκες.

Tho. Dugard *Art. Mag. Rector Barfordiæ.*

Solomone major diſcipulos juſſit ſuos,
Suo de veſtitu ſollicitos plus ſatis,
Agrorum Lilia penſitare mentibus.
Ea nempe, quamvis haud laborent aut neant,
Vel gloriam *Solomonis* ſpecie vincere.
Eſt ſumma certè Liliorum gratia,
Roſæque, tulpiæque, & veris primulæ,
Et caryophylli, & floſculorum plurium,
Impenſiùs aut fragrantium aut flagrantium;
Qui ſumma ſunt oblectamenta ſenſuum.
Amœniorem Hortum Paradiſum cenſeo.
At Liliorum quæ tam ſplendens gratia,
Quis floſculorum tam ſuperbiens decor,
Quem non retundat hæc *Solomonis* gloria,
Divinior ille cultus, quo is conſpectior,
Et omnibus ſuſpiciendus prodit magis?
Quid Liliorum, quid roſarum eſt uſpiam,
Quid tulpiarum, quod componas floribus,
Et pervenuſtis, queis ornatur, veſtibus,
Propago Regis inclyti, Proverbia,
Eccleſiaſtes, Canticorum Canticum?
Ornavit illa ſic, ut nemo quiſpiam
Priorum, quotquot ſunt, vir ornatiſſimus,
Trappus, virorum flos, Theologiæ decus.

Idem.

On the Books of *Solomon* opened by Maſter *Trapp*.

I Stood in *Solomons Porch* before,
Unable to unlock the doore,
And view the Glory that within
Rather then live I would have ſeen.

Now in his *Temple* walk I can,
And hear my Maker talk with man,
And clearly underſtand his mind;
Though myſteries, no miſts I find.

The *Holy* of *Holies* open lies,
No longer kept from common eyes.
Each Stare may now an Eagle be,
And freely up to *Phebus* flee.

If you would know how in I gat,
I paſſed through the *Beautifull Gate*;
This Dore of *Trapp*, or this Trap-dore.
Trapp! Trapp!—But *God* I muſt adore.

Idem.

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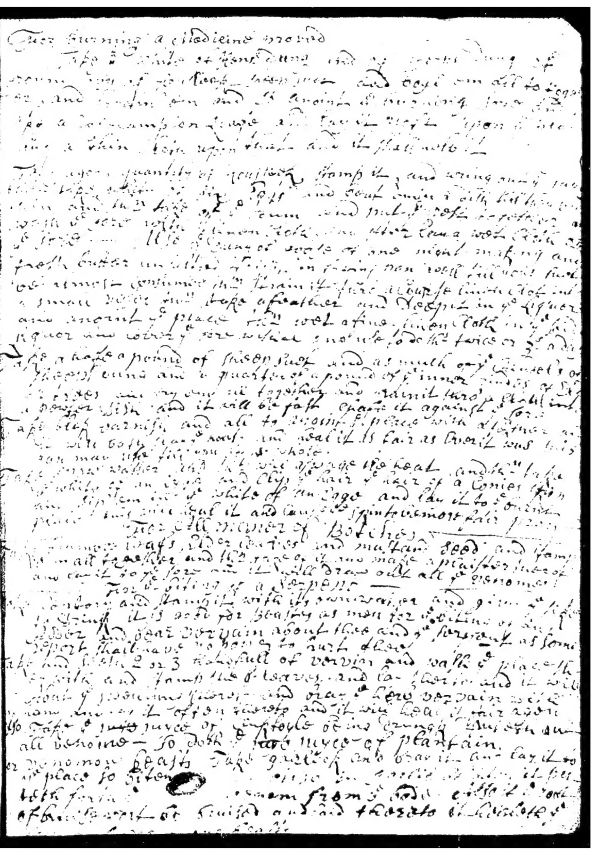
Other escapes let the courteous Reader correct or passe by: the Author is far absent from the Presse, and could not do as he desired.



Books formerly publiſhed by this AUTHOR.

1. *Gods Love-tokens, and the afflicted mans Leſſons*: in a Treatiſe upon *Revel* 3. 19.
2. *The True Treaſure*, a Diſcourſe concerning Divinity and excellency of the Scriptures.
3. A *Comment* upon the four *Evangeliſts*, and the *Acts* of the Apoſtles.
4. A *Comment* upon all the *Epiſtles* of the Apoſtles, and upon the *Revelation*.
5. A *Decad* of *Common-places*.
6. *A Comment* upon the *Pentateuch* or five Books of *Moſes*.

There is lately publiſhed an excellent Treatiſe of Mr. *Torſhels*, entituled *The Hypocrite diſcovered*, wherein is handled The *Definition*, the *Kinds*, the *Subject*, the *Symptomes*, the *Prognoſticks*, the *Cauſes* and *Cure* of Hypocriſie: A Diſcourſe furniſhed with much variety of experimental and hiſtorical obſervations, and moſt ſeaſonable for theſe times of happy deſigne for *Reformation*.

Likewiſe another Treatiſe of the ſame Author cal'd the *Womans Glory* ſhewing: Firſt, the due honour of that *Sex*; By manifeſting that *Women* are capable of the higheſt improvements; And inſtancing ſeveral examples of *Womens* eminencie in, 1. *Wiſdome*. 2. *Policie*. 3. *Deliberation*. 4 *Secreſie*. 5. *Learning*. 6. *Conſtancie*. 7. *Courage*. 8. *Ability to govern*. 9. *Piety and Religion*. Secondly, directing wherein that honour chiefly conſiſts, (viz.) in 1. *Soul-glory, or inward beauty*. 2. *Modeſty in cariage, language and attire*. 3. *Humility*. 4. *Wiſdom*. 5. *Silence*. 6. *Piety and devotion*.

A COMMENTARY OR EXPOSITION UPON a The PROVERBS of *SOLOMON*.

CHAP. I.

Verſe 1. *The Proverbs*]

משלי Dominari; quæ vitæ dominæ & moderatrices eſſe debent. Ἔστι χρύσεα.

OR, *Maſter-ſentences*, Maximes, Axiomes, Speeches of ſpecial precellency and predominancy: Received Rules that muſt over-rule matters, and mightily prevaile in the minds of men. The principal (no doubt) they are of thoſe three thouſand, mentioned 1 *King*. 4. 32. and farre beyond thoſe golden ſayings of *Phocylides* (profanely preferred before theſe holy parables by that Apoſtate *Julian*, *auſu nefario*) as having in them more ſentences than words, and being ſo far above all humane praiſe for weight and worth, that (as *Saluſt* writeth of *Carthage*) I had better ſpeak nothing of them, then too little; ſith too much is too little.

De Euripide *Cicero* pronunciavit plures eſſe in eo ſententias quam verba.

Of *Salomon* who better (a deale) deſerves to be ſtiled *Maſter of the Sentences* than *Peter Lombard*: and to be eſteemed

Xenophon.

ϕ& ϗ πάντα ἀνθρώπια ὁπισθεν &, as one saith of *Homer*: or as another saith of *Hierome*, that he was a man *quem nullum scibile latuit*, that knew all that was knowable by a man.

Ἑλλὰς Ἑλλάδα. *Euripid.* Ψυχὴ κρείττων ἢ πλοῦτος ἀνθρώποις. *Demosth.* Κοινὸν σωτήριον πάντων ἀνθρώπων. *Thucyd. & Diodor.*

King of Israel] *Eccles.* 1.1. *King of Jerusalem*, which was now the Israel of Israel, as *Athens* was (in its flourish.) said to be the *Greece of Greece*, yea, the *Soule, and Sun, and eye of Greece*, yea, the *common Schoole of all mankind*. For King *Solomon* exceeded all the Kings of the earth both in riches, and in wisdome. And all the world sought to see *Solomon*, to heare his wisdome which God had put into his heart. 1 *King.* 10.23,24. For the more wise the Preacher was, the more he taught the people knowledge; and caused them to hear, and searched forth many Parables, *Eccles.* 12. 9. Even words of delight. *vers.* 10. See the Note there.

Vers. 2. *To know wisdome*] That is, to give others to know, to wise them, as *Dan.* 12.3. to give the knowledge of salvation, *Luk.* 1.77. to shew men great and mighty things which they know not, *Jer* 33.3. but may herehence be taught, better then out of *Lipsius* his bee-hive, or *Machiavels* spider-web.

Vers. 3. *To receive the instruction*] *Tertullian* cals the Bible (and the Proverbs by a specialty) *Nostra digesta*, from the Lawyers: and others our *Pandects* from them also. Is there not a thin veile laid over them, which is more rarified by reading, and at last wholly worne away? Surely as by much reading the Statute-book men grow wordly-wise; And as a friend (it is *Chrysostomes* comparison) that is acquainted with his friend, will get out the meaning of a letter or phrase, which another could not that is a stranger: so it is in Scripture. And herein (as one well obserueth) the pooreſt Ideot, being a sound Christian, goeth beyond the profoundest Clarkes that are not sanctified, that he hath his own heart instead of a Commentary to help him to understand even the most needfull points of the Scripture.

Vers. 4, *To give subtilty*] Serpentine subtilty, *Gen* 3.1. sacred sagacity, a sharp wit, a deep reach, a Spirit that searcheth all things, yea, the deep things of God, 1 *Cor.* 2,10. and transformeth a man into the same image from glory to glory. 2 *Cor.* 3.18. *Equidem scio multos esse qui hoc non credant, & non paucos qui ea rideant, nosque insanire arbitrentur*, saith *Peter Martyr*: *sed istos rogatos velim, &c.* that is, I wot well there be many that will not beleeve it, and not a few that will deride it, and think we are mad

Pet. Mart. in Rom. Ep. dedicat.

mad in ascribing so much to the Scriptures. But oh that they would be entreated to make triall a while, and to take to the reading of the Bible! *Male mihi sit* (*ita enim in tanta causa jurare ausim*) *nisi tandem capiantur: sentient denique quantum divina haec ab humanis distent, &c.* Let me never be beleeved, if they perceive not a plaine and palpable difference betwixt these and all humane writings whatsoever. And to the same purpose *Erasmus, experrtus sum in meipso*, saith he, I can speak it by experience, that there is little good to be gotten by reading the Bible cursorily and carelesly: But do it duly and diligently, with attention and affection, and you shall find such an efficacy, as is to be found in no other Book that can be named.

Erasm. præfat. in Lucam.

To the simple] *Fatuo* פתי *fatuello* (*Lipsius* his diminutive) to the silly-simple, whose learning hangs not in his light, who holds not himselfe too wise to be taught, that is not uncounselable, unperswadable. *Bis despipit qui sibi sapit*, he is two fooles that is wise in his own eyes. *Prov.* 3.7. *Plurima ignoro, sed ignorantiam meam non ignoro.* Little though it be that I know, yet this I know, that I know but little.

Chytræus.

To the young man] Though *rude* and *rash*, headlong and headstrong, untameable and untractable, as *a wild-asse-colt*: though addict to youthfull lusts, 2 *Tim.* 2.22. and madly set upon sin, yet he may cleanse his waies, by cleaving to Gods Word, *Psal.* 119.9. and become a young Saint, an old Angel; whereas otherwise, like young Lapwings, he is apt to be snatched up by every Buzzard.

Arist. Ethic. lib. 1. Iob 11. 12. Eccl. 11. 10.

Vers. 5. *A wise man will heare*] Hearing and seeing are by *Aristotle* called the *learned senses*; because by these doores learning, yea, life entreth into the soule, *Isa.* 55.3. *David Chytræus*, when he lay a dying, lift up himself to heare the discourses of his friends that sate by him; and said, that he should dye with better cheere, if he might dye learning something.

Si moriturus etiam aliquid didicisset. Melch. Adam.

And will encrease learning] Take heed what you heare; unto you that heare shall more be given, *Mark* 4. 24. See the *Note* there; Onely ponder and apply what you heare. For they that do otherwise are like the Wolf, who never attaine to any more divine learning then to spell *Pater*: but when they should come to put together, and to apply it to their soules they say *Agnus*, their minds running a madding after the profits and pleasures of the World, and they thinking those little lesse then mad, that

run to and fro to encreaſe knowledge. *Daniel* 12. 4.

Verſ. 6. *To underſtand a Proverb, and the Interpretation*] Or, *the ſweetneſſe* thereof; there being nothing ſo ſweet to a good Heb. Melitſah unde forta ſſe Græcum μελὶ & Latinum Mel. River. ſoule as the knowledge of darke and deepe myſteries, *Pſal.* 119. 103. where the ſame word is uſed. The little book of the Revelation was in *John's* mouth *ſweet as hony*, *Revel.* 10. 9, 10. See the *Note* there.

And their dark ſayings] Dark to thoſe that are *acutè obtuſi*, that have not their ſenſes exerciſed to diſcerne both good and evill. *Heb.* 5. 14. *Legum obſcuritates non aſſignemus culpæ ſcribentium ſed inſcitiæ non aſſequentium*, ſaith he in *Gellius*. If the Law be dark to any, the fault is not in the Lawgiver, but in thoſe that ſhould better underſtand it.

Verſ. 7. *The feare of the Lord is the beginning*] Or the chiefe * *The head or firſt fruits: the head and height.* and principall point* of wiſdome (as the word here ſignifieth) yea, wiſdome it ſelf, *Iob.* 28. 28. This *Solomon* had learned by the inſtruction of his father (as it is in the next verſe) who had taught it him of a child, *Prov.* 4. 4. with *Pſal.* 111. 10. and therefore ſets it here in the beginning of his works, as the beginning of all: As in the end he makes it the end of all. *Eccleſ.* 12. 13. yea, the Hoc eſt enim totus homo. *All* of man, without which he counts him not a compleat man, though never ſo wiſe to the world-ward. Heathen Sages, as *Seneca, Socrates, &c.* were wiſe in their Generation, and had many excellent gifts, but they miſſed of the maine; there was no feare of God before their eyes: Being herein as Alchymiſts, who miſs of their end, but yet find many excellent things by the way. Theſe Merchants found goodly pearles, but the pearle of price they failed of, *Mat.* 13. 45, 46. The Prophet cals the feare of God *our treaſure*. *Eſay* 33. 6.

But fooles deſpiſe] Fooles; ſo are all ſuch as feare not God, being abominable, diſobedient, and to every good work reprobate, or *injudicious, Tit.* 1. 16. *Evil* is Hebrew for a *foole*; *Nebulo* of *Nabal*, *Foole* of φαῦλος. When one highly commended the Cardinal *Julian* to *Sigiſmund*, he anſwered, *Tamen Romanus eſt*, Yet he is a Popeling; So, yet he is a *Foole*, becauſe void of Gods true feare. Behold they have rejected the word of the Lord, and what wiſdome is in them? *Ier.* 8. 9.

καὶ καλὸν κρίμα ἐνταῦθα θεῖς θεὸς, ἀνατρέπει καὶ ὀρθοῖ. Ariſt. Rhet.

Verſ. 8. *Heare the inſtruction of thy Father, &c.* It is not fit to diſobey God, thy Father, nor thy Teacher, ſaith *Ariſtotle*. Our parents, ſaid *Hierocles*, are θεοὶ ἔφοροι, our *houſhold-gods*: and,

and their words ſhould be received as Oracles; This is a principall fruit of the feare of God, which it here fitly followeth: like as in the decalogue, the Commandement for honouring of Parents is ſet next of all to thoſe of the firſt Table, nay is indeed (as *Philo* ſaith of it) ἐντολὴ μικτὴ, *a mixt Commandement*.

Verſ. 9. *For they ſhall be an ornament*] A mans wiſdome maketh his face to ſhine, *Eccleſ.* 8. 1. *Tum pietate gravem &c.* Virgil. Plato. Οὐ τὸ χρυσοῦν περὶ αὐτὸν ἄγαλμα, ἀλλὰ τὸ σεμνὸν ἐπιφαίνει. Neither gold, nor precious ſtone ſo gliſtereth, ſaith *Plato*, as the prudent mind of a pious perſon. Nothing ſo beautifies as grace doth; *Moſes* and *Joſeph* were faire to God, and favoured of all men. A Crown of gold, a Chaine of Pearle are no ſuch Ornaments as here are commended.

Verſ. 10. *If ſinners entice thee*] To an ill bargaine, to a match of miſchiefe, as *Ahab* did *Iehoſaphat*, as *Potiphars* wife would have done *Joſeph*: and truly, that he yeelded not, was no leſs a wonder, then that thoſe three Worthies burnt not in the midſt of the fiery furnace. But as the Sun-ſhine puts out fire, ſo did the feare of God the fire of luſt.

Conſent thou not] But carry a ſevere rebuke in thy countenance, as God doth, *Pſal.* 80. 16. To rebuke them is the ready way to be rid of them.

Verſ. 11. *If they ſay*] The Dragon bites the Elephants eare, and thence ſucks his bloud: becauſe he knows that to be the only place that he cannot reach with his trunk to defend. So deale the red Dragon and his Angels; with good words and faire ſpeeches they deceive the hearts of the ſimple. *Rom.* 16. 18. with much faire ſpeech ſhe cauſed him to yeeld, with the flattering of her lips ſhe forced him. *Prov.* 7. 21.

Come with me] If ſinners have their *Come*, ſhould not Saints much more? *Come let us go to the houſe of the Lord.* Eſay 2. 3. *Come, let us walk in the light of the Lord.* Verſ. 5. *Let us go ſpeedily to pray before the Lord, and to ſeek the Lord of hoſts: I will go alſo. Zech.* 8. 21. ſhould we not incite, intice, whet, and provoke one another? *Heb.* 10. 24. ſharpen and extimulate, as *Prov.* παροξύνειν, ἐρεθίζειν. 27. 17. rouſe and ſtir up each other to love and good works. 2 *Pet.* 1. 13.

Verſ. 12. *Let us ſwallow them up alive*] As the devill doth, 1 *Pet.* 5. 8. 2 *Tim.* 2. 26. *Homo homini dæmon.* The poore Indians have been heard to ſay, It had been better that their Countrey

had been given to the devils of hell then to the Spaniards: and that if the cruell Spaniards go to heaven when they dye, they (for their parts) deſire not to come there.

Verſ. 13. *We ſhall find all precious ſubſtance*] But thoſe that rake together, *rem, rem, quocunque modo rem*, that count all good fiſh that comes to net, will in the end catch the devill and all.

Fill our ſonſes with ſpoile] Not conſidering, that they *conſule ſhame to their houſes by cutting off many people, and ſinning againſt their own ſoules. Hab.* 2.10. He that brings home a packe of plaguy cloaths, hath no ſuch great booty of it.

Verſ. 14. *Let us all have one purſe*] How much better were a wallet to beg from doore to doore then ſuch a curſed hoard of evill-gotten goods?

Verſ. 15. *Walk not thou in the way with them*] God will not take the wicked by the hand, *Iob* 8.20. Why then ſhould we? *Gather not my ſoule with ſinners*, ſaith *David*. *O Lord let me not go to hell where the wicked are: for Lord, thou knowſt I never loved their company here*, ſaid a good Gentlewoman when ſhe was to dye, being in much trouble of conſcience. Pſal. 26.

Verſ. 16. *For their feet run to evill*] By the abuſe of their locomotive faculty, given them to a better purpoſe. They run, as if they ſhould not come time enough, they take long ſtrides toward the burning lake, which is now but a little before them.

Verſ. 17. *Surely in vaine the net*] Which is to ſay, Silly birds pick up the meat, but ſee not the net, and ſo become a prey to the fowler. If the fruits of the fleſh grow out of the trees of your hearts (ſaith bleſſed *Bradford*) ſurely, ſurely, the devill is at inne with you: you are his birds, whom when he hath well fed, he will broach you and eate you, chaw you, and champ you world without end in eternall woe and miſery. Sermon of Repent. pag. 70.

Verſ. 18. *And they lay waite*] Their ſin will ſurely find them out. No doubt this man is a murderer, ſaid thoſe *Barbarians*, *Acts* 28.4. whom though he had eſcaped the Sea, yet vengeance ſuffereth not to live. Surely I have ſeen yeſterday the bloud of *Naboth*, 1 *Kings* 9.26. Murder ever bleeds freſh in the eye of God: to him many yeares, yea, that eternity that is paſt, is but yeſterday. Nemo nequitiam gerit in pectore, qui non idem Nemeſin intergo.

Verſ. 19. *Which taketh away the life*] The greater wealth, the greater ſpoile awaites a man: As a tree with thick and large boughes, every man deſires to lop him. *Trithemius* writeth, that the

the Templars at the requeſt of *Philip* King of *France* were put down, and extinct upon pretext of hereſie, but indeed becauſe they were rich, and *Philip* ſore longed after their poſſeſſions. *Cyprus* for it's great wealth became a ſpoile to the *Romans*. *Auri ſacra fames, &c.* Δεινὸς γὰρ πάντολμος τῆς φιλοχρηματίας ἔρως. Covetouſneſs is daring and deſperate: it rides without reines, as *Balaam* did after the wages of wickedneſſe, the Mammon of iniquity. *Luk.* 16.9. Sixtus Rufus. Virgil. Iſidor.

Verſ. 20. *Wiſdome*] *Hebrew, Wiſdomes*: That is, the moſt abſolute and ſoveraigne wiſdome, the Lord Jeſus, in whom are *hid all the treaſures of wiſdome and knowledge. Col.* 2. who alſo is made unto us of God *wiſdome, righteouſneſs* &c. 1 *Cor.* 1.30.

Cryeth without] The Hebrew word ſignifies oft, to *ſhout for joy*, as *Pſal.* 81.2. *Levit.* 9 *ult.* Chriſt ſurely cryed ſweetly, the rooſe of his mouth was like the beſt wine that goeth down ſweetly, *Cant.* 7.9. with a deſire did he deſire our ſalvation, though he well knew it ſhould coſt him ſo very deare. *Luk.* 22.15.

She uttereth her voice] *Verbis non ſolum diſertis, ſed & exertis.* In the laſt day, that great day of the feaſt Jeſus ſtood and cried ſaying, *If any man thirſt, let him come unto me and drinke, &c.* Ioh. 7.37.

Verſ. 21. *In the chiefe place of concourſe*] *Veritas non quærit angulos.* Chriſt, as his manner was, preached in the Synagogues. *Paul* diſputed in the market with whomſoever he met, and preached in the midſt of Mars-hill, *Act.* 17.17, 22. And at *Rome* his *bonds in Chriſt were manifeſt in all* Cæſar's *Court, and in all other places*. Phil. 1.13.

Verſ. 22. *How long ye ſimple ones*] The *Fatuelli* that are eaſily perſwaded into a fooles Paradiſe. Theſe are the beſt ſort of bad men: The Apoſtle calls them Ἀκάκους, *Rom.* 16.18. *Optimi putantur Pontifices* (ſaith *Papirius Maſſonius* a Popiſh Writer) *ſi vel leniter mali ſint, vel minùs boni quam cæteri mortales eſſe ſolent.* In vitâ Pauli. 3 Thoſe are thought to be very good Popes that are not ſtark naught, or that have any good at all in them. Theſe Simplicians are much better then ſcorners, that delight in their ſcorning, but far beyond thoſe fooles that hate knowledge. See a like gradation, *Pſal.* 1.1. with the Note there. *Peccata non ſunt paria. Nemo repentè fit turpiſſimus.* All ſins are not alike ſinfull: and wicked men grow worſe and worſe.

Verſ. 23. *Turne you at my reproofe*] He that reproves, and then directs not how to do better, is as he that ſnuffes a Lampe, but powres not in oyle to maintaine it.

Behold

Behold I will poure out my ſpirit] Now if men make their hearts as an Adamant, leſt they ſhould heare, &c. and wilfully withſtand the Spirit, let them read their neck-verſe in the following words, and in that parallel Text, *Zach.* 7.11,12,13. Reſiſting the Spirit is a ſtep to the unpardonable ſin.

Verſ. 24. *Becauſe I have called and ye refuſed*] If any aske, why did God ſuffer them to refuſe, and not make them yeeld? I anſwer with *Auguſtine*, *Doctiorem quærat, qui hanc quæſtionem ei explicet.* Let him look one that can tell him; for I cannot.

Verſ. 25. *But ye have ſet at naught*] As thoſe recuſant gueſts in the Goſpel, that pretended they therefore came not, becauſe they had bought Farmes, and Oxen, but indeed it was becauſe their Farmes and Oxen had bought them. They had either ſo much to do, or ſo little to do, that they could not make uſe of ſo faire an offer, ſo ſweet advice and advantage.

And would none of my reproofe] *Ruinam præcedunt ſtillicidia.* Prov. 29. 1. It is a ſure preſage and deſert of ruine, when men will not be ruled. The Cypreſſe the more it is watered, the more it is withered. The tree that is not for fruit, is for the fire. The earth that beareth thornes and briers only, is rejected &c. *Heb.* 6.8.

Verſ. 26. *I will alſo laugh*] *Quod Deus loquitur cum riſu, tu legas cum fletu.* Auguſtine. If God laugh, thou haſt good cauſe to cry. Note here the venemous nature of ſin, ſo offenſive to God, as it makes him (againſt his ordinary wont) merry at his Creatures miſery; who otherwiſe delights in mercy. *Mic.* 7.18.

When your feare commeth] That *terrible tempeſt*, *Job* 15.21, 22. *Pſal.* 11.6. *Tullus Hoſtilius* (a profane Prince) ſet up and worſhipped at *Rome* two new Gods, viz. *Pavor* and *Pallor*, as Lactan. Inſtit. Salluſt. *Lactantius* teſtifieth. *Cataline* was wont to be afraid at any ſudden noiſe, as being haunted with the furies of his own evill conſcience: So was our *Richard* the third after the murther of his two innocent Nephews. Daniel. Thuan. and *Charles* the ninth of *France* after the *Pariſian* Maſſacre: Theſe Tyrants became more terrible to themſelves then ever they had been to others.

Verſ. 27. *When your feare commeth as deſolation*] *Scilicet*, of war, which layes heapes upon heapes: and leaves not a ſtone upon a ſtone. *Mat* 24.

As a whirlewind] Suddenly, and irreſiſtibly, and with a terrible noiſe, and *fragor*.

Verſ. 28. *Then ſhall they call, &c.* This was *Sauls* miſery, The Philiſtimes are upon me, and God will not anſwer me. This was *Moabs* curſe, *Iſa* 16.12. This was the caſe of *Davids* enemies, *Pſal.* 18,41. A dolefull caſe it is ſurely, when a man ſhall loſe his prayers and ſhall not be a button the better for all his pretended oriſons and devotions. *He that turneth away his eare from hearing of the Law, even his prayer ſhall be abomination.* Prov. 28.9. If God anſwer him at all, it is according to the Idols of his heart, *Ezek* 14.3. with *bitter* anſwers, as *Judg.* 10.13,14. Or if *better*, yet it is but as he anſwered the Iſraelites for Quailes, and afterwards for a King; better have been without. *Deus ſæpe dat iratus quod negat propitius.* Giftleſſe gifts God gives ſometimes. *Joſh.* 24 20. *He will conſume you after that he hath done you good.*

Verſ. 29. *For that they hated knowledge*] Theſe are the worſt ſort of ſinners, *verſe* 22. that not only ſlight knowledge, but hate it, as theeves do a torch in the night; curſe it, as Ethiopians do the ſcorching Sun; flie againſt it, as Batts do againſt the light. This is condemnation, this is hell afore-hand, *Joh.* 3.20. Herodot.

And did not chuſe] Ἀρετὴ *quaſi* ἀείρετὴ: Ἀγαθὸν *quaſi* ζῆλον θεατόν. Refuſe the evill and chuſe the good: chuſe the things that pleaſe God, *Iſa* 56.4. that wherein he delights, *Iſa.* 65. 12. Such a choiſe made *Moſes*, *Heb.* 11. 25. and *Joſhuah*, *chap.* 24.15. and *Mary*, *Luk.* 10.42. Iſa. 7.

Verſ. 30. *They would none of my counſell*] Theſe are condemned and menaced, as well as thoſe that deſpiſed or execrated Gods reproof. So alſo in the precedent verſe, not only they that *hated knowledge*, but that did *not chuſe the feare of the Lord.*

They deſpiſed all my reproof] Hebrew, They execrated, blaſphemed it.

Verſ. 31. *Therefore ſhall they eate of the fruit*] Eate as they baked, drink as they brewed. They that ſow the wind of iniquity, ſhall reape the whirlewinde of miſery. *Æquum eſt ut faber quas fecit compedes ipſe geſtet.*

And be filled with their own devices] Their *Never-enough* ſhall be quit with *fire enough* in the bottome of hell.

Verſ. 32. *For the turning away*] Whereas it might be objected, that meane-while wicked men live at eaſe and proſper. It is granted; but withall aſſerted, that theſe fatted oxen are but fitted for the ſlaughter. The Sun-ſhine of proſperity ripens the ſin of the wicked apace. *Bernard* cals it *miſericordiam omnis indignatione*

dignatione crudeliorem, a mercy that he had no mind to. What good is there in having a fine ſute with the plague in it? As ſoone may a man miſcarry upon the ſoft ſands, as upon the hard rocks.

Horat. Pſal 112. Verſ. 33. *Shall be quiet from the feare*] *Impavidum ferient ruinæ*. He ſhall not be affraid of evill tidings. His Arke is pitched within and without; toſſed it may be, but not drowned; ſhaken, but not ſhivered, &c.

Chap. II.

Verſe 1. *My Son*]

FAtherly and filiall affection ought to be betwixt Teacher and hearers. But who is their Father? 1 *Sam.*10.12. O my Father, my Father, ſaid he to the dying Prophet, 2 *Kings* 13.14. *Dwell with me, and be unto me a Father and a Prieſt*, ſaid that Idolatrous *Micah* to the wandring Levite. *Judg* 17.10. Popiſh Novices do ſo obſerve their *Patres* (as they call them) that though Spec. Europ. they command them a voyage to *China* or *Peru*, without diſpute or delay they preſently ſet forward. *Tu & Aſinus unum eſtote*, (ſaid one once to a young Novice that being to enter into a Monaſtery, asked his counſell, how he ſhould carry himſelf?) Come Children, hearken unto me, I will teach you the feare of the Lord. *Pſal.* 34.11.

Verſ. 2. *So that thou encline thine eare*] Lie low at Gods feet, and ſay, *Speak Lord, for thy ſervant heareth*. His Saints *ſit down at his feet, every one to receive his word, Deut.*33. 3. they are compared to a garden of Cucumbers, *Iſa.* 1 8. which when ripe, lie on the ground. Surely as waters meet and reſt in low valleys, ſo do Gods graces in lowly hearts.

And apply thy heart] Attention of body, intention of mind, & retention of memory are indiſpenſably deſired of all wiſdoms Act. & Mon. Schollers; ſuch as King *Edward* the ſixth, who conſtantly ſtood up at the hearing of the Word, tooke notes, which he afterwards diligently peruſed, and wrought the Sermon upon his affections by meditation.

Verſ. 3. *If thou cryeſt after knowledg*] *Bene craſſe eſt bene ſtudiſſe*, ſaid *Luther*. Knowledge is Gods gift, *James* 1. 5. and James 1.17. muſt be ſought at his hand, ſith he is the *father of lights*, and ſells us eye-ſalve, *Rev.*3 17. *And*

And liſteſt up thy voice] As reſolved to give God no reſt till thou haſt it. A dull ſuitor begs a deniall. Then ſhall men know if they follow on to know the Lord. *Hoſ.* 6. 3. Teach me, teach me, ſaith *David* often. Lord ſhew me thy glory, ſaid *Moſes* newly come from the mount.

Verſ. 4. *If thou ſeekeſt her as ſilver*] *Opulentiſſima metalla quorum in alto latent venæ*, ſaith *Seneca*, your richeſt metals lie low- Sen.Epiſt.23. eſt. *Viſcera terræ extrahimus, ut digito geſtetur gemma, quam petimus*, ſaith *Pliny*: We draw out the very bowels of the earth, Lib.2.cap. 65. that we may get the gem that we deſire. Shall we not do as much for this pearle of price, the knowledge of God and his Will, of our ſelves, and our duties? *Beg* we muſt, *verſ.*3. but withall we muſt *dig too, verſe* 4 and continue to do ſo, ſearching for her, as for for hid treaſures. *Ora & labora*; for elſe, the *talk of the lip only brings want, Prov.*14.23. What man finding a rich Mine of Gold or ſilver, is content with the firſt Oare that offers it ſelf to his view, and doth not dig deeper and deeper till he become owner of the whole treaſure? So here, Then ſhall ye know if ye follow on to know the Lord, *Hoſ.*6.3. if ye ceaſe not till ye get all the dimenſions of knowledge mentioned by the Apoſtle, *Epheſ.*3.18. till ye ſee that bleſſefull ſight, *Epheſ.* 1.18, 19.

Verſ. 5. *Then ſhalt thou underſtand*] Then ſhalt thou be as thoſe noble Romans were, *chap.* 15,14. full of goodneſs, filled with all knowledge, able alſo to admoniſh others; in fine, a well-accompliſht Chriſtian; that hath *Chriſtian* for his name, and *Catholike* for his Sirname. Such a Catholick as *Auſtin* deſcribeth when he ſaith, *Boni Catholici ſunt qui & fidem integram ſequuntur & bonos mores.* Thoſe be good Catholicks, that beleeve well and live well. Theſe be thoſe ancient Roman-Catholickes.

Verſ. 6. *Out of his mouth commeth knowledge*] If it could be ſaid by the divine Chronologer, *Ex Adami ſapientiſſimi doctoris* Buchole. *ore promanavit, tanquam ex fonte quicquid in mundo eſt utilium doctrinarum, diſciplinarum, ſcientiæ & ſapientiæ*, Out of *Adams* mouth (even after the Fall) as out of a Fountaine flowed all the profitable knowledge, skill, and wiſdome in the World: how much better may the ſame be ſaid of the *only wiſe God*, who is *wonderfull in Counſell, and excellent in working? Iſay* 28. 29. *Platonici lumen mentium eſſe dixerunt ad diſcenda omnia, eundem ipſum* Aug. de civit. *Deum à quo facta ſunt omnia.* The Platoniſts ſaid that God the Dei. Maker of all was that light of the mind whereby we learne all.

Verſ. 7. *He layeth up ſound wiſdome*] Hebr. *Subſtance, reallity*; that which hath a true being, in oppoſition to *that which is not*; ſo riches are deſcribed, *Prov.* 23.5. Heaven only hath a *foundation*, earth hath none, but is *hanged upon nothing*. Grace hath ſolid ſubſtance in it and true worth: whereas opinion only ſets the price upon all outward things. The Prophet *Amos* complaines of the Epicures of his time, that they ate the Lambs out of the flock, and the Calves out of the midſt of the ſtall, they drank wine in bowles and chanted to the ſound of viols, &c. *Amos* 6.4, 5, 6. This to ſome might ſeem brave and deſireable. But *ver.* 13. the Prophet in true judgement thus ſpeakes to them, *Ye which rejoyce in a thing of nought, &c.* ye embrace a ſhadow, ye purſue after things that profit not, but periſh in the uſe: for Meats for the belly, and the belly for meats: but God will deſtroy both it and them.

Heb. 11. Iob. 26.7. 1 Cor. 6. 13.

Some ſenſe the Text thus: The *Lord layes up ſom d wiſdome for the righteous, &c.* when he is in diſtreſſe, then he hath ſuch quietneſſe of ſpirit, ſoundneſs and preſence of mind, that in the midſt of his ſtraits he is in a ſufficiency. Not ſo the wicked, *Iob.* 20. 22.

He is a buckler to them] The body cannot be wounded but through the buckler, if skilfully handled. *Happy art thou O Iſrael: who is like unto thee, O people ſaved by the Lord, the ſhield of thy help? &c.*

Deut. 33.29.

Verſ. 8. *He keepeth the paths of judgement*] Well may they walke uprightly that are ſo ſtrongly ſupported. Gods hand is ever under his; they cannot fall beneath it. He *keepeth the feet of his Saints*, 1 *Sam.* 2. 9.

Verſ. 9. *Then ſhalt thou underſtand righteouſneſs*] Not as *cognoſcitiva*, ſtanding in ſpeculation: But as *directiva vitæ*, a rule of life. Knowledge is either Apprehenſive only, or Affective alſo. This differs from that, as much as the light of the Sun (wherein is the influence of an enlivening power) from the light of torches.

Verſ. 10. *Is pleaſant to thy ſoule*] Spirituall joy mortifies ſin. His mouth hankers not after homely proviſion, that hath lately taſted of delicate ſuſtenance; pleaſure there muſt be in the waies of God, becauſe therein men let out their ſoules into God, that is the fountaine of all good, hence they ſo infinitely diſtaſte ſins taſteleſs fooleries: *Crede mihi res ſeverа eſt verum gaudium*, ſaith *Seneca*. True joy is a ſolid buſineſſe. Ver.

Verſ. 11. *Diſcretion*] Hebr. *Thoughtfulneſs*, or *good adviſement*. *Cogito quaſi coagito. Notat fereitatem*, ſuch as is that of the wife to pleaſe her husband, 1 *Cor.* 7.34. caſting this way and that way how to give beſt content: Or that of the good huſwife to build her houſe; ſtudying in every buſineſs how to ſet every thing in order: As the Carpenter ſtudies how to ſet every part of the frame in joint. Becman. Prov. 14.1.

Verſ. 12. *That ſpeaketh froward things*] As if his mouth were diſtorted, or the upper-lip ſtood where the nether ſhould. See *Acts* 20. 30. Διεστραμμένα.

Verſ. 13. *To walk in the waies of darkneſſe*] As theeves, drunkards, dicers, and our other *Solifugæ* that abuſe even Goſpel-light, that put not light under a buſhell, but under a dunghill, that when they have walked themſelves a weary in theſe by-ways (high waies to hell) ſit down in darkneſſe and in the ſhadow of death, *Luk.* 1.79. which poſture imports 1. Continuance there. 2. Content, as well apaid of their ſeat. Theſe *hate the light becauſe their waies are evill*: the light ſtands in the light of their wicked waies, as the Angel did in *Balaam's* way to his ſin. Ioh. 3.

Verſ. 14. *Who rejoyce to do evill*] It is their meat, drink, ſport, *Prov.* 4.27. & 10.23. they cannot be merry unleſſe the devill be their playfellow. This is reckoned as an aggravation of *Jeruſalems* ſin, *When thou doſt evill then thou rejoyceſt*. But better is the ſorrow of him that ſuffereth evill, then the jollity of him that doth evill, ſaith *Auſtin*. Ier. 11. 15. Melior eſt triſtitia iniquatientis quã lætitia iniquantis.

Verſ. 15. *Whoſe waies are crooked*] How juſtly may God ſay to ſuch, as the Crab in the Fable did to the Serpent when he had given him his death's wound for his crooked conditions, and then ſaw him ſtretch himſelf out ſtraight, *At oportuit ſic vixiſſe*. It is too late now: you ſhould have lived ſo.

And they froward] *Abſurd*, 2 *Theſ.* 3.2. Men made up of meere incongruities, ſolaciſing in opinion, ſpeeches, actions, all. Ἄτοποι.

Verſ. 16. *From the ſtrange woman*] Forbidden thee by God, as ſtrange fire, ſtrange Gods, &c.

Which flattereth with her lips] Whoſe lips are nets, whoſe hands are bands, whoſe words are cords to draw a man in as a foole to the ſtocks, or an oxe to the ſlaughter.

Verſ. 17. *Which forſaketh the guide of her youth*] That is, Her husband, as *Helena*, *Herodias*, *Berenice*, *Act.* 25. 13. and other odious harlots. *Adulterium quaſi ad alterum, vel. ad alterius torum.* Becman.

iorum. This Wanton never wants one, though her husband be never ſo neare.

And forgetteth the Covenant of her God] Marriage is a mixt Covenant, partly religious, and partly civil: The parties tye themſelves firſt to God, and then to one another. The bond is made to God, who alſo will be ready enough to take the forfeiture. For Whores and Adultereſſes God will judge. *Heb.* 13. 3.

Verſ. 18. *For her houſe enclineth unto death*] *Terence* calleth harlots *Cruces, quia juvenes macerent & affligant.* Venery is deaths beſt harbinger: *Venus ab antiquis νυσιμαχὴς dicta.* She provideth, ſaith one, not for thoſe that are already borne, but for thoſe that ſhall be borne. Of Pope *Paul* the fourth (that old Goat) it went for a by-word, *eum per eandem partem animam* Iacob. Renius. *profudiſſe, per quam acceperat.* Pope *John* the twelfth being taken with an Adultereſs was ſtabbed to death by her husband. Barns. *Alexander* the great, and *Otho* the third, loſt their lives by their luſts. But how many (alas) by this meanes have loſt their ſoules! Fleſhly luſts (by a ſpecialty) fight againſt the ſoule, 1 *Pet.* 2. 12. And nothing hath ſo much enriched hell (ſaith one) as beautiful faces.

παρὰ τῶν Ἀδὼ μετὰ τῶν γιγάντων. Sept. προέκειντο projecti ſunt.

And her paths unto the dead] Hebrew, *El Rephaim* to the Giants: To that part of hell where thoſe damned noſtſters are; together with thoſe ſenſual Sodomites, who giving themſelves over to fornication, and going after ſtrange fleſh, are *thrown forth* for an example, ſuffering the vengeance of eternall fire. *Jude* 7.

Verſ. 19. *None that go unto her returne again*] Some of the Ancients have herehence concluded, that Adultery is an unpardonable ſin. But *all manner of ſin, and blaſphemy ſhall be forgiven unto men* (ſaith our Saviour) *ſave only the ſin againſt the holy Ghoſt.* *Mat.* 12. 31. True it is, that a *Whore is a deep ditch, and a ſtrange woman is a narrow pit, Prov.* 23. 27. That whoredome, and wine, and new wine *take away the heart.* *Hoſ.* 4 11. That ſuch are ſaid to be *deſtitute of underſtanding,* and to have loſt the light of nature. *Prov.* 6. 32. *Rom.* 1. 28. to be paſt feeling and given up to a dead and dedolent diſpoſition, *Eph.* 4. 18, 19. to be impu- κυνὸς ὅμματ' ἔχων. Hom. dent, *Jer.* 2. 3. (wherefore alſo they are compared to dogs, *Deut.* 23. 18. 2 *Sam.* 3 8.) and for moſt part impeniten: *Eccleſ.* 7. 28. Grace (as One well obſerveth) is ſeated in the powers of Nature. Now carnal ſins diſable nature, and ſo ſet us in a greater diſtance from

from grace, as taking away the heart, &c. Howbeit all things are poſſible with God, *Mark.* 9. 26, 27. And though few have awakened out of this ſnare of the devill, yet ſome have as *David,* and that woman, *Luk.* 7. 37, 50. leſt any humbled ſinners ſhould deſpaire.

Verſ. 20. *That thou mayeſt walk in the way*] This is another work of wiſdome, as to keep us from bad company, ſo to put us into good, where much good may be learned. Dr *Taylour* Mar- Act. & Mon. tyr rejoyced that ever he came in priſon, there to be acquainted with that *Angell of God John Bradford* (ſo he called him.) *Lati-* Ibid. *mer* and *Ridley* (while they lived) kept up *Cranmer* by intercourſe of Letters, and otherwiſe from entertaining counſels of revolt. A child having been brought up with *Plato* returned home to his Father's houſe, and hearing his Father to chide and exclaime furiouſly in his anger, uſed theſe ſpeeches to his Father, I have Sen. de irâ never ſeen the like with *Plato.* Lib. 3 cap. 12.

Verſ. 21. *For the upright ſhall dwell in the land*] Of *Canaan* a type of heaven: for by theſe outward and corporal things, inward, ſpiritual, and eternal are underſtood. Here the wiſeman ſpeakes after the manner of *Moſes* Law under which he lived, *Deut.* 11. And howſoever upright men ſuffer hardſhip and hunger here, yet they enjoy great tranquillity and felicity, as ſeeing God in all, and depending wholly upon him for help. *Well for the preſent, and it will be better hereafter*; this is the upright mans Motto. Heaven (thinks he) will make amends for all. He that ſees viſions of glory, will not matter with Saint *Stephen* a ſhower of ſtones; how much leſſe will he think much though the Lord give him the bread of adverſity, and water of affliction? *Iſa.* 30. 20.

Verſ. 22. *But the wicked ſhall be cut off*] Certainly, ſuddenly, utterly, *cùm maximè velint vivere,* When they have feathered their neſts, and ſet up their reſt, and reckon upon long life, as the foole in the Goſpel: God will ſhoot at them with an arrow ſuddenly, and fetch them off when they leaſt look for it. The wicked may dye ſinning: The Saints ſhall not dye till the beſt time, not till that time when, if they were but rightly informed, they would even deſire to dye.

Shall be rooted out] Hebrew, *plucke up,* as degenerate plants, *Exorientur, ſed exurentur*; God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. *Selah Pſ.* 52. 5.

CHAP.

CHAP. III.

Verse 1. *My Son, forget not*]

WE should be able to say to Wisdome, as *Cæsis* did to her Lady *Antonia, Frustra Domina, jussisti : hæc enim atque cætera omnia quæ mihi imperas, ita semper in memoriâ habeo ut ex ea deleri non possint.* You need not, Madam, bid me do your businesse, for I so remember your commands, as I need never be minded of them.

Dio in respas.

Jussa sequi tàm velle mihi, quàm posse, necesse est,

I am ready, to my power, to do your pleasure.

But let thine heart keepe] As the Arke kept the two Tables, as the Pot kept the hidden Manna.

Verse 2. *For length of daies*] A sweet mercy and generally desired. *Psal.*34. 12. Short life is reckoned as a curse. *Psal.*55. 24. yet, in some case, it is a blessing. 1 *Kings* 14. 13. *Isa.*57. 1.

Ὁν φιλεῖ Θεὸς, ἀποθνήσκει νέος. Dion. Prus. Orat. 28.

ὠκυμόροι οἱ θεοφιλεῖς. God taketh away *his* from the evill to come; as when there is a fire in an house or town, men carry out their Jewels; but then God makes them up in his Cabinet · *they do enter into peace,* their soules go to heaven, *they rest in their beds,* their bodies rest sweetly and safely in the grave till the resurrection of the Just, *Esay* 57. 2. And is not this far better then the longest life here ? Length of daies may prove a curse, when it brings shame, sorrow, &c. as it did to *Cain, Cham, &c.*

And peace shall they adde to thee] Without which, to live is nothing else but to lye a dying. *Rebecca* for wan: of this, was weary of her life; so was *Eliah,* when he sate under the Juniper. All the daies of the afflicted are evill, *Prov.* 15. 15. Συνοικῶσι ἁ συμβίωσι They dwell together, they do not live together, said *Theomistocles* of married folk that agree not. *Non ille diu vixit, sed diu fuit,* said *Seneca* of one. And again, *Non multum navigavit, sed multum jactatus est.* He was tossed much up and down, but sailed not far, as being driven about by contrary winds:

Shall they add to thee] *Multiplicem pacem significat,* saith one, *Peace, peace,* as *Isa.*26. 3. that is, a multiplyed peace with God, with ones self, with others; or a renewed continued peace, to day, to morrow, and every day : Or a perfect, sheere, pure peace.

Verse.

Verse 3. *Let not mercy and truth forsake thee*] That is, true mercy, not that which is natural or moral onely, but that which is right both *quoad fontem, & quoad finem.* They that do otherwise, as heathens and hypocrites, lay up their treasure in the eyes and eares of men ; which is a chest, that hath neither lock nor key to keep it.

Bind them] That is, My Commandements. He seemes to allude to *Deut.*6. 8. See the Note there.

Verse 4. *So shalt thou find favour*] As did *Joseph, Moses, David,* he was a man after Gods own heart, and whatsoever he did pleased the people. It is God that gives credit: he fashioneth mens opinions, and inclineth their hearts, as *Ezra* oft acknowledges with much thankfulnesse, *chap.*7. 27. *&c.*

Verse 5. *Trust in the Lord*] To trust in God is to be unbottom'd of thy selfe, and of every creature, and so to leane upon God, that if he faile thee thou sinkest. Confidence is the least, and yet the best we can render to the Lord: For hereby we acknowledge his soveraignty, and set the Crown upon his head, as it were. See *Judges* 9. 15.

And leane not to thine own understanding] Which because men do, hence it is many times that the fairest blossoms of their endeavours wither, and the unprobablest things do come to passe: God loves to confute men in their confidences, as he did the Philistims in their Champion *Goliah.* We must not therefore trust no we must not trust it self, but God on whom it relies; who is therefore called our *Trust.* They trust not God at all, that, not alone. He that stands with one foot on a rock, and another foot upon a quicksand will sink and perish as certainly, as he that stands with both feet on a quicksand. *Lord lead me to a rock that is higher then I,* saith *David.* Whither when he was once got, then he sate and sang, *The Lord is my rock and my salvation, &c. Psal.* 27. 1. Surely as one said of generall Counsels, they seldome were successeful, because men came with confidence, leaning to their own understanding, and seeking for victory rather then verity: so it holds as true in other like cases.

Verse 6. *In all thy waies acknowledge him*] Aske counsell at his mouth, aime at his glory, be evermore in the sense of his presence, and light of his countenance. It is reported of a worthy Divine of *Scotland,* that he did even eate and drink and sleep eternal life. This is to walke with God, this is to live by faith, this is to see

Zacheus convert. preface.

him that is inviſible (*Moſes* his optick) this is to go the upper way, even that way of life that is above to the wiſe, that he may depart from hell beneath. *Prov.*15 24. See the Note there.

And he ſhall direct thy paths] As he carefully choſe out the Iſraelites way in the wildernesſe; not the ſhorteſt, but yet the ſafeſt for them: So will God do for all that make him their guide. The *Athenians* had a conceit that their Goddeſſe *Minerva* turned all their evill counſels into good unto them. The *Romans* thought that their *Vibilia* (another heathenish Deity) ſet them againe in their right way, when at any time they were out. All this and more then this is undoubtedly done by the true God for all that commit their waies unto him, and depend upon him for direction and ſucceſſe. *Loe this God is our God for ever and ever; he will be our guide even unto death.* Pſal.48.14.

Verſ.7. *Be not wiſe in thine own eyes*] *Bis deſipit cui ſibi ſapit.* He is two fooles that is wiſe in his own eyes. This *Socratica* marres all. *Socrates* his *Hoc ſcio quod nihil ſcio*, gat him the name of the wiſeſt among men. *Conſilii ſatis in me mihi*—— is the proud mans poſie. He that would be wiſe muſt be a foole that he may be wiſe. 1 *Cor.*3.18. *Intus exiſtens prohibet alienum:* A conceit of wiſdome bars out wiſdome. — Arachne apud Ovid. Metamor. lib. 6.

Feare the Lord] This makes a modeſt opinion of a mans ſelf. *Joſeph* a man famous for the feare of God, when *Pharaoh* expected from him an interpretation of his dreame, as having heard much of his skill, *It is not in me*, ſaid he, *God ſhall give Pharaoh an anſwer of peace.* Loe he extenuates his own gifts and aſcribes all to God. Wherefore ſuddenly after, as *Joſeph* had ſaid to *Pharaoh*, *without me ſhall God make anſwer to Pharaoh*, ſo *Pharaoh* is heard ſay to *Joſeph*, *Without thee ſhall no man lift up his hand or foot in all the Land of Egypt*, *verſ.* 44. So that here was exemplified that holy Proverb. *Prov.*22.4. By humility and the feare of the Lord are riches and honour, and life. The originall runs thus, *By humility the feare of the Lord are riche.*, &c. There is no *And* in the Hebrew. Humility and the feare of the Lord are ſo neare akin (this being the mother of that) as if the one were predicated of the other, as if they were one and the ſame grace. Gen.41.16.

And depart from evill] Another effect of this *cleane feare of God*, as *David* calleth it. *Pſal.*19.9. *Cave, ſpectat Cato*, was a watch-word among the *Romans*. A reverend and religious man had

had theſe words following written before him in his ſtudy, *Noli peccare: Nam Deus videt, Angeli aſtant, diabolus accuſabit, conſcientia teſtabitur, infernus cruciabit.* Take heed of ſin: for God ſeeth thee, Angels ſtand by thee, the devill will accuſe thee, thy conſcience will teſtifie againſt thee, and hell will torture thee. But beſides all this, there is mercy with God that he may be feared: and the Children of Iſrael ſhall feare the Lord and his goodneſſe. Pſal.134.4. Hoſ.3.5.

Verſ.8. *It ſhall be health to thy navill*] That is, Thou ſhalt be in good plight both for the outward and inward man: Thy bones full of marrow, thy breaſts full of milk, thy ſpirit alſo lively and lifted up in the waies of the Lord. And as it is with children in the womb (for to theſe is the alluſion here) that by the navill nouriſhment is miniſtred unto them, yea, even to the ſtrengthening of the inward parts: So the godly in the Church are fed and bred by the faith and feare of God: and as without marrow in the bones, no part of man, no not that which is of greateſt value and force is able to do any thing: So the ſtrength that they have from God is as the marrow which ſtrengtheneth the bones, and maketh them apt to do good things. And as a man that hath his bones filled with marrow, and hath abundance of good bloud and freſh ſpirits in his body, he can endure to go with leſſe cloths then another; becauſe he is well lined within: So it is with a heart that hath a great deale of grace and peace, he will go through difficulties and troubles though outward comforts faile him. It is recorded of Mr *Saunders* Martyr, that himſelf ſhould tell the party that lay in the ſame bed with him in priſon, that even in the time of his examination before *Steven Gardiner* he was wonderfully comforted, not only in ſpirit, but alſo in body; he received a certaine taſte of that holy Communion of Saints, whileſt a moſt pleaſant refreſhing did iſſue from every part and member of the body to the ſeat and place of the heart, and from thence did ebbe and flow to and fro, unto all the parts again. Munſter. Mer. cer. T. W. & others in loc. Act. & Mon. fol.1358.

Verſ.9. *Honour the Lord with thy ſubſtance*] Freely expending it in pious and charitable uſes, *Exod.*25.19. *Deut.* 26.2. See the Notes there. See alſo my common place of *Almes*.

Verſ.10. *So ſhall thy barnes be filled*] The Jewes at this day though not in their own Countrey, nor have a Leviticall Prieſthood, yet thoſe who will be reputed religious amongſt them do

diſtribute the tenth of their encreaſe unto the poore: being perſwaded that God doth bleſſe their encreaſe the more: For their uſuall Proverb is, *Decima, ut dives ſias.* Pay thy tithes that thou maiſt be rich. See the Note on *Mat.* 5.7.

Godw. Heb. Antiq. 277. Thegnaler hiſchilſhe thegnaſher.

Verſ 11. *Deſpiſe not the chaſtening of the Lord*] Slight it not; but ſit alone, *Lam* 3.28. and conſider *Eccleſ.*7.14. Some think it a goodly thing to beare out a croſſe by head and ſhoulders, and weare it out as they may, never improving it: As a dog, that getting out of the water into which he is caſt, ſhakes his eares; or as a man, that comming out of a ſhower of raine, dries again; and all is as before. *Perdidiſtis fructum afflictionis* ſaith *Auſtin* of ſuch ſcapethrifts. Thus the proud Greeks (having loſt two Caſtles in *Cherſoneſus*, taken from them by the Turkes) commonly ſaid, that there was but a *hogſty* loſt, alluding to the name of that Country: Whereas that was the firſt footing that the Turks got in Europe, and afterwards poſſeſſed themſelves of the Imperial City of *Conſtantinople*. Shortly after *Anno* 1358. *Callipolis* alſo being loſt, the mad Greeks, to extenuate the matter, when they had any talke thereof, in jeſting wiſe commonly ſaid, that the Turks had but taken from them a bottle of wine. So *Galienus* the Roman Emperour, hearing that Ægypt was revolted, ſaid, *Quid? ſine lino Ægyptio eſſe non poſſumus?* What? cannot we be without the hemp of Ægypt? So when *Callice* was taken from us by the French, the Court-Paraſites, to eaſe Queen *Marie's* mind (which yet they could not) ſaid, that it was only a refuge for runnagate Hereticks; and that no true Roman Catholike ought to deplore, but rather rejoice at the dammage.

Miſerrimi fuſti eſtis et peſſimi permanſiſtis. Aug. de civit. Dei, l. 1. c. 33. Turk. Hiſt. fol. 185.

Ibid. 186.

England's Eliſab.

At Regina gravi jamdudum ſaucia curâ
Vulnus alit venis—— Virgil.

Heyl. Geog.

Monſieur de Cordes uſed to ſay, that he would be content with all his heart to lye in hell ſeven yeares, on condition that *Callice* were taken from the Engliſh. And a conſiderate Engliſh Captaine being asked by a proud Frenchman, When will ye fetch *Callice* againe? Gravely replyed, *Quando peccata veſtra erunt noſtris graviora*, When your ſins ſhall weigh down ours. God is to be ſeen in every thing we ſuffer: ſith light afflictions not improved are but as a drop of wrath forerunning the great ſtorms, a crack forerunning the ruine of the whole.

Non quia dura, ſed quia molles, patimur. Sen.

Neither be weary of his correction] This is the other extreme, deſpaire and deſpondency of ſpirit. See my *Love-tokens*, p. 44. &c.

Ver. 12.

Verſ. 12, *For whom the Lord loveth*] The Saints afflictions proceed oft from love diſpleaſed, offended. And yet we have ſome now that tell us that God is never diſpleaſed with his people, though they fall into Adultery, or the like ſin, no not with a Fatherly diſpleaſure: that God never chaſtiſeth his people for any ſin, no not with a fatherly chaſtiſement. But he (though a Father) doth alter the ſet of his looks towards his Child, who is wanton upon his love, and lets down the diligence of his juſt obſervance and duty.

In whom he delighteth] *Quem unicè diligit* whom he cockers above the reſt of his children. That *Son* in whom he is well pleaſed, ſaith *Mercerus*, *quem approbat*, whom he makes his white-boy: So *Theophylact*, *Qui excipitur à numero flagellatorum, excipitur à numero filiorum.* He that eſcapes affliction may well ſuſpect his adoption. See my *Love-tokens*, p. 54, 55.

Verſ. 13. *Happy is the man*] Though afflicted, if withall inſtructed: *Si vexatio det intellectum.* Bought wit is ever beſt prized. *Bleſſed is the man whom thou chaſteneſt O Lord, and thereby teacheſt him out of thy Law.* Pſal. 94.12. *Schola crucis, ſchola lucis.* God's houſe of correction is his ſchoole of inſtruction. See my *Love tokens*, p. 145, 146. &c.

And the man that getteth underſtanding] Hebr. *That draweth out underſtanding*, viz. *de theſauro ſuo*, out of the good treaſure of his heart, as that good Scribe inſtructed to the kingdome of heaven. The *Chaldee* hath it, *jabiang, ſcaturire facit*, that hath ſo profited in ſpiritual underſtanding, that he can readily bring it forth to the benefit of others. Mat. 13. 52.

Verſ. 14. *For the merchandiſe of*] That is, The profit that is gotten by making uſe of it. Κερδαίνοντες ἐκ κουσίμου ſaith a Father. Seldome is any man weary of taking money. Sing a Song of *Util-*, and men will lend their eares to it. The *Paſſians* in *Strabo*, delighted with the Muſick of an excellent harper, ran all away, as ſoon as the Market-bell rang; ſave a deafe old man; and he to go too as ſoon as he heard of it. Now *Godlineſſe is profitable to all things*, as having *the Promiſes* of both lives: and the promiſes are exceeding great and pretious things, 2 *Pet.* 1.4. even the unſearchable riches of Chriſt, *Epheſ.*3.8. who brings gold tried in the fire, and that which is better. *Rev.*3.18. For one graine of Grace is far beyond all the gold of *Ophir*, and one hours enjoyment of God to be much preferred before all the King of

Spaines annuall entradoes. What is Gold and Silver but the guts and garbage of the earth? and what is all the pompe and glory of the world, but dung and dogs-meat? *Phil.*3.7,8. I eſteeme them no better (ſurely) that I may win Chriſt, ſaid S. *Paul*, that great trader both by Land and Sea, 2 *Cor.*11.23.25,26. Let me be put to any paine, to any loſſe, *tantumdum ut Ieſum nanciſcar*, ſo I may get my Jeſus, ſaid *Ignatius*. This gold we cannot buy too dear, whatever we pay for it. The wiſe Merchant ſelleth all to purchaſe it. *Mat.*13.44.46. Every true Son of *Jacob* will be content to part with his broth for the birthright, to purchaſe ſpirituall favours with earthly, *Pſal.*134.3. The Lord that made heaven and earth, bleſſe thee out of *Sion*, which is to ſay, the bleſſings that come out of Sion are choiſe, peculiar, precious, even above any that come out of heaven and earth. *Hag.*2.7. When God is ſhaking all Nations the Saints ſhall come with their deſirable things, (ſo ſome read the words) *colligent omnes theſauros ſuos*, ſaith *Calvin*; they ſhall gather up all their treaſures.

Phil. 3.

Verſ. 15. *She is more precious then rubies*] Or, *Pearles*, which of old were moſt highly eſteemed, as *Pliny* teſtifieth: *Noſtra ætate multis aliis gemmis poſtponuntur*, Now adaies there are many other gems of greater price, as rubies, carbuncles, &c. *Cardan* tels us that every precious ſtone hath an egregious vertue in it: every ſpirituall grace hath, we are ſure, and is of more value then large demaines, ſtately buildings, and ten thouſand rivers of oile. If the Mountaines were pearle, the huge Rocks rubies, and the whole globe a ſhining chryſolite, yet all this were not to be named in the ſame day with wiſdome.

Principium culmenque omnium rerum precii Margaritæ tenent. Plin. Geſner. Hiſt. de aquatil. lib.4 Card. Subt. Lib 7.

Verſ. 16. *Length of daies is in her right hand*] This is the ſame in effect with *verſe* 2. See the Note there, ἔμπνοι τῶν ἀμφὶ καὶ περὶ τῶν, ſaid *Socrates*; The ſame againe may be profitably ſaid over; *Solomon* wanted neither matter nor words, and yet he repeats and inculcates (for his Readers greater benefit) the ſame matter in the ſelf ſame words almoſt. *Nunquam ſatis dicitur quod nunquam ſatis diſcitur.* As to the Text; Health and long life is that which every man covets. Now, *Non domus & fundus, non aris acervus & auri Ægroto domini deducit corpore febres*, Riches availe not in the day of wrath, but righteouſneſſe deliverеth from death. *Prov.*10.2. The honourable garter cannot cure the gout, nor the chaire of eſtate eaſe the collick, nor a Crown remove the head-ach. *Nugas* the Scythian deſpiſing the rich preſents and ornaments

Seneca.

Horat.

ments, that were ſent unto him by *Michael Paleologus* Emperour of *Conſtantinople*, asked, whether thoſe things could drive away calamities, diſeaſes, or death? No: this they cannot do; as *Henry Beauford* (that rich and wretched Cardinal) found by woful experience in the reign of *Henry* the ſixth. For perceiving death at hand, he asked, Wherefore ſhould I dye being ſo rich? If the whole Realme would ſave my life, I am able either by policy to get it, or by riches to buy it. Fye, quoth he, will not death be hired? will money do nothing? No: mony in this caſe beares no maſtery. Death (as the jealous man) will not regard any ranſome, neither will he reſt content though thou offer many gifts. *Prov.* 6.35.

Pachymer. Hiſt. lib. 5.

Fox Martyrol. vol. 1. p. 925.

And in her left hand riches and honour] *Bonus Deus Conſtantinum Magnum tantis terrenis implevit muneribus, quanta optare nullus auderet.* The good Lord heaped ſo much outward happineſſe upon his faithfull Servant *Conſtantine* the Great, as no man ever durſt to have wiſhed more, ſaith *Auſtin*. If God give his People a Crown, he will not deny them a cruſt: If they have *bona throni*, the good things of a throne, they ſhall be ſure of *bona ſcabelli*, the good things of the footſtoole.

Aug de civit. Dei. l. 5. c. 25.

Verſ. 17. *Her waies are waies of pleaſantneſſe*] Such as were thoſe of *Adam* before his fall, ſtrawed with roſes, paved with peace. Some degree of comfort follows every good action, as heat accompanies fire, as beames and influences iſſue from the Sun. Which is ſo true that very Heathens, upon the diſcharge of a good conſcience, have found comfort and peace anſwerable. This (ſaith One) is *præmium ante præmium*, a fore-reward of well-doing. In doing thereof (not only for doing thereof) there is great reward. *Pſal.* 19.11.

Verſ. 18. *She is a tree of life*] A tree that giveth life, and quickeneth: or (as One interprets it) a moſt aſſured ſign of eternall life: whatſoever it is, he alludeth, no doubt, to the tree mentioned *Gen.*2.9. & 3-22. See the Notes there.

And happy is every one that retaines her] Though deſpiſed by the world as a poore Snake, a contemptible caytiffe. We uſually call a poore man a poore ſoule: a poore ſoule may be a rich Chriſtian: as *Roger* ſirnamed *Paupere cenſu* was Son to *Roger* Biſhop of *Salisbury*, who made him Chancellour of England.

Godwini Catal. p. 538.

Verſ. 19. *The Lord by wiſdome*] By his eſſentiall wiſdome, by his eternall Word, *Prov.* 8.30. the Lord Chriſt, who is the be-

beginning of the creation of God. *Rev.* 3. 14. See the Note on *John* 1. 3. In the beginning God created the heaven and the earth, *Gen.* 1, 1. that is, In *his Sonne*, as some interpret it, *Heb.* 1. 2. *Col.* 1. 16. This interpretation is grounded upon the Jerusalimy Targum, who translates that, *Gen.* 1. 1. *bechochmatha in sapientiâ.* So doth *Augustine* and others: and for confirmation they bring *John.* 8. 25. but that is a mistake, as *Beza* shewes in his Annotations there.

τεχνίτης.

He established the heaven] *Heb.* He aptly and trimly framed and formed them in that comlinesse that we now see. The heavens declare the glory of God, and the firmament sheweth his handy-work. (*Psal.* 19.1.) Upon the third heaven he hath bestowed a great deal of curious skill and cunning workmanship. *Heb.* 11. 10. But of that no naturall knowledge can be had nor any help by humane arts Geometry, Opticks, &c. For it neither is aspectable nor moveable. The visible heavens are (for the many varieties therein, and the wonderful motion of the several spheras) fitly called Κόσμος. The Originall word here used *ratione conjugationis plus aliquid significat quam paravit, vel* stabilivit. *Coren*, *Mirum in modum disposuit.* He hath cunningly contrived. And hence haply our ancient English word *Koning*, and by contraction *King* comming of the Verb *Con* which signifies (as *Becanus* noteth) *Possum, Scio, Audeo*, I can, I wot, I dare do it.

Cœlum maximè eo nomine intelligunt Græci. *Mercer.* Vers. Regan

Vers. 20. *The depths are broken up*] viz. Those great channels and hollow places made in the earth, to hold the waters. *Gen.* 1. 9 that they may not overflow the earth: and this the very Philosophers are forced to confesse to be a work of divine wisdome. Others by *depths* here understand fountains and floods breaking out, and as it were flowing from the nethermost parts of the earth, even as though the earth did cleave it self in sunder, to give them passage.

And the clouds drop down the dew] Clouds (the bottles of rain and dew) are vessels as thin as the liquour that is contained in them: there they hang, move, though weighty with their burden. How they are upheld, and why they fall here, and now, we know not, and wonder.

Vers. 21. *Let not them depart*] *Ne effluant hæc ab oculis tuis* saith the Vulgar: *Ne hæc à tuis oculis deflectant in obliquum hinc & illinc.* So *Mercer*, Let thy eyes look right on, *Chap.* 4. 25. look wishly

wishly and intently on these great works of God, and his wisedome therein set forth and conspicuous, as on a theatre. Eye these things, as the steeresman doth the Load starre, as the Archer doth the mark he shoots at, 2 *Cor.* 4. 18 or as the Passenger doth his way, which he finds hard to hit, and dangerous to misse. Yea let them be the delight of thine eyes, with the sight whereof thou canst not be sated or surfeited. σκοπὸν τοῦ.

Vers. 22. *So shall they be life unto thy soule*] For *by these men live*, and *this is the spirit of my life*, saith Hezekiah, *Isa.* 38. 16. Even what God had spoken, and done. *vers.* 15. A godly man differs from a wicked, as much as a living man from a dead carcase. The wicked are starke dead and stone cold. The Saints also want heat sometimes, but they are soon made hot again; because there is life of soule in them, as charcoal is quickly kindled, because it hath been in the fire.

And grace unto thy neck] Or to thy throate, that is to thy words uttered through the throate. See the note on *chap.* 1. 9.

Vers. 23. *Then shalt thou walk in thy way safely*] *Fiducialiter* saith the vulgar, confidently and securely. Every *Malvoy* shall be a *Salvoy* to thee: thou shalt ever go under a double guard, the *peace of God* within thee, *Phil.* 4. 7. and the *power of God* without thee. 1 *Pet.* 1. 5. Thou shalt be in league also with the stones of the field, and the beasts of the field shall be at peace with thee *Job* 5. 23.

Vers. 24. *Thou shalt not be afraid*] See this exemplified in *David*, *Psal.* 3. 5, 6. Peter *Act.* 12. 6. and Mr. *Rogers*, our late Protomartyr, who when he was warned suddenly to prepare for the fire, he then being found asleep in the prison, scarce with much shogging could be awaked.

Thy sleep shall be sweet] As knowing that God (thy Keeper *Psal.* 121. 4, 5.) doth wake and watch for thee, *Psal.* 120. 1. wicked mens sleep is often troublesome through the workings of their evil consciences; as our *Richard* the third (after the murther of his own two innocent Nephews) had fearful dreams; insomuch that he did often leap out of his bed in the dark, and catching his sword (which alway naked stuck by his side) hee would go distractedly about the chamber, every where seeking to finde out the cause of his own-occasioned disquiet. So *Charles* the 9th. of *France*, after that bloudy massacre of *Paris*, was so inwardly terrified, that he was every night laid to sleep, and wakened again with a sett of Musicians. *Act. & Mon. fol.* 1356. Daniels *hist. of Eng.* *Thuan.* lib 57.

Verſ. 25. *Be not afraid*] Or, thou ſhalt not be afraid. *Nec ſi fractus illabatur orbis.* Sudden evils do commonly diſpirit people, and expectorate their abilities, they be at their wits end. But let a *David* walk *through the vale of the ſhadow of death*, (that is, the darkeſt ſide of death, death in its moſt horrid and hideous repreſentations) he will not fear, no though he ſhould go back again the ſame way: *for thou art with me ſaith he.* He had God by the hand, and ſo long he feared no colours. *Pſal:* 23.4.

Verſ. 26. *For the Lord ſhall be thy confidence*] The Hebrew word here uſed, ſignifies both *unconſtant folly*, Eccleſ. 7. 27. and *conſtant hope*, Pſal. 78. 7. And *Rabbi Salomon* ſaith, that he had found in the *Jeruſalem-Targum* this Text, thus cenſured and expounded, *The Lord ſhall be with thee in thy folly*; that is, he ſhall turn to thy good, even thine inconſiderate and raſh enterprizes, if thou addict thy ſelf to the ſtudy of Wiſdome.

And ſhall keep thy foot from being taken] In the ſnare which thou waſt near unto by chooſing, rather to bee held temerarious then timorous.

Verſ. 27. *Withhold not good from them to whom it is due.*] Either by the law of equity, or of charity: For there is a debt of love, *Rom.* 13.8. that we muſt ever be owing, and ever pay. And as we ſay of thanks; *Gratiæ habendæ & agendæ*, Thanks muſt be given and held as ſtill due, ſo muſt this debt of love. *Quicquid Clerici habent, pauperum eſt*, ſaith *Hierome*. It is true (in a ſenſe) of others as well as of Miniſters. The poor (Gods poore) are the owners of that we have, we are but ſtewards and diſpenſers of Gods bounty to his neceſſitous ſervants: Now if our receits be found great, and our layings out ſmall; God will caſt ſuch billes backe in our faces, and turn us out of our ſtewardſhip. They are fooles that feare to loſe their wealth by giving, but fear not to loſe themſelves by keeping it.

When it is in the power of thy hand] When thou haſt opportunity and ability; for we muſt not ſtreetch beyond the ſtaple, that were to marre all: Neither when a price is put into our hands, may we play the fools and neglect it: But whereſoever God ſets us up an Altar, we muſt be ready with our ſacrifice of almes: for with ſuch ſacrifices God is well-pleaſed. *Heb.* 13. See my common place of *Almes*. Prov. 17.16.

Verſ. 28. *To morrow*] *Bis dat qui cito dat*, while we have time do good to all: your beneficence muſt be prompt and preſent; who

who can tell what a great-bellyed day may bring forth. *Ethiopia* ſhall *ſoone ſtretch out her hands unto God*, Pſal. 58.32. *currere faciet manus ſuas ad Dominum*, to note their ſpeedineſſe in giving, ſaith one. *Tyrus* alſo when converted once, makes haſte to feed and cloath Gods poore Saints with the mony and merchandiſe ſhee was wont to heap up and hoard. *vreemſe.* Iſa. 23.18.

Verſ. 29. *Deviſe not evil againſt thy neighbour*] *Hebr. plow not evil, i. e.* plot not. One of the Rabbines renders it, *Suſpect not*, ſhun evill ſurmiſes, 1 *Tim.* 6.4. Moſt unkindneſſes among friends grow upon miſtakes, miſpriſions; charity is candid, and takes every thing in the beſt ſenſe, and by the right handle. 1 *Cor.* 13.

Verſ. 30. *Strive not with a man Without cauſe*] If mens hearts were not bigger then their ſuits, there would not be half ſo many. It is a fault to go lightly to law, but eſpecially with ſuch as have done thee no harme. *Zuinglius* renders this text thus: *Ne temere litem cum quoquam ſuſcipias, quo minus ſuperior factus, malum tibi retribuat.* Others, *ſim mendax, niſi reprendat tibi malum.* How Cardinall *Wolſey*, when he became Lord Chancellour, paid home Sir *James Paulet*, for ſetting him by the heels, when as yet he was but a poor Schoole-maſter, is well known. How much better Arch-biſhop *Cranmer*, of whom the proverb paſſed, *Do my Lord of Canterbury a ſhrewd turne, and you ſhall have him your friend for ever after?* And *Robert Holgat* Arch-biſhop of *York*, of whom it is recorded, that in the year 1541. he obtained a benefice in a place where one Sir *Francis Askew* of Lincolnſhire dwelt, by whom he was much troubled and moleſted in law; Upon occaſion of theſe ſuits he was faine to repair to *London*, where being, he found means to become the Kings Chaplaine, and by him was made Arch-biſhop of *York*, and Preſident of the Kings Councel for the North. The Knight before-mentioned happened to have a ſuit before the Councel there, and doubted much of hard meaſure from the Arch-biſhop, whoſe adverſary he had been. But he, remembring the rule of the Goſpel, to do good for evil, yeelded him all favour that with juſtice he might; ſaying afterwards merrily to his friends, he was much beholden to Sir *Fran. Askew*: for that had not he been, he muſt have lived a hedge-Prieſt all the dayes of his life. *Life of Card. Wolſey.* *Act. 6. Mon.* Godw. *Catalog.* 625.

Verſ. 31. *Envy not the oppreſſor*] That grows rich by unjuſt quarrels and vexatious law-ſuits. It is not for nothing ſurely that our

Saviour *Luke* 12. 15. after Who *made me a judge?* addes *Take heed and beware of covetouſneſſe*: implying, that moſt men go to law with a covetous or a vindictive minde: whereas if they will needs wage law, they ſhould do it as *Charles* the French King made warre with our *Henry* the ſeventh, *more deſiring peace then profit or victory.* It ſhould be with men in this caſe as it was with St. *Auſtin* and *Hierom* in their diſputations: It was no matter who gained the day; they would both win by underſtanding their errours.

Verſ. 32. *For the froward is abomination*] The *vitilitigator*, the wrangler, the common-barreter, though he may proſper in the world, yet God cannot abide him, his mony will periſh with him. He will one day ſay to his curſed heaps of evil-gotten goods, as *Charles* the fifth, Emperour, in his old age did of his victories, trophees, riches, honours: he curſed them all, ſaying, *Abite hinc, abite longe*, Avaunt, be packing, hence, away. *Phil. Morn.*

But his ſecret] They ſhall be of his Cabinet-councell that chuſe rather to lye in the duſt, then to riſe by evil arts, by wicked principles; ſuch were *Joſeph*, *Micaiah*, *Daniel*, &c.

Verſ. 33. *In the houſe of the Wicked*] His wife, children, family, poſſeſſions, all are accurſed: his fine clothes have the plague in them. Or his houſe, which is his caſtle: the flying roul of curſes, (that is ten yards long, and five yards broad) ſhall remain in the midſt of it and conſume it. *Zech.* 5.4.

But he bleſſeth the habitation of the juſt] *Kabvenaki caſam exponit & tuguriolum egregio ſenſu*, ſaith *Mercer*. The poore little cottage or tenement of the righteous, there's a bleſſing in it, there's *contented godlineſſe* which is greateſt gaine: the bleſſing of God which maketh rich, Ενδε ϑεοι Θεοι. Here are the Gods (could the Philoſopher ſay of his poor habitation, meaning his Heathenish houſhold Gods) what ever elſe is wanting to me. How much more may a Saint ſay ſo of his God, who will awake for him, and make the habitation of his righteouſneſſe proſperous? *Job* 8. 6.

Verſ. 34. *Surely he ſcorneth the ſcorner*] Thoſe proud haughty ſcorners, (*Prov.* 21. 24. with 1 *Pet.* 5.5.) who jeare at this Doctrine, and that thoſe that beleeve it. Surely God ſcorneth theſe ſcorners (for he loves to retaliate) he that ſitteth in heaven laughs a good at them, *Pſal.* 2.4. he makes them alſo (in his juſt judgment) a deriſion to others, and puniſheth them with the com-

Facit ut alijs ſint ludibrio, ubi in calamitatem incidérint. *Rab. Levi.*

common hatred of all: Contempt being a thing that mans nature is moſt impatient of, and in carnall reaſon, Tallying of injuryes is but juſtice.

But he giveth grace to the lowly] though oppreſſed by ſcorners, yet ſhall they be no looſers: for God will give grace, and he will give glory, *verſ.* 25. (grace and glory? what things be theſe!) and no good thing will he with-hold from them that walk uprightly. *Pſal.* 84. 11. Humility is both a grace and a veſſell to receive grace. And as he that goeth into a pond or river to take up water, puts the mouth of his veſſel downward, and ſo takes it up: In like ſort, he that looks for any good from God, muſt put his mouth in the duſt, and cry out Lord I am not worthy, &c. *Non ſum dignus, at ſum indigens.* I am poor and needy, make haſte unto me O God, *&c.* Pſal. 70. 5.

Verſ. 35. *The wiſe ſhall inherit glory*] Not have it only, but *inherit it, hoc eſt proprio, perfecto & perpetuo jure poſſidebunt*, as *Pellican*, they ſhall have it as their proper, perfect and perpetuall right.

But ſhame ſhall be the promotion of fools] A faire promotion they come to: but good enough for them, unleſſe they were better. If they attain to high places and preferments; theſe prove but as high gibbets to bring them to more diſgrace in this world, and torment in the next. Some there be that read the text thus, *But ſhame taketh away the fooliſh*; that is, it carrieth both them and their hope away in a pinch of time, or twinkling of the eye, as it were.

CHAP. IV.

Verſe 1. *Heare ye children*]

Audite ſenem, juvenes, quem juvenem ſenes audierunt: Hear me now an old man, O ye youths; whom old men once gladly heard, when I was but a youth; with this ſpeech *Auguſtus* pacifyed his mutinous army.

——Aſpice, vultus Sol Phaetonti. apud Ovid. Met.
Ecce meos, ut inamque oculos in pectore poſſes,
Inſerere, & patrias intus deprendere curas.
Behold my looks: and O that thou could'ſt ſee
Mine auxious thoughts, and carefull heart for thee!

Verſ. 2. *For I give you good Doctrine*] The common cry is, Who will ſhew us any good? and every man will lend both ears to a good bargaine. The doctrine here delivered is good every way, (whether you look to the Author, Matter, or Effect of it) and is therefore worthy of all men to be received, as the Hebrew word here uſed for doctrine, importeth. The vulgar renders it *Donum bonum tribuam vobis.* I Will give you a good gift, even that good part that ſhall never be taken from you.

לקח a verbo לקח quod eſt accipere.

Verſ. 3. *For I was my Father's Son*] *q. d.* I that am now ſo famous for wiſe dome, was once as wiſe as a wild Aſſe-colt. But I had the happineſſe to be taught, and tutoured by the beſt and wiſeſt man in his generation, and therefore you ſhould the rather regard my doctrine. *Plato* praiſed God that he was pupil to *Socrates*, *Bucholcerus* that he was bred under *Melancthon*, Maſter *Whately* under Maſter *Dods* Miniſtery, and I under Maſter *Ballams* at *Eveſhame*. Holy *David* was farre beyond any of theſe, as being divinely inſpired and rarely qualified. Such a heart ſo well headed, and ſuch a head better hearted was not to be found among the ſons of men: for he was a man after God's own heart; his counſel to his Son therefore muſt needs be very precious and ponderous; See ſome of it, for a taſte, 1 *Chro.* 28.9,10.

Tender and only beloved] *Filius a* φιλος. The Greeks commonly called their children φιλτατα, the Latine *Chari*, Darlings, as He in *Plautus*, *Domi domitus fui uſque cum Charis meis.* I was hardly handled at home together with my deare children.

Plaut. Menech. Act. 1. *Scen.* 1.

In the ſight of my Mother] Who had other children, 1 *Chro.* 3. but *Solomon* ſhe loved beſt, becauſe he had moſt grace. And as a ſpeciall fruit of her love ſhe gave him excellent counſell in her Lemuels leſſon, *Prov.* 31. His fall was therefore the more blameworthy, becauſe he had been ſo piouſly educated.

Verſ. 4. *He taught me alſo*] As *Cato* taught his own children, and took it for no diſgrace, though ſo great a man. Nurture is as neceſſary for children as nouriſhment, *Eph.* 6. 4. which they that neglect to beſtow upon them, are *peremtores potius quam parentes*, not *parents*, but *parricides*. One cauſe of *Julians* Apoſtacy were his two heathenith Tutours, *Libanius* and *Jamblicus*, from whom he dranke in great profaneneſſe. Doubtleſſe *David* had *Nathan* the Prophet, and the beſt he could get to breed up his ſon in the beſt things: but yet ſo as himſelf had a main ſtroke in the buſineſſe.

And

And ſaid unto me] *Jacobus Valentinus*, and ſome others grounded an opinion from theſe words, that *Salomon* received this whole book of *Proverbs* following from his Father *David*: But that is no way likely. The ſubſtance of his Fathers Doctrine, he briefly ſets forth in this and the five following verſes, and then proceeds in his own words.

Præfat. *in Cant. Canticc.*

Retaine my words] As the good ſtomack doth food, as the good earth doth ſeed, that is, *benè occatum & occultatum*, ſaith One.

Verſ. 5. *Get wiſdome, get underſtanding*] *Compara ſapientiam, compara intelligentiam.* So *Chryſoſtome*, *Comparate, ſeculares, comparate vobis biblia, animæ pharmaca.* Get you Bibles by all meanes, whatever they coſt you: you may better want bread, light, &c. then the knowledge of the Scriptures. *Auſtin* makes mention of ſome that neglected the meanes of knowledge, becauſe knowledge puffeth up; and ſo would be ignorant that they might be humble, and want knowledge that they might want pride. This was to do as that fooliſh Philoſopher, that pluckt out his eyes to avoid the danger of uncleanneſſe; or as the ſilly Frier, to whom Sir *Thomas Moore* wrote thus

Tu benè caviſti ne te ulla occidere poſſit
Littera: Nam nota eſt littera nulla tibi.

But men muſt get knowledge; and leſt it puffe them up, ſwelling them beyond meaſure, they muſt get humility laid on as a weight to keep them down.

Forget it not] For ſo much a man learnes as he remembers. The promiſe alſo of ſalvation is limited to the condition of keeping in memory what we have received. 1 *Cor.* 15.2.

Verſ. 6. *Forſake her not: &c.*] Wiſdome is her own reward: if ſhe forſake us, it is becauſe the deſertion is firſt on our part. But ſhe cannot but be juſtified of her own true children: falling ſtars were never but Meteors: Temporaries were never Chriſtians indeed. What wonder though ſome hold falling from grace, ſith they miſtake common grace for true grace? Hence *Bellarmine* ſaith, That which is true grace *veritate eſſentiæ* only may be loſt, not that that is true *veritate firmæ ſoliditatis*: which latter being rightly underſtood may be called *ſpeciall*, as the other *Common* grace.

Love her and ſhe ſhall keep thee] Viz. From recidivation and utter Apoſtacy, cauſed by the overflow of iniquity, *Mat.* 24. 12. 2 *Theſ.*

2 *Theſ.*2 10. 11. This to prevent, Let knowledge and affection, like two individuall twins, grow up together, and mutually tranſfuſe ſpiritual vigour into each other.

Verſ.7. *Wiſdome is the principall thing*] Say the World what it will, a dram of this wiſdome is worth a pound of wit. Let others cenſure with the Scribes, let me wonder with the multitude. And for wealth, he is rich, not that hath the World, but that can contemn it. As for honour, *Vertue is a thouſand Eſcuchions:* And that is the true Nobility, whereof God is the top of the kin, Religion the root: For without this, well may a man be notable or notorious, but truly Noble he can never be. Laſtly, for learning, the Greeks expreſſe learned and good by one word, as if they were not learned that are not good: and the Scripture cals a wicked man generally a *foole.*

Magnos homines virtute metiuntur non fortunâ prudentes. Nepos. ευγενεῖς.

With all thy getting get] With any paines, for any price. This gold cannot be bought too deare. Make Religion thy buſineſſe other things do by the *by*: as *Ariſtotle* ſtudied Philoſophy in the morning; that was his ἔργον, but eloquence in the afternoone; that was his πάρεργον. Or as *Cæſar* ſwimming thorow the waters to eſcape his enemies carried his Books in his hand above the waters, but loſt his robe.

Major. fuit cura Cæſari libellorum quâ purpuræ.

Verſ. 8. *Exalt her and ſhe ſhall*] Have an high and honourable eſteeme of her, and her children. Rabbi *Salomon* out of the *Talmudiſts* renders it, ſearch for her, *minutatim in ea ſingula conſectans*, doe it diligently, as holding every parcell of her precious, as men do the very filings of gold.

Verſ. 9 .*A crown of glory*] The Pſalmiſt ſhews by prophecying *Pſal.* 138.4.5. & 119.72. that even Kings, coming to taſte the excellency of the comforts of Godlineſſe, and to feele the power of Gods Word, ſhould ſing for joy of heart, and greatly acknowledge the excelling glory of God and godlineſs.

Verſ. 10. *Heare, O my Son, and receive*] How ſlippery an age youth is, and how eaſily it ſlips into ſinfull courſes and companies, the Wiſe man well knew: and therefore cenſureth not to inculcate and repeat the ſame thing over and over. *Liquida ſunt puerorum memoria.*

Verſ.11. *I have led thee in right paths*] *Impii ambulant in circuitu*, The wicked walk the round, ſo doth the devill, (that great Peripatetick.) *Job* 1. *How long wilt thou go about, O thou backſliding daughter? Jer.*31,22. *How long wilt thou run Retrograde, or*

*or turne aſide unto crooked waies? Pſa.*125.5. *The waies of the Lord are right, and the righteous ſhall walk in them: but the tranſgreſſors ſhall fall therein. Hoſ.*14 9.

Verſ. 12. *And when thou runneſt*] Having a good mixture of zeale and knowledge; ſo that thy zeale doth quicken thy knowledge, and thy knowlege guide thy zeale. For that the ſoule be without knowledge, it is not good: And he that (ſo) haſteth with his feet (being indiſcreetly zealous) ſinneth. *Prov.*19.2.

Thou ſhalt not ſtumble] Or if thou do, thou ſhalt recover thy ſtumbling, and ſo get ground. But ſay thou do ſo ſtumble as to fall; in falling forwards is nothing ſo much danger as backward. So, he that is earneſt in good, though he may carry ſome things indiſcreetly, yet is far better than an Apoſtate.

Verſ.13. *Take faſt hold of inſtruction*] *Num magnum certamen ſuſtines adverſus hæreticos & Epicureos*, ſaith a Jew-doctor upon this Text: Hereticks and Epicures will ſeek to wring it from thee, by wrench and wile. Therefore hold faſt the faithful word as thou haſt been taught, *Tit.*1.9. Hold it as with tooth and naile againſt thoſe gain-ſayers, that would ſnatch it from thee. For *there are many unruly and vaine talkers*, &c. and ſo there are many looſe and lewd walkers too, that would bereave thee of the benefit of what thou haſt learned: but hold faſt that which is good. *Let it not go, Ne langueſcas*, ſurceaſe not, ſlake not, give not over ſtriving againſt ſin and ſinners.

Verſ. 14. *Enter not into the path of the wicked*] *Qui malè vivunt, & pejus credunt*, ſaith One, which live ill, and beleeve worſe. *Qui æquo animo malis immiſcetur, malus eſt*, ſaith Another. He that is well content to keep company with thoſe that are naught, is himſelf naught. The river *Dee* in *Merionith-ſhire* running thorow *Pimble-meere* remaines intire, and mingles not her ſtreames with the waters of the Lake. See 1 *Cor.*5.9,10,11.

*Fuller's holy ſtate.*162.

And go not in the way] *Ne tibi placeat via malorum*, So the Vulgar. Think not thy ſelf happy in their company, applaud not their way. *Verbum eundi ſignificationem felicitatis habet in multis linguis.* The Hebrew word *to ga* ſignifies alſo to *be happy*: and *Salomon* haply here wou'd take it in both ſenſes.

אשר inceſſit felicitavit. Ita εὐοδοῦσθαι & εὐοδοῦσθαι. Græcis Gall. il va bien.

Verſ. 15. *Avoid it, paſſe not by it*] As ye would not come neare a carrion-Carcaſe, as the ſea-man ſhuns ſands and ſhelves, (the Apoſtles *ſimile*, 2 *Theſ.*3,6.) as ye would be loath to come neare thoſe that have the plague-ſore running upon them. Evill

men endanger good men, as weeds the Corne, as bad humors the
Seneca. bloud, or as an infected houſe the neighbourhood. *Nemo errat ſibi ipſi, ſed dementiam ſpargit in proximos.* Intirene Ie with wicked Conſorts is one of the ſtrongeſt chaines of hell, and binds us to a participation both of ſin and puniſhment. Hence ſo many words about it there: *Abundans cautela, &c.* This heap of words is not without great uſe and emphaſis: there is earneſtneſſe and not looſeneſſe in this repetition.

Verſ. 16. *For they ſleep not*] So much are they ſet upon it: Or as empty ſtomacks can hardly ſleep, ſo neither can graceleſſe perſons reſt, till gorged and glutted with the ſweet-meats of ſin, with the murthering-morcels of miſchiefe. The devil their taſk-
2 Pet. 2. maſter will not allow them time to ſleep: Which is very hard bondage: they have *eyes full of adultery, and that cannot ceaſe to ſin.*

Unleſſe they cauſe ſome to fall] *Protagoras* (as *Plato* relateth) boaſted of this, that whereas he had lived three ſcore yeares, forty of them he had ſpent in corrupting of young men that converſed with him.

Verſ. 17. *For they eate the bread of wickedneſſe*] As *Tartari-*
Peacham's vally *ans* feed upon dead carcaſſes of horſes, aſſes, cats, dogs, yea
Van. when they ſtinke, and are full of Magots, and hold them as dainty as we do Veniſon. As Spiders feed upon Aconite, as Mithridates, and the maid in *Pliny* upon ſpiders, or as the Turkiſh Gally-ſlaves upon *Opium*; they will eate neare an ounce at a time, as if it were bread (the tith whereof would kill him that is not accuſtomed to it) and can neither ſleep nor live without it.

Verſ. 18. *But the path of the juſt is as the ſhining light*] He ſets forth betime in the morning, and travels to meet the day: He proceeds from vertue to vertue, till at length he ſhine, as the Sun in his ſtrength. *Mat.*13.

κατακρίμα. Verſ. 19. *Is as darkneſſe*] That little light they had by nature
Rom. 1.18. they *impriſon, Rom.*1. and are juſtly deprived of. And as for thoſe ſparkles of the light of joy and comfort that hypocrites have, it is but as a flaſh of lightning which is followed with a thunder-clap, or like the light ſmitten out of the flint: firſt, they cannot warme themſelves by it, nor ſee to direct their waies. 2. It will quickly go out. 3. And after that, they muſt *lye down in ſorrow. Iſa.*50.10.

They know not at what they ſtumble] They ſtumble ſometimes at

at Chriſt himſelf. 1 *Pet.*2.8. and at his Word, being diſobedient; whereunto alſo they were appointed. A ſhrewd ſign of reprobation: The Vulgar renders it, *Neſciunt ubi corruant*, They know not how ſoon they may drop into hell, which even gapes for them, *Iſa.*29.33.

Verſ. 20. *My Son, attend to my words*] Still he calls for attention, as knowing our dulneſſe, and fickle headedneſſe. It fared with the prophet *Zachary* as with a drowſie perſon, who though awaked and ſet to work, is ready to ſleep at it. *Zach.*4. 1. It fares with many of us as with little children, who though ſaying their Leſſons, yet muſt needs look off, to ſee the feather that flies by them.

Verſ. 21. *Let them not depart*] See the Note on *Chapter* 3.21.

In the midſt of thy heart] As in a ſafe repoſitory, a ready repertory.

Verſ. 22. *For they are life*] See the Note on *chap.*3.22. and on *Chap.*3.16.

And health unto all their fleſh] Sin is the cauſe of ſickneſſe 1 *Cor.*11.20 *Joh.* 5.14. *Sin no more, leſt a worſe thing come unto thee.* But the joy of the Lord is a mans ſtrength, *Neh.*8.10. and ſuch a merry heart doth good like a medicine. *Prov.*17.22. As ſin is an univerſall ſickneſſe, *Iſa.*1.5,6. like thoſe diſeaſes wherein Phyſicians ſay are *corruptio totius ſubſtantiæ*, a corruption of the whole ſubſtance, as the Heretick, &c. So Grace is a *Catholicon*, a generall cure, like the herb Panace, which is ſaid to be good for all
Ἀπάντων & ὅλων. diſeaſes: whence alſo, ſaith *Pliny*, it hath its name.

Verſ. 23. *Keep thy heart*] Filth-free, as much as may be: keep a conſtant counterguard againſt all inroads made by fleſh, world, and devill. Keep the heart alwaies ſupple and ſoluble: for elſe thou canſt not be long in ſpirituall health. *Quod ſanitas in corpore, id ſanctitas in corde.* Keep it ever well in tune, and then all ſhall go well. If in a Violl I find the trebble-ſtring in tune, I make no queſtion of the baſe; that goes not out ſo eaſily: So heare.

For out of it are the iſſues of life] That is, as of naturall, ſo of ſpirituall actions. *Hinc fons boni & peccandi origo*, ſaith *Hierome.* It is the fountaine, *Mat.*15.19. the root, *Mat.*7.17,18. the treaſury or ſtore-houſe, *Luk.*6.49. the *Primum mobile*, the great wheele, the *Pharos* that commands the Haven, the chiefe Mo-

narch in this *Iſle of man*, that gives Laws to all the Members, *Rom* 7. Keep it therefore *with all cuſtody*, or with all caution: or if the devill caſt poiſon into it (as he will) cleanſe it after. It is in vaine to purge the ſtreame, where the ſpring is defiled: but if the ſpring be cleare, the ſtreames will ſoon cleare themſelves.

Verſ. 24. *Put away from thee a froward mouth*] To the keeping of the heart, a carefull watching over the mouth, eyes, feet, &c. doth much conduce: For theſe outward parts abuſed, as they receive defilement from the heart ſo they reflect defilement alſo upon it. They ſtaine the ſoule, and diſpoſe it to further evill. Chriſt had a pure heart; therefore his eyes were not bewitched, nor his eares inchanted, neither was there any guile found in his mouth.

And perverſe lips put far from thee] Becauſe it is a duty of no ſmall difficulty, *James* 3. 2, 3, &c. therefore he redoubleth his Exhortation. The words of the wiſe are as nailes faſtened, &c. *Eccleſ.* 12. 11.

Verſ. 25. *Let thine eyes look right on*] *E regione vel in rectum*, Let them be fixt upon right objects. Get that *Stoical* eye of our Saviour, Get a Patriarcks eye, be well skilled in *Moſes* his Opticks, *Heb.* 11. 27. have *oculam in metam*, which was *Ludovicus Vives* his Motto. Do as Marriners that have their eye on the Star, their hand on the Sterne. A man may not look intently upon that that he may not love. The Diſciples were ſet a gogge by beholding the beauty of the Temple. If therefore thine eye offend thee (or cauſe thee to offend) pull it out of the old *Adam*, and ſet it in the new man. If thou uſe it not well, thou wilt wiſh that thou hadſt pulld it out indeed, as *Democritus* did. Mat. 24. 2.

Verſ. 26. *Ponder the path of thy feet*] *Viz.* By the weights of the Word. Look to thine affections: for by theſe maids Satan wooes the Miſtris. Take heed where you ſet Gun-powder, ſith fire is in your heart. *Auſtin* thanks God that the heart and the temptation did not meet together. *Walk accurately*, tread right, *Gal.* 2. 14. ſtep warily, lift not up one foot, till you find firme footing for another, as thoſe *Pſal.* 35 6. The way of this World is like the Vale of *Siddim*, ſlimy and ſlippery. *Caveto.* We have an *Eve* a Tempter (each one) within us, our own fleſh, ſaith *Bernard.* And *Nemo ſibi de ſuo palpet: quiſque ſibi Satan eſt*, ſaith another Father, we have enough to watch for our halting: ἀκριβῶς ἀβαστάζειν.

the devill alſo caſts his club at us, that we may ſtumble and fall, and be broken, and ſnared, and taken. *Iſa.* 8. 15.

Verſ. 27. *Turne not to the right*] Keep the Kings high-way, keep within Gods precincts, and ye keep under his protection. The Heathen Orator could ſay, *A rectâ conſcientiâ ne latum quidem unguem diſcedendum.* A man may not depart an haires bredth all his life long from the dictates of a good conſcience. Cic. in Offic.

Remove thy foot from evill] Beſtir thee no otherwiſe then if thou hadſt trod upon a Snake. Abhor that which is evill, *Rom.* 12. 9. abſtaine from all appearance, all ſhews and ſhaddows of it. 1 *Theſ.* 5. 22. Run from the occaſions of it; come not neare the doores of her houſe, *Prov.* 5. 8.

CHAP. V.

Verſ. 1. *My Son, attend unto my wiſdome*]

Ariſtotle could ſay, that young men are but croſs and crooked hearers of morall Philoſophy, and have much need to be ſtirred up to diligent attendance. Fornication is by many of them held a *peccadillo*: And *Ariſtotle* ſpareth not to confeſs the diſability of moral wiſdome to rectifie the intemperance of Nature: which alſo he made good in his practice; for he uſed a common ſtrumpet to ſatisfie his luſt. Ethic. lib. 7. cap. 3, 4.

Verſ. 2. *That thou maieſt regard diſcretion*] Or, *that thou maieſt keep in thy thoughts*, as *Job* did *Chap.* 31. 1. *Why then ſhould I think upon a maid?* Out of the hearts of men proceed evill thoughts, adulteries, fornications, &c. ſaith our Saviour, *Mar.* 7. 21. Many mens hearts are no better then ſtews and brothel-houſes, by reaſon of baſe and beaſtly thoughts and luſts that muſter and ſwarme there, like the flies of Ægypt. *There is that Leviathan, and there are creeping things innumerable.* Yea, the hypocrite, who outwardly abſtaines from groſſe ſins, yet inwardly conſenteth with the thiefe, and partaketh with the Adulterer, that is, in his heart and fancy, ſuppoſing himſelf with them, and deſiring to do what they do. *Pſal.* 50. 18. 19. This is *mentall adultery*, this is contemplative wickedneſſe. So it is alſo to recall former filthineſſe with delight, *Ezek.* 23. 21. She multiplied her whoredoms in calling to remembrance the daies of her youth, wherein ſhe had Pſal. 104.

had plaid the harlot. Surely as a man may dye of an inward bleeding: ſo may he be damned for theſe inward bcylings of luſt and concupiſcence, if not bewailed and mortified. *Jam.*4. 14. The thoughts of the wicked are abominable to the Lord, *Prov.*15. 26. To look and luſt is to commit adultery, *Mat.* 5.28. Therefore deſire not her beauty in thy heart. *Prov.*6.25.

And that thy lips may keep knowledge] As *Joſeph* did in anſwering his wanton Miſtris, *Gen.*39. as he in St *Auſtin* did that replied to his minions, *Ego ſum*, It is I, *At ego non ſum*, but it is not I.

Verſ. 3. *For the lips of a ſtrange woman drop*] Take heed therefore how thou exchange any words at all with her. But if thou be firſt ſet upon, as *Joſeph* was by his Miſtris, and as *Franciſcus Junius* was by thoſe impudent Queanes at *Lions* in *France*, (whither he was ſent by his Father for learning-ſake) who night and day ſollicited him? then, to keep thee from the bitter-ſweet lips of theſe Enchantreſſes, let *thy lips keep knowledge*, anſwer them (as *Joſeph* did) with the words of truth and ſoberneſſe, *Acts* 26.25. with gracious and wholeſome words, 2 *Tim.*6.3. ſuch as have a cooling and healing property in them; with Scripture-language which the Devill and his Agents cannot anſwer or away with. When therefore thou art tempted to this or any like ſin, ſay, No; I may not, I dare not; for it is forbidden in ſuch a place, and again in ſuch a place. How then can I do this great wickedneſſe and ſin againſt God? *Gen.*39.9. *Loe this is the way walk in it.* Let thy lips keep knowledge, and it ſhall keep thee from the lips of a ſtrange woman, though they drop as an hony-combe, and ſeem to have plenty of pleaſure and ſweetneſſe in them.

Iun. in vitâ ſuâ.

Drop as an hony-comb] But is like that hony ſpoken of by *Pliny*, that had poiſon in it, as being ſuckt out of poyſonous herbs and flowers. In the Cadiz voyage at *Alvelana* three miles from *Lisbon* many of our Engliſh Souldiers under the Earle of *Eſſex* periſhed by eating of honey, purpoſely left in the houſes, and ſpiſed with poiſon, as it was thought. How much better is it to be preſerved in brine then to rot in hony? to mortifie luſts, then to enjoy them? *Rom.*8.13. *Voluptatem viciſſe voluptas eſt maxima*, ſaith *Cyprian*, *nec ulla major eſt victoria, quam ea, quæ è cupiditatibus refertur*. There is no ſuch pleaſure as to have overcome an offered pleaſure: neither is there any greater conqueſt then that that is gotten over a mans corruptions.

Speed. 1210.

De bono. pudicit.

Ver.

Verſ. 4. *But her end is bitter as wormwood*] The pleaſure paſſeth, the ſting remaineth: for in the froth of this filthy pleaſure is bred that hell-worme of guilt, that never dyeth.

In amore multum eſt amari.

Principium dulce eſt, ſed finis amoris amarus:
Leta venire Venus, triſtis abire ſolet.

Diana of the Epheſians was ſo artificially pourtrayed, that ſhe ſeemed to ſmile moſt pleaſantly upon ſuch as came into her temple, but to frown at thoſe that went out: ſo doth ſenſuall pleaſure. *Heus tu ſcholaſtice, dulce & amarum guſtulum carpis*, &c. ſaid the harlot to *Apuleius*. Hark ſcholer, it is but a bitter ſweet that you are ſo fond of. *Plus aloes quam mellis habet*: Knoweſt thou not that there will be bitterneſſe in the end. The Chroniclers have obſerved of our *Edward* the third, that he had alwayes faire weather at his paſſage into *France*, and foule upon his returne. Such is the way of the harlot: The ſinne committed with her is as the poyſon of Aſpes. When an Aſp ſtings a man, it doth firſt tickle him ſo as it makes him laugh: till the poyſon by little and little get to the heart, and then it pains him more then ever before it delighted him. See *Luk.* 6.25. & 16.25. *Heb.* 12.15.16. *Job* 13.26. *Eccleſ.*7. 27. 28.

Dulcis acerbiſſima voluptas Tertul.

Speed. Walſingh. Plutarch.

Verſ. 5. *Her feet go down to death*] The Romans were wont to have their funerals at the gates of Venus-temple, to ſignifie that luſt was the harbinger and haſtener of death, ſaith *Plutarch*. As for whores, they were of old ſhut out of the City, and forced to ſeek places among the graves. Hence they were called *Maechæ buſtuariæ: de ſcortis dictum inter buſta proſtantibus* ſaith *Turnebus*. See the Note on *Chap.* 2. 18.

Plutarch. *Lib. Adverſ.* 13. 9.

Her ſteps take hold on hell] Whither ſhe is haſtning and hurrying with her all her ſtallions and paramours. (See the Note on *Chap.* 2. 18, 19.) and where by how much more deliciouſly they have lived, by ſo much more they ſhall have of ſorrow and torment. *Revel.* 18. 7.

Verſ. 6. *Leſt thou ſhould'ſt ponder*] *q. d.* Leſt thou ſhould'ſt perſwade thy ſelf that thou mayſt embrace the boſome of a ſtranger, and yet lay hold upon the paths of life by repenting thee of thy folly (this was *Salomons* errour ſometimes, *Eccleſ.* 1. 17. and 2. 3.) thou art utterly deceived herein: for her wayes are moveable, ſo that thou obſerveſt not whither ſhe tendeth: ſhe wanders here and there (and thou with her) yet not ſo wide as to miſſe of hell: ſo that's the center whereunto ſhe is rowling: that's the

the rendevouz for all her aſſociates in ſin.

Verſ. 7. *O ye children*] See *Chap.* 4. 1. *Shechem* though at ripeneſſe of age, yet is called a child, *Gen.* 39. 19. *Neque diſtulit puer.* And the young man (or the child) deferred not to do the thing. A childe he is called, that is a fool, *quia non ratione ſed affectu rapitur*, ſaith an Interpreter, becauſe not reaſon, but luſt over-ruled him. As for thee, thou ſhalt be as one of the fools in Iſrael. ſaid ſhee to her libidinous brother *Amnon*, 2 *Samuel* 13. 13.

Parens.

Verſ. 8. *Remove thy way far from her*] The Jeſuits boaſt (but beleeve them who will) that they can dally with the faireſt women without danger. But he that would not be burnt, muſt dread the fire: He that would not hear the bell, muſt not meddle with the rope.

Rom. 13. 13.

Exod. 23 7.

Quid facies faciem Veneris cum veneris ante?
Non fedeas, ſed eas: non pereas, per eas.

Chambering and wantonneſſe, is a deed of darkneſſe and diſhoneſty.

Come not nigh the dooores.] Keep thee far from an evil matter, ſaith *Moſes*: The plague (and worſe) is at the harlot's houſe: ſtand off. To venture upon the occaſion of ſin, and then to pray *Lead us not into temptation*, is all one, as to thruſt thy finger into the fire, and then to pray that it may not be burnt. Was not he a wiſe man that would haunt tavernes, theatres, and whore-houſes at *London* all day: but yet durſt not go forth without private prayer in the morning, and then would ſay at his departure, *Now, Devill, do thy Worſt?*

ἀφίστασο 1 Tim. 6.

Sheph. *Sincere Converſ.* 232. *Lond.* 1614.

Verſ. 9. *Leſt thou give thine honour*] *i. e.* Whatſoever within thee or without thee, may make thee honourable or eſteemed, as the flowre of thine age, the comlineſſe of thy body, the excellency of thy wit, thy poſſibility of preferment, that good opinion that the better ſort had of thee, &c. How was *David* ſlighted by his own children and ſervants after that he had thus ſinned? Confer, 1 *Sam.* 2. 30. with 2 Sam. 12. 10. Chaſtity is a mans honour, 1 *Theſſ.* 4. 4.

And thy years] *i. e.* According to ſome, *thy wealth* that thou haſt been many years in gathering. *To the cruell*] That is, to the harlotry and her baſtardly brood, whom thou muſt maintaine. The Hebrewes expound it of the Devill. To the cruell, *i. e. Principi gehennæ*, ſaith *R. Salomon*, *Angelo*

Caſtus quaſi καλὸς ornatus. Ἀγνὸς ab ἀγὸς veneralis.

Angelo mortis ſaith another, to the Prince of Hell, to the Angel of death: *Aezar* the Hebrew word properly ſignifieth (ſaith one) the poyſon of the Aſp; which paineth not at firſt, but is deadly.

Deut. 32. 33.

Verſ. 10. *Leſt ſtrangers be filled*] This ſin is a *purgatory* to the *purſe*, though a paradiſe to the deſires. How ſoon had the Prodigall (ἀσωτος *quaſi* ἀσωστος) waſted his portion when once hee fell among harlots (thoſe *ſordida poſcinummia*, thoſe *crumenimulgæ*.) Ask me never ſo much gift, and I will give it, ſaid *Shechem*. *Gen.* 34. 12. what pledge ſhall I give thee? And he ſaid, Thy ſignet, thy bracelets, &c. *Gen.* 37. 18. and if ſhe had asked more, ſhe might have had it. Ask what thou wilt and it ſhall be given thee ſaid *Herod* to his dancing damoſell: Nay, he ſware to her that whatſoever ſhe ſhould ask, he would give it her to the half of his Kingdome, *Mar.* 6. 22. ſo ſtrongly was he inchanted and bewitched with her tripping on the toe; and wanton dancing. The deteſtatable ſinne is able to deſtroy Kings, as *Solomons* Mother taught him. *Prov.* 31. 3. And ſurely *Solomon* by the many women that he kept, was ſo exhauſted in his eſtate (for all his great riches) that he was forced to oppreſſe his ſubjects with heavy taxes & tributes, which occaſioned the revolt of ten Tribes. The whore lyeth in wait for a prey, *Prov.* 23. 20. and by means of a whoriſh woman, a man is brought to a morſel of bread, to extreme beggery, *Prov.* 6. 26.

Luke 15.

ἠρπασατο tripudiabat Bacharum more.

Verſ. 11. *And thou mourne at the laſt*] *Heb. And thou roare*, as being upon the rack of an evil conſcience, and in the ſuburbes of hell, as it were: whiles the *juſt Lord* makes thee, even here, poſſeſſe the ſinnes of thy youth, and writes bitter things againſt thee. The word ſignifies *to roare as a lion*, or as the ſea, or as the devill doeth. For the devils beleeve and tremble, or roare, *Iames* 2. 19. Grecians aſcribe the Originall ῥιγοῦσι to the roaring of the ſea.

Zeph. 3. 5.

ῥιγεῖ eſt maris agitatio Hom. Iliad. H. vide Euſtath. Venus ab antiquis λυσιμελὰς dicta.

When thy fleſh and thy body] By the word here rendered body, there are that underſtand the radicall humor, the natural moiſture that maintaines life: and is much impaired by this ſenſuall ſinne. *Avicenna* doubted not to ſay that the emiſſion of a little ſeed more then the body could well beare, was a great deal more hurtfull, then the loſſe of fourty times ſo much blood; gowtes, palſyes, Epilepſyes, &c. oft follow upon this ſin: But the French diſeaſe is the naturall fruit of it, ſuch as will ſtick by men when their beſt

friends forsake them. *Jesabell* is cast into a bed, and they that commit adultery with her into great tribulation, *Rev.* 2. 20 The Popish libidinous Clergy are smitten with ulcers, *Rev.* 16. 11. Their Pope *Paul* the fourth died, *ex nimio Veneris usu*, saith the Historian, by wasting his strength in filthy pleasure as the flame consumeth the candle.

Runius de vit. pontif.

Vers. 12. *And say, How have I hated &c.*] When cast out with the Prodigall, and hath nothing left him but a diseased body, a distressed soule, then all too late, he fills the aire with doleful complaints of his former folly, and cryes out as he did, *Totum vitæ meæ tempus perdidi, quia perditè vixi.* O what a wretch, what a beast, what a madded devil was I, so wofully to waste the fat and marrow of my dear and precious time, the flower of mine age, the strength of my body, the vigour of my spirit, the whole of mine estate in sinful pleasures and sensual delights, *&c.* Loe here is a kinde of repentance, which though late, yet if it were true, would be accepted. The Mole they say begins to see when he dies, and not till then. *Oculos incipit aperire moriendo, quos clausos habuit vivendo.* But it is a rare thing and seldome seen that any whoremonger doth truly repent. One such man among a thousand have I found, saith *Solomon* (perhaps he meant himself) but a woman among all those have I not found. And yet *Scultetus* tells us, that Dr. *Speiser* Minister of *Ansborough* in *Germany*, preached there so powerfully, that the common harlots there tolerated, left their filthy trade of life, and became very honest women.

Bern.

Nunquam sero si serio.

Tostat. ex Plinio.

Eccles. 7. 28.

Anno 1523. Scultet. Annal *pag.* 118.

And my heart despised reproofe] Experience shewes that they that are once given up to this sin, are more graceless, profane, and incorrigible then others, deriders and contemners of all good counsel, having lost even the very light of nature, and so set in their sin, so wedded and wedged to their wicked wayes, as that they cannot be removed, but by an extraordinary touch from the hand of heaven.

Vers. 13. *Nor inclined mine eare*] I would not so much as hear them, much lesse obey their voice. *Intus existens prohibet alienum.* The songs of those Syrens had so enchanted him, that it was past time of day to give him counsell. If you speak against his sweet-sin, and dissuade him from that, he shrinkes back into the shell, and lets his hood harken. All that is of *Davy Duttons* dream (as the proverbe is) and therefore *Surdo fabulam*, he will in no wise give care to you.

Vers. 14.

Vers. 14. *I was almost in all evill*] *Abraham Ben-Hezra* reads it in the future tense, *Brevi ero in omni malo*, I shall shortly be in all evil: and so his repentance here appeares to be *pœnitentia sera, Iscariotica*, such as was that of *Judas*, and of those Popelings *Rev.* 18. 19. a desperate repentance, and not toward God. *Act.* 20. 21. not a repentance for sin as it is *offensivum Dei & aversivum a Deo*, an offence against God, and a turning away from him. Such a repentance in this man had been, (as the Romans said of Pompey) Ἐχθρὸς πατρὸς φίλτατον τέκνον, a faire and happy daughter of an ugly and odious mother, of his sin I mean, the sight whereof had sent him to Christ.

Plut. in Pom.

In the midst of the Congregation.] *i. e.* openly and before all men. And this he brings as an aggravation of his misery, that there were so many eye-witnesses thereof. No unclean person can have any assurance that his sin shall alwayes be kept secret, no not in this life. The Lord hath oft brought such (sometimes by terrour of conscience, sometimes by phrensie) to that passe, that themselves have been the blazers and proclaimers of their owne secret filthinesse. Yea observe this (saith One) in them that are the cunningnest in this sin, that (though no body peradventure can convince them evidently of the fact) yet every body (through the just judgment of God) condemnes them for it. As the Lord seeth their secretest villanies, even so oft-times he testifieth against them, according to that which he threateneth, *Mal.* 3. 5. *I will be a swift witnesse against the adulterers.*

Hildersh. ex Joh. 4.

Vers. 15. *Drinke waters out of thine owne cisterne*] After other preservatives from fornication (as not to think of, or speak with the harlot, not to come near the doores of her house *&c.*, but to consider of the many mischeifes that follow upon it, a diseased body, a damned soule, a poor purse, *&c.*) Here the Wise-man prescribeth wedlock as a remedy, properly ordained by God for that end. 1 *Cor.* 7. 2, 9. And because not the having of a wife, but the loving of her keeps a man honest, therefore it follows, *vers.* 19. *Let her be as the loving Hind, &c.*

And running waters] Heathen writers also set forth a wife by waters: as *Hesiod* bids men not to passe over a running water without prayers to the Gods; that is, not to render unto their wives due benevolence, till they have sought God, as *Iohannes Grammaticus* interprets it. A pious Precept, Marriage as well as meats must be sanctified by the word and prayer; and God bee

Hesiod. in Ergis.

called in to blesse this physick to the soule. Lust makes the heart hot and thirsty: God therefore sends men to this well, to this cistern. Confer, *Isa*.65.1. The Hebrews call a woman נקבה *i.e. perforata*. Gen. 1.27.

Vers. 16. *Let thy fountaines be dispersed*] Thy fountaines, that is, *thy children*; Let thine end in marrying be, that thou mayest have a numerous off-spring, that may be as an Infantry to the Kingdome of Heaven. Lawfull marriage is usually blessed with many children: and the contrary *Hos*. 4. 10. *Erasmus* tells of one *Combe* a young woman in *Eubœa*, that being married to one whom she liked, became mother and grand-mother to a hundred children. The same Author tells of an Englishman, a cripple, that married a blind woman, lived very lovingly with her, and had by her twelve lusty boyes that had no defect or deformity.

Erasm. in Chiliad.

Erasm. de instit. matrim.

Vers. 17. *Let them be only thine own*] *Sint, vel ernt*, let them be, or they shall be: It is both an exhortation and a promise *q.d.* Far be it from thee to be a pander to thine own bed (as the *Lituanians* of whom *Maginus* relates that they have their *connubii adiutores*, their coadiutours in wedlock and prize them far above all their acquaintance:) God also will blesse thee with an honest wife, that shall be true to thy bed, and not obtrude upon thee children to keep that are not thine. Saint *Paul* gives charge that no man go beyond, or defraud his brother in *the matter*, that is, *in re Veneréa*, in the matter of the marriage bed (as some expound it) but that every one possesse his vessel, that is (say they) his wife, that weaker vessel in sanctification and honour. 1 *Thess*. 4. 4, 5, 6.

Hieronym. Chrysost. Heinsius.

Vers. 18. *Let thy fountaine be blessed*] Or thy fountaine shall be blessed, thy wife shall be fruitfull, as *Psal*.128. that *Psalme* for *Solomon*, whose many wives brought him but few children. We read but of one son that he had, (who was none of the wisest neither) and two daughters, both of them subjects. Our *Henry* the 8. (though blame-worthy for women too) was more happy in King *Edward* his son (that *Orbis delicie*) and his two daughters, both Soveraignes of an Imperial Crown.

Rejoyce with the wife of thy youth] As *Isaac* did, who was the most loving husband that we read of in holy-writ. *Ezechiels* wife was the *delight of his eyes*, hee took singular complacency in her company. This conjugall joy is the fruit of love, which

which therefore he commendeth to all married men in the next words,

Vers. 19. *Let her be as the loving Hind* &c.] The Hind and the Roe are the females of the Hart and Roebuck: of which creatures it is noted, that of al other beasts they are most inamoured (as I may so speak) with their mates, and even mad again in their heat and desire after them. This being taken in a good sense may set forth the ardent affection that husbands should bear to the *wives of their bosomes*; so they are called to, because they should be as dear to them as the hearts in their bosomes. A wife is the most proper object of love. *Col*. 3.18. above parent, friend, child or any other, though never so dear to us.

Inter utrunq; ar dor amoris summus, ut Oppianus de cervis agens scribit.

And be thou ravished alwayes] Heb. *Erre thou alwayes in her love: velut extra sis & rerum aliarum obliviscare*. It implyes (saith one) a lawfull earnest affection so as, first, to oversee some blemishes and defects: Love is blinde. *In facie nævus causa decoris erit*. Secondly, so highly to esteme her, and so lovingly to comport with her, that others may think him even to dote on her. Howbeit mulierosity must be carefully avoided, as a harmful errour: and that saying of *Hierome* duly pondered and beleeved, *Quisquis in uxorem ardentior est amator adulter est*. As a man may be drunk with his own drink, and a glutton by excessive devouring of his own meat: so likewise one may be uncleane by the intemperate or intempestive abuse of the marriage bed: which ought by no meanes to bee stained or dishonoured with sensual excesses.

Mercer.

Ovid.

Vers. 20. *And why wilt thou my son*] The premises considered, there is no reason for it, but all against it. Nothing is more irrationall then irreligion; and yet nothing more usuall with the devil then to perswade his vassals that there is some sense in sinning, and that they have reason to be mad. And truly though there were no devil, yet our corrupt nature would act Satans part against it self: it would have a supply of wickednesse (as a serpent hath of poyson) from it self, it hath a spring within to feed it. *Nitimur in vetitum semper, petimusque negata*. Nothing would serve the rich mans turn, but the poor mans lamb: if *Ahab* may not have *Naboths* vineyard, he hath nothing The more God forbids any sinne, the more we bid for it. *Rom*. 7 8. Nay but we will have a King said they, when they had nothing else to say why they would.

Auſon.

Verſ. 21. *For the wayes of man, &c.*] *Turpe quid acturus te ſine teſte time.* A man that is about any evil ſhould ſtand in awe of himſelf, how much more of God? ſith he is αὐτόπτης, All eye, and beholdeth the ſecreteſt of thine actions: The proverb is, *Si non caſtè ſaltem cautè*, carry the matter if not honeſtly, yet ſo cloſely and cleanly, that the world may be neverthe wiſer. How cunningly did *David* art it to hide his ſin? but it would not bee: there is nothing covered that ſhall not be revealed, *Luke* 12. 2. If I make my bed in hell (ſaid he *Pſal.* 139. 8) as indeed the places where fornicatours uſe to lodge are little better) behold thou art there: This God alledgeth as a forcible reaſon againſt this ſinne, *Ier.* 13. 27. I have ſeen the lewdneſſe of thy whoredomes. And *Jer.* 29. 23. Even I know, and am a witneſſe, ſaith the Lord.

Verſ. 22. *His own iniquities ſhall take the wicked*] As ſo many Serjeants ſet on by God: who will ſurely hamper theſe unruly beaſts (that think to ſhift and ſcape his fingers) with the cords of their own ſins, binding them hand and foot, and bringing them to condigne puniſhment. So that, ſay the Adulterer be not puniſhed by the Magiſtrate, or come off by commutation, and yet he ſhall feel himſelf in the gall of bitterneſs and bond of perdition he ſhall find that he hath made a halter to hang himſelf. No body can be ſo torn with ſtripes as a minde is with the remembrance of wicked actions. *Tiberius* felt the remorſe of conſcience ſo violent, that he proteſted to the Senate that hee ſuffered death daily.

Tacit.

Verſ. 23. *He ſhall dye without inſtruction*] To ſpend the ſpan of this tranſitory life after the wayes of ones own heart, is to periſh for ever. But oh what mad men are they that bereave themſelves of a room in that city of pearle for a few dirty delights and carnal pleaſures!

CHAP. VI.

Verſ. 1. *My ſon, if thou be ſurety*]

THe wiſe-man having exhorted his ſon to marry rather then burn, and to nouriſh a family rather then to haunt harlots houſ-

houſes, to the end that he may ſhew himſelf a good Oeconomick, and provide for the comfortable ſubſiſtence of wife and children he bids him here beware, 1. of unadviſed ſuretiſhip. 2. of idleneſſe, two great enemies to thrift, without which there can be no good houſe kept. The royalty of *Solomon* could not have conſiſted for all his riches, without forecaſt and frugality.

Verſ. 2. *Thou art ſnared*] *i. e.* Endangered to ſlavery or poverty, or both. Hence the proverb, *Sponde, noxa præſto eſt*: Give thy word, and thou art not far from a miſchief. Shun therefore ſuretiſhip, if fairly thou canſt: or if not, propound the worſt, and undertake for no more then thou canſt wel performe without thy very great prejudice: *ne, ut leo caſſibus irretitus dixeris, Si præſciviſſem?* leſt thou being got into the hamble trambles come in too late with thy fools *Had I wiſt.*

Thou art taken] For a bargain binds a man by the law of nature and of nations. *Judah*, though in a ſhameful buſineſſe, would make good his ingagment to the harlot, *Gen.* 38. 23. Every godly man will do ſo, though it be to his own hinderance. *Pſal.* 15. 4. The Romans had a great care alwayes to performe their word: inſomuch that the firſt Temple built in *Rome* was dedicated to the goddeſſe *Fidelity*. The *Athenians* were ſo careful this way, that *Atticus teſtis* is uſed for one that keeps touch: and *Attica fides* is ſure hold: as contrarily *Punica fides*, there was no hold to be taken of *Carthaginian* promiſes. Of a certain Pope and his Nephew, it is ſaid that the one never ſpoke as he thought, the other never performed what he ſpake. This was ſmall to their commendation. Debt is a burden to every well-minded man, neither can he be at reſt, till he come to *Owe nothing to any man but* Rom. 13. *this, that ye love one another.* When Arch-biſhop *Cranmer* diſcerned the ſtorme which afterwards fell upon him in Q. *Maryes* dayes, he took expreſſe order for the payment of all his debts, and ingagements: which when it was once done, a moſt joyful man was he, ſaith Maſter *Fox* in his life. For bills and obligations do mancipate the moſt free and ingenuous ſpirit, and ſo put a man out of ayme, that he can neither ſerve God without diſtraction, nor do good to others, nor ſet his own ſtate in any good order: but lives and dies intangled and puſſed with cares and ſnares; and after a tedious and laborious life paſſed in a circle of fretting thoughts, he leaves at laſt in ſtead of better patrimo-

Act. & Mon. vol. 2. p. 1542.

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ny, a world of intricate troubles to his poſterity, who are alſo taken with the words of his mouth.

Hieron. ad Celantiam. Verſ. 3. *When thou art come into the hand*] For the borrower is ſervant to the lender. *Prov.* 22.7. And *Facilè ex amico inimicum facies cui promiſſa non reddes*, ſaith *Hierom.* A friend will ſoon become a foe if unfriendly and unfaithfully dealt with. Not keeping time makes a jarre in payments (and ſo in friendſhip too) as well as in Muſick.

Goe, humble thy ſelf] Crave favour and further time of the Creditour: ſay, Doubt not of your debt, only forbeare a while. Caſt thy ſelf at his feet, as to be troden (ſo the Hebrew word here ſignifieth) Stick not at any ſubmiſſion, ſo thou maieſt gain time and get off, and not be forced to run into the Uſurers books, that *Amalec* or licking people, which as Cormorants fall upon the borrowers; and like cur-dogs ſuck your bloud only with licking, and in the end kill you, and cruſh you, roo you and raviſh you, *Pſal.* 10.8,9,10. Ezek. 32.2. & 34.18.

And make ſure thy friend] For whom thou ſtan'ſt ingaged: call upon him to ſave thee harmeleſs. For as *Alphius* the Uſurer ſometimes ſaid of his Clients, *Optima nomina non appellando mala fieri*; Even good debters will prove ſlack pay-maſters if they be let alone, if not now and then called upon. Some read the words thus: Mukiply thy friends, or ſollicite them, *viz.* to intercede for thee to the Creditor, and to keep thee out of this brake. Horat. Epod. 2. Colum. de re ruſt. l. 1. c. 7.

Verſ. 4. *Give not ſleep to thine eyes, &c.*] *Auguſtus* wondred at a certaine Knight in *Rome*, that owed much and yet could ſleep ſecurely: and when this Knight dyed he ſent to buy his bed, as ſuppoſing there was ſomething more then ordinary in it, to procure ſleep. The opportunity of liberty and thriving is to be well husbanded: leſt ſome ſtorme ariſing from the cruelty of Creditors, or mutabilitie of ontward things, overwhelme a man with debt and danger, as the whirlewind doth the unwary traveller upon the Alpes with ſnow. Now if ſuch care be to be taken that we run not raſhly in debt to men, how much more to God? If to undertake for others be ſo dangerous, how ſhould we pray with that godly man, *From my other-mens ſins good Lord deliver me.* If we are ſo to humble our ſelves to our fellow creatures in this caſe, how much more ſhould we humble our ſelves under the mighty hand of God, that he may lift us up in due ſeaſon? If this be to be done without delay, where the danger teacheth but to the Dio. Auguſtin. Jam. 4 10.

the outward man: how much more ſpeed and earneſtneſs ſhould be uſed in making peace with God, whoſe wrath is a fire that burns as low as hell, and getting the black lines of our ſins drawn over with the red lines of his Sons bloud; and ſo utterly razed out of the book of his remembrance?

Verſ. 5. *As a Roe from the hand, &c.*] This creature may be taken, but not eaſily tamed: It ſeeks therefore by all meanes to make eſcape, and when it fleeth, looketh behind it, holding it no life, if not at liberty. Chald. paraph. in Cant. 8 14.

And as a bird] A moſt fearefull creature and deſirous of liberty, that *Avis paradiſi* eſpecially, that being taken never gives over groaning, till let go again. Nititur in ſylvas quæque redire ſuas.

Verſ. 6. *Go to the Ant thou ſluggard*] Man that was once the Captain of Gods Schoole, is now (for his truantlineſſe) turned down into the loweſt forme, as it were, to learn his *Abc* again, yea to be taught by theſe meaneſt Creatures. So Chriſt ſends us to Schoole to the birds of the aire, and lilies of the field to learn dependance upon divine providence. *Mat.* 6. and to the Stork, Crane, and Swallow to be taught to take the ſeaſons of grace, and not to let ſlip the oppertunities that God putteth into our hands. *Jer.* 8.7. This poore deſpicable creature, the Ant, is here ſet in the chaire to read us a Lecture of ſedulity and good husbandry. What a deale of graine gets ſhe together in Summer? What paines doth ſhe take for it, labouring not by day-light only, but by moon-ſhine alſo? What huge heaps hath ſhe? What care to bring forth her ſtore and lay it a drying on a ſun-ſhine day, leſt with moiſture it ſhould putrifie, &c? Not only *Ariſtotle*, *Ælian* and *Pliny*, but alſo *Baſil*, *Ambroſe*, and *Hierom* have obſerved and written much of the nature and induſtry of this poore creature; telling us withall, that in the Ant, Bee, Stork, &c. God hath ſet before us as in a picture the lively reſemblance of many excellent vertues, which we ought to purſue and practice. Theſe, ſaith One, are *veri laicorum libri*, the true Lay-mens books, the images that may teach men the right knowledge of God, and of his will, of themſelves and their duties.

Verſ. 7. *Which having no guide, overſeer, &c.*] How much more then ſhould man, who hath all theſe, and is both *ad laborem natus, & ratione ornatus*, borne to labour, and hath reaſon to guide him? Only he muſt take heed that he be not, Antlike, wholly taken up about what ſhall we eate, or what ſhall we drink, &c.

Verſ. 8. *Provideth her meat in the ſummer*] She devours indeed much graine, made chiefly for the uſe of man: But deſerves (ſaith an Interpreter) for this very cauſe, to be fed with the fineſt wheat, and greateſt dainties, that all men may have her alwaies in their eye: Diligent men, to quicken their diligence, and ſluggards, to ſhame them for their ſlothfulneſſe.

And gathereth her food in harveſt] That may ſerve in Winter. It is good for a man to keep ſomewhat by him, to have ſomething in ſtore, and not *in diem vivere*, as the foules of heaven do. *Bonus Servatius facit bonum Bonifacium*, as the Dutch Proverb hath it. A good ſaver makes a well-doer. Care muſt be taken *ne Promus ſit fortior Condo*, that our layings-out be not more than our layings-up. Let no man here object that of our Saviour, *Care not for to-morrow, &c.* there is a care of *diligence*, and a care of *diffidence*, a care of the head, and a care of the heart: the former is needfull, the later ſinfull.

Quintil.

Verſ. 9. *How long wilt thou ſleep O ſluggard?*] The eare we ſay, is firſt up in a morning. Call a ſleeping man by his name and he will ſooner awake and anſwer to it than to any thing elſe. The Wiſeman therefore thus deales with the ſluggard, that he may go forth and ſhake him, as *Sampſon*, not giving way to exceſſive ſleepe, which comes as a Publican, (ſaith *Plutarch*) and takes away a third part of our lives at leaſt. *Pliny* ſaid to his Nephew, when he ſaw him walk out ſome houres without ſtudying, *Poteras has horas non perdere*, You might have put theſe houres to better uſes. May not the ſame be ſaid to the ſleepy ſluggard? Whiles the Crocodile ſleeps with open mouth, the Indian Rat ſhootes himſelf into his body, and eats up his entrailes. Whilſt *Iſhboſheth* ſlept upon his bed at noon, *Baanah* and *Rechab* took away his head. *Epaminondas* a renowned Captaine, finding on of his Sentinels aſleep, thruſt him thorow with his Sword: And being chid for ſo great severity, replyed, *Talem enim reliqui qualem inveni*, I left him but as I found him. It muſt be our care that death ſerve us not in like ſort: that we be not taken napping, and ſo killed with death. *Rev.* 2. 21. The bird *Onocrotalus* is ſo well practiſed to expect the Hawke to grapple with her, that even when ſhe ſhutteth her eyes ſhe ſleepeth with her beake exalted, as if ſhe would contend with her Adverſary: to teach us continual vigilancy; reſembling thoſe who were wont to ſleep with brazen balls in their hands, which falling on veſſels purpoſely ſet on their

lib. 3. cap. 5.

their bed-ſides, the noiſe did diſwade immoderate ſleep. *Nullus mihi per otium exit dies partem etiam noctium ſtudio vendico*, ſaith *Seneca*. I let no day paſſe me idlely: ſome part of the night alſo I ſpend in ſtudy. Our King *Alfred*, *Anno* 872. caſt the natural day into three parts: eight houres he ſpent in prayer, ſtudy and writing; eight in the ſervice of his body; and eight in the affaires of his State. Which ſpace (having then no other engine for it) he meaſured by a great wax-light divided into ſo many parts; receiving notice by the keeper thereof, as the ſeverall houres paſſed in the burning. The Jews divided likewiſe the day into three parts: the firſt *ad Tephillah*, for Prayer; the ſecond *ad Torah*, for reading the Law; the third, *ad Malachah*, for Work: no talk of ſleep. Their work would (likely) keep them waking. As for the Law, what *Serbidius Scevola* ſaid of the civill Law, holds more true of the divine, *Jus civile ſcriptum eſt vigilantibus non dormitantibus*, The Law was not written for ſleepers, but wakers. *Hierome* exhorted ſome godly women to whom he wrote, not to lay the Bible out of their hands, untill, being overcome with ſleep, and not able any longer to hold up their heads, they bowed them down as it were, to ſalute the leaves, below them, with a kiſſe. And for prayer; *David* would not fall aſleep at it, but break his ſleep for it. *Pſal.* 119. 62. & 147. He was at it at midnight, at day dawn, and *In the morning will I direct my prayer unto thee, and will look up*, *Pſal.* 5. 3. Two military words he there makes uſe of (to ſhew his wakefulneſſe at his work) (Souldiers are not the greateſt ſleepers: *Cæſar* was no leſſe vigilant then valiant: *Scanderbeg* from his firſt coming to *Epirus* never ſlept above two houres in a night) He would not only pray but marſhall up his prayers, put them in good array: and when he had ſo done, he would be as a Spy upon a Tower, to ſee whether he prevailed, whether he got the day. The Spouſe ſlept, but her heart waked: and as repenting of that half-ſleep alſo (which yet the night and foule weather perſivaded) ſhe promiſeth to get up earely, *Cant.* 5. 2. with 7. 12. Our Saviour was up and at prayer a great while before day, *Mark.* 1. 35. The holy Angels are ſtiled *Watchers*, *Dan.* 4. 10. And they are three times pronounced happy that watch. *Luk* 12. 37, 38, 43. Watch therefore.

Sen. Epiſt.

Daniels Chro. 13.

Tenenti codicem ſomnus obrepat, & cadentem faciem pagina ſacra ſuſcipiat. Hieron. ad Euſt.

Turk. Hiſt. fol. 297.

Egneroch ex radice gnarach ordinavit, acidum diſſoluit: vaze-ſappel. ex radice, ſapha ſpeculando expectavit. Hinc ſpeculator. Ἐφημερόφυλαξ.

Verſ. 10. *Yet a little ſleep*] Hebr. *Sleeps*, ſo *ſlumbers*, Though he ſpeaks in the plurall, and would have much, yet all is but a little in his pretence and conceit. He asks a little, becauſe he will

Auguſtin.

not be denied: *Sed ſinite paululùm ibit in longum.* Firſt, he muſt have *ſleep*; having ſlept, he muſt have *ſlumbers*; (ſleep will not quickly be rubd out of his eyes) having ſlumbered, he muſt fold his hands. (*Compreſſis ſedere manibus*, to ſit with hands folded up, is uſed by the Latines in a like ſenſe.) He tumbles on his bed, as a doore on the hinges, *Prov.*26.14 a man muſt come with a lever to help him off his couch.

Liv. lib. 7.

Verſ.11. *As a traveller, and thy want as an armed man*] That is, Speedily and irreſiſtibly, Men muſt ſweat out a living, and earne their bread afore they eate it, 2*Theſ.* 3. 12. Think not to have wealth without working, as Cities and Towns are ſaid to have fallen into *Timotheus* his toile as he was ſleeping (with ſo much eaſe he took them in.) *Spontaneæ laſſitudines morbos præcedunt*, Roamings and reachings forerun diſeaſes: ſo doth ſluggiſhneſſe uſher in penury: when as *manus mortans*, the nimble hand maketh rich; *Prov.*10.4.and, *in all labour there is abundance.* *Prov.*14. But *Nè illi falſi ſunt qui diverſiſſimas res expectant ignavia voluptatem & præmia virtutis*: They are utterly out that think to have the pleaſure of Idleneſſe, and the plenty of painfulneſſe.

Hippocrat.

Salluſt.

Verſ. 12. *A naughty perſon*] Loe, every idle mar is a naughty man: is, or ere long will be; for by doing nothing, men learn to do evill, ſaid the Heathen: And, thou *Wicked and ſlothfull ſervant*, ſaith our Saviour, *Mat.* 25.26. He puts no difference betwixt *Nequam & Negligentem*, an *idle* and an *evill* perſon. The devill alſo will not long ſuffer ſuch an one to be idle, but will ſoone ſet him to work. Idleneſſe is the houre of Temptation.

Nihil agendo malè agere diſcunt.

A Wicked man] Or, an *unprofitable man, vir nihili*, good for nothing, but to eate, and drink, and ſleep, and ſport, and ſit, and talk, and laugh and be merry. Theſe are Cyphers, nay, they are excrements in humane ſociety; that live in the world to no purpoſe, yea, to bad purpoſe. Oh it is good (ſaith One) to do ſomething whereby the World may be the better: and not to come hither meerly as Rats and Mice, only to devoure victuals, and to run ſqueaking up and down.

Mr. Wheatly.

Walketh with a froward mouth] *Graditur ore perverſo.* Nothing more uſuall with *Idlebies*, then to go tatling up and down; prying, and ſpying, and carrying tales and rumours. 1*Tim.* 5.13. See the note there. It is nothing that they can do: they will ſay the more therefore.

ἀργοὶ, περίεργοι. 2.Theſ.3.11.

Verſ.13.

Verſ. 13. *He winketh with his eyes*] He is reſtleſſe in evill, and with his odde tricks and geſticulations ſeeks to ſpread miſchiefe; even there, where he dares not otherwiſe diſcover himſelf. Or the ſenſe may be this: Though he ſpeak froward things, though he ſlander and detract, &c. to the hurt of the hearers, yet as if he ſpake nothing but truth, and out of deep affection to the party, he ſeeks to aſſure it by the conſtancy of his countenance, by the gravity of his gate, and by the motion of his fingers, to make beleeve that it is ſo indeed; when as in truth it is neither ſo, nor ſo.

Verſ. 14. *Frowardneſſe is in his heart*] What marvel then though he ſoleciſe with his hand, though he twinkle with his eye, and tinkle with his feet, &c. When he ſpeaketh faire, beleeve him not: for there are ſeven abominations in his heart, *Prov* 26.25. Even thoſe ſeven next mentioned here, *Verſ.*16, 17, 18, 19. as *Aben-Ezra* conceiveth upon that Text.

Our & τὰ καλὰ, καίκα.

He deviſeth miſchiefe continually] Hebr. *At all times.* *Pliny* ſpeaks of the Scorpion, that there is not one minute, wherin it doth not put forth the ſting. The ſoul of a wicked man is *in a ſling*, reſtleſs, and violently toſſed about by Satan; who acts and agitates him, *Epheſ.*2.2. See *Mic.*2. 1. *Hoſ.*7.6.

1 Sam.25.29.

He, ſoweth diſcord] And ſo ſhews himſelf a true breathing devill, a Diſciple of *Machiavel*, whoſe Maxime was, *Divide & impera* Make diviſion and get Dominion. In the yeare 1579 *Allen* at *Rhemes* inſtructed his Emiſſary ſeducers ſent over into *England*, to make way for their great project of perdition in 88. by dividing the people under the termes of *Proteſtant* and *Puritan*, and provoking them thereby to reall and mutual, both hate and contempt. And what labouring there is now by the Jeſuitical party to heighten our unhappy differences, that they may make themſelves Maſters of all, who ſeeth not? Herein they deale (ſaith *Gregory* of the like factors for the devil in his time) as the Maſter of the pit, who oft lets two Cocks to fight together to the death of both, that after mutual conqueſt he may ſup with both their carcaſſes. The Jews before they were baniſhed out of this Kingdom, threw bags of poyſon into the wells and fountains, that the people were to drink of, and thereby indeavoured to poiſon them all: ſo do our ſeedmen of Sedition.

Archb. Abbots Anſwer to D. Hills three reaſons.

Verſ. 15. *Suddenly ſhall he be broken without remedy*] A diſmall doome: Broken and not bruiſed only, ſuddenly broken,

when they leſt dreame or dread the danger. And this without remedy; no poſſibility of peecing them up againe, or putting them into a better condition. See this exemplified in *Nabal*, 1 *Sam.*25. and *Doeg*, *Pſal.*52.

Verſ. 16. *Theſe ſix things doth the Lord hate*] That is, He deteſteth, damneth, puniſheth them in the ſlugard, whoſe ſoule is the ſink of all theſe enſuing evils. Where note, that ſin makes wicked men the object of Gods hatred; the Saints of his pitty: As we hate poiſon in a Tode, but we pitty it in a man: in the one, it is their nature, in the other, their diſeaſe.

Septimum abominatio animæ illius.

Yea ſeven are an abomination to him] Or, *that ſeventh his ſoule abhorreth*, that ſowing of diſcord among brethren heighteneth and compleateth his hatred of the reſt.

Profuto oculis animus inhabitat. *Plin.*

Verſ. 17. *A proud look*] Hebr. *Haughty eyes*,. Mens hearts uſually and chiefly ſit and ſhew themſelves *in oculis*, *in loculis*, *in poculis*, in their eyes, purſes, and cups. The Latines ſpeaking of an arrogant diſdainful perſon ſay, that he doth *ſupercilium attollere*, look loftily. *Odi faſtum iſtius Eccleſiæ*, ſaid *Baſil*, I hate the proud ſtatelineſſe of that Weſterne Church: the Church of *Rome* he meanes; which even in thoſe purer times began to look big, and deſpiſe all other in compariſon of it ſelf. This he ſomewhere cals ὀφρὺς Δυτικὴ, the *Weſtern eye-brow*, which occaſioned at length that lamentable ſeparation of the Eaſtern or Greek Church from Communion with the Latine: The other foure Patriarcks dividing themſelves from the Biſhop of *Rome*, and at their parting, uſing theſe, or the like words: *Thy greatneſſe we know, thy covetouſneſſe we cannot ſatisfie, thine intollerable inſolency we can no longer endure, live to thy ſelfe*, &c. God himſelf reſiſts a proud perſon in a ſpecial manner, 1 *Pet.*5.5. and that afar off, *Pſal* 138.6. he cannot abide the ſight of him, Looks aloof at him. For whereas all other vices fly from God (ſaith *Boethius*) Pride lets fly at him. No wonder therefore though his ſoule abhor it, when it buds eſpecially, *Ezek*7.10. and teſtifies to a mans face, *Hoſ.*7.10. breaking forth as the maſter-poſt of the ſoule in *big-ſwoln words*, proud gate, ridiculous geſtures, gariſh attire, lofty and haughty looks, that hate of heaven and gate to hell. *David* could not endure it in any of his, *Pſal.* 101.5. No more could Q. *Elizabeth* in the greateſt favourite about her. Diſcenſion once falling out between her and *Eſſex* about a fit man for government of *Ireland*, he forgetting himſelf and neglecting his duty,

Ep ad Enagr. quid verum ſit neque ſciunt neque ſuſtinent diſcere. Ibid.

D. Feild of the Church. Gerſon. Carleton.

Sola ſuperbia ſe Deo oppunit.

Bubbles of vanity. 2 Pet. 2. 18

duty, uncivilly turneth his back, as it were in contempt, with a ſcornfull look. She waxing impatient gave him a cuffe on the ear, bidding him begone with a vengeance, *&c.* For avoyding of all diſcontents and diſtempers this way occaſioned, it were to be wiſhed, that men would firſt get humble hearts, (the Apoſtle *Epheſ.* 4. makes humble-mindedneſſe the firſt vertue, as here a proud look is made the firſt vice, the maſter-root) And then, that they would enter into a Covenant, as *Job* did, (with his own eyes at leaſt, *Chap.*30. 1.) ſuch a Covenant as was once made at a meeting of the borderers in the marches between *England* and *Scotland*: Security was given and confirmed on both ſides by Oath (according to cuſtome) and Proclamation made, ſaith mine Author, that no man ſhould harme other by word, deed or look. Camdens Eliſab. 494. Ibid. 279.

A lying tongue] Hebr. *a tongue of lying*, *viz.* That hath learned the trade and can do it artificially. *A Frier*, *a lyer*, was the old proverb here, paſſing for current of that evill generation, thoſe loud and lewd lyers, *The proud have forged lies againſt me*, *Pſal.*119.69. *Aſſunt mendacium mendacio*, (ſo the Hebrew hath it) they ſew one lye to another, untill their iniquity be found to be hatefull, *Pſal.* 36.2. A righteous man (how much more the righteous God?) hateth lying: But a wicked man (for his lying) is lothſome (Hebr. *ſtinketh*) and cometh to ſhame, *Prov.*13.5. *Pilate* (for inſtance) of whom *Egeſippus* ſaith, that he was *Vir nequam & parvi faciens mendacium*, A naughty man, and that made light of a lye. It may ſeem ſo by that ſcornful queſtion of his, *What's truth?* *Joh.*18.38. *Tacitus* alſo is by *Tertullian* ſaid to be *mendaciorum loquaciſſimus*: where he ſpeaks of Chriſtians, he writes *ſo many lies ſo many lies*? Lyers pervert the end for which God created ſpeech, which was, to give light to the notions of the mind. Hence φῶς *quaſi* φάος τῆ νοῦ.

And hands that ſhed innocent bloud] This is fitly ſubjoyned and ſet after a lying tongue: becauſe bloud-ſhed is oft occaſioned by lying.

——*nil eſt audacius illis*
Deprenſis: iram atque animos ex crimine ſumunt. Juvenal.

Ruffians revenge the lye given them with a ſtab. Perſecutors (as in the French Maſſacre) give out that Chriſtians are the worſt of men, not fit to live for their notorious enormities, and therefore not to be pitied if taken from the earth. *Thoſe that kill a*

dog

dog (ſaith the French Proverb) *make the world bleeve he was mad firſt*: ſo they alwaies belyed the Church, and traduced her to the World, and then perſecuted her; firſt took away her veile, and then wounded her, *Cant.* 5.6. The devill was firſt a *ſlanderer* and *lyer*, and then a *murtherer*. He cannot murder without he ſlander firſt. But God will deſtroy them that ſpeak lies, the Lord will abhor the bloudy and deceitfull man. *Pſal.* 5.6.

Verſ. 18. *An heart that deviſeth wicked imaginations*] This is the old Beldame the mother of all the foregoing and following miſchiefes: and is therefore fitly ſet in the midſt of the ſeven, as having an influence into all. From the eyes the Wiſeman deſcends to the mouth, from the mouth to the hands, from the hands to the heart, from thence to the feet, and ſo takes the parts in order as they ſtand: But as for the heart, it tranſfuſeth its venome into all the reſt, and may ſay to them all, as the heart of *Apollodorus* the Tyrant ſeemed to ſay to him, who dreamed one night that he was fleaed by the *Scythians*, and boyled in a Caldron, and that his heart ſpake to him out of the kettle, Ἐγω σοι τέτων αἰτία. *It is I that have drawn thee to all this.* Thoſe in hell cry ſo doubtleſſe.

Feet that be ſwift] As if they ſhould come too late. This is a foule abuſe of the locomotive faculty given us by God for better purpoſe; that we ſhould be ſwift to heare, run to and fro to encreaſe knowledge, *Dan.* 12. Walk in the *way that is called holy*, go *from ſtrength to ſtrength*, *Pſal.* 84.7. Thoſe then that walk in a contrary road, and make all poſſible haſt to heap up ſin upon ſin, muſt needs be abominated and accurſed of God.

Verſ. 19. *A falſe witneſſe that ſpeaketh lies*] Hebr. that *blows abroad lies*, as with a paire of bellows; that vents them boldly and freely in open Court, in the face of the Countrey. Theſe *Knights of the poſt* can lend an oath for a need, as they did *Jeſabell* againſt *Naboth*; and like thoſe in the hiſtory, will not ſtick to ſweare that their friend or foe was at *Rome* and *Iteramna* both at once. God oft thundereth againſt ſuch, to ſhew his utter hatred of them: and hath threatned that the winged flying book that is full of curſes within and without, ſhall overtake them ere they get home, and ſhall reſt in the midſt of their houſes, to conſume them with the timber thereof, and the ſtones thereof. *Zach.* 5.4.

And

And him that ſoweth diſcord] See the Notes on *verſ.* 14. & 16. Unity among brethren is fitly compared to a cable-rope which will not eaſily break, but if once cut a ſunder it's hard to tye a knot upon it; what ill officers then are Breed-bates and *boutefeaus?*

Verſ 20. *My ſon, keep thy Father's commandement*] The commandements of Religious Parents, are the very commandements of God himſelf, and are therefore to be as carefully kept as the apple of a mans eye. *Prov.* 7 2. See the Note on *Chap.* 1. 8.

Verſ. 21. *Bind them continually*] Obſerve them with as much care and conſcience as thou art bound to do the Law of God given by *Moſes*, *Deut* 6.8. See the Note there.

Verſ. 22. *When thou goeſt, it ſhall lead thee*] No ſuch guide to God as the Word; which whiles a man holds to, he may ſafely ſay, Lord, if I be deceived thou haſt deceived me: if I be out of the way, thy word have miſled me. Ducet & perducet.

When thou ſleepeſt, it ſhall keep thee] If thou ſleep with ſome good meditation in thy minde, it ſhall keep thee from fooliſh and ſinfull dreams and fancyes, and ſet thy heart in a holy frame, when thou awakeſt. He that racketh up his fire at night, ſhall finde fire in the morning How precious are thy thoughts (that is thoughts of thee) unto me, O God? *Pſal.* 139. 17. what follows? *When I awake, I am ſtill with thee.* verſ. 18.

Verſ. 23. *For the commandement is a lamp*] Or candle, whereof there is no ſmall uſe when men go to bed, or riſe betime. He that hath the word of Chriſt richly dwelling in him, may lay his hand upon his hart, and ſay as dying *Oecolampadius* did *Hic ſat lucis.* Here's plenty of light. Under the law all was in riddles; *Moſes* was veyled. And yet that ſaying was then verified, *Et latet & lucet.* There was light enough to light men to Chriſt the end of the Law.

And reproofes of inſtruction] Or corrections of inſtructions. A leſſon ſet on with a whipping is beſt remembred. See the Note on *chap.* 3. 13.

Verſ. 24. *To keep thee from the evill woman*] Heb. *From the woman of evill*, that's wholly given up to wickedneſſe, as *Aaron* ſaith of the people, *Exod.* 32. 22. and as *Plautus*, *In fermento tota jacet uxor.* In this ſenſe Antichriſt is called the man of ſinne. *From* 2 *Theſ.* 3.

From the flatttery of the tongue] This is the proper effect of Gods word hid in the heart, as an amulet. *Bellerophon* and other Heathens, without this preſervative abſtained from adultery, either for love of praiſe, or fear of puniſhment, or opinion of merit, but this was not properly *chaſtity*, but *continency*, which kept them from the outward act, *ſed non ſine dolore*, not without inward luſtings and hankerings after ſtrange fleſh. *Vellem, ſi non eſſem imperator*, ſaid *Scipio*, when a faire harlot was offered unto him, I would, if I were not a Generall.

Of a ſtrange woman] Filthineſſe (as alſo ſwearing and drunkenneſſe) in a woman is moſt abominable. Hence (among other reaſons, ſaith one) the whoriſh woman is called *the ſtrange woman*.

Saluſt. Verſ. 25. *Luſt not after her beauty*] *Aureliæ Oreſtillæ præter formam nihil unquam bonus laudavit. Aurelia Oreſtilla* had beauty indeed, but nothing elſe that was praiſeworthy, ſaith the Hiſtorian. How much better *Aſpaſia Mileſia* of whom *Ælian* reports that ſhe was *Faire and Modeſt*? And the Lady *Jane Gray* whoſe excellent beauty was adorned with al variety of vertues as a clear ſky with ſtarres, as a princely diadem with jewels. Some women are like *Helen* without, *Hecuba* within: but it is a ſmall praiſe to have a good face, and a naughty nature, a beautiful countenance and a baſe life.

Κακὴ καλὴ ſcil. Ælian. var. hiſt. lib. 12. c. 1

In thine heart] See the Note on *Matth.* 5. 28. and on 1 *Cor.* 7. 34.

Neither let her take thee with her eye-lids] *Si neſcis, oculi ſunt in amore duces.* Some render it, *Neque te capiat ſplendoribus ſuis*, Let her not take thee with her glitterings, and gay habiliments, or head-tires. *Cyprian* and *Auſtin* ſay that superfluous attire is worſe then whoredome: becauſe whoredom only corrupts chaſtity, but this corrupts nature. *Hierome* ſaith, that if women adorn themſelves ſo as to provoke men to luſt after them, though no evil follow upon it, yet thoſe women ſhall ſuffer eternal damnation, becauſe they offered poyſon to others, though none would drink it.

Propert. Pagnin.

Verſ. 26. *For by means of a Whoriſh woman*] See the Note on *Chap.* 5. 10. Theſe creatures know no other language but that of the horſleeches daughter, *Give, give*, and may fitly be compared to the ravens of *Arabia*, that full-gorged have a tunable ſweet record; but empty, ſcreech horribly: or to carrion-crowes, that flock

flock to a dead carcaſe, not to defend it, but to devoure it: and no ſooner have they bared the bones, but they are gone. Thus Dame *Alice Peirce* (King *Edward* the thirds Concubine) ſerved him whiles he lived, all was here as ſhe would: and when this King lay a dying, ſhe pakt away what ſhe could ſnatch, even to the rings on his fingers, and ſo left him. *Daniels chronicle.*

Corpus, opes, animum, famam, vim, lumina, ſcortum
Debilitat, perdit, necat, auſert, eripit, orbat.

Will hunt for the precious life] As *Potiphar's* wife did for *Joſephs Gen.* 39. 14. and ſurely it was a great providence of God that upon her falſe accuſation he had not been preſently put to death. Into priſon he was thrown, and ſo laden with fetters, that the *iron entred into his ſoule. i. e.* eat into his fleſh, *Pſal.* 105. 18. and all by means of this whoriſh woman, whoſe luſt turned into hatred. *Aut te ardenter amat, aut te capitaliter odit.* See more in the Note on *Prov.* 5. 11. Mantuan.

Verſ. 27. *Can a man take fire*] Leſt any man ſhould reply, Ile ſee to my ſelf, and ſave one from the forenamed miſchiefs. I have more wit then to truſt any harlot, and more skill then to let it come abroad to my diſgrace and detriment: The wiſe man anſwers, that it is as poſſible to take a live-coal from the hearth, and bear it in a mans boſom, without burning his clothes: or to walk upon fire without ſcorching his feet, as to attempt any thing in this kind, and to ſcape ſcot-free. *Flagitium & flagellum ſicut acus & filum.* Sin and puniſhment go linked together with chains of adamant. Thy clothes will ſtink at leaſt of that fire, thy feet will bliſter at leaſt with thoſe coales. If the great ſhowre blow over thee, yet thou ſhalt bee wet with the after-drops.

Verſ. 28. *Can one goe upon hot coales*] Similitudes are never ſet out to confirme or confute, but to adorn and illuſtrate; giving unto their matter a certaine kinde of lively geſture, and ſtirring up thereby mens drowſy mindes to the conſideration and acknowledgment of the truth, and to the perſuit and practice of vertue and godlineſſe. Of the great uſe of *Similes* we may read in *Chryſoſt. Hom.* in *Gen.* 13. Origen in *Levit.* 10. *Auguſt. de doctrina Chriſt. lib.* 2. *Greg. Moral. lib.* 3. *Chap.* 36. &c.

Verſ. 29. *So he that goeth in to his neighbour*] That ſuſpiciouſly converſeth with her alone, though haply with no intent of corrupting her. *Joſeph* ſhund the company of his miſtreſſe, he would

not be with her alone, *Gen.* 39. 10. Chambering and secret familiarity with women is forbidden as a deed of darkneſſe and diſhoneſty, *Rom* 13. 13. How much more then wanton touches and dalliance. Sit not at all with another mans wife, ſit not down upon the bed with her, ſaith *Siracides chap* 9. Chriſts diſciples marvelled that he talked with the woman of Samaria, *Soltus cum ſolâ*, ſaith *Beza*. But he might do that, that we muſt beware of, leſt concupiſcence kindle. *Abraham* might ſee *Sa'ome* burning, but *Lot* might not look that way. John 4. 27.

Shall not be innocent] Shall not be held ſo, howſoever ſhall ſuffer in his name, be he never ſo honeſt (beſides that hereby hee tempts the devil to tempt him to uncleanneſſe.) Now the proverb is, *Oculus & fama non patiuntur jocos*. A mans eye and his name will bear no jeſt. And he was no fool that ſaid, *Negligere quid de ſe quiſque ſentiat, non ſolum arrogantis eſt, ſed & diſſoluti*. He is not only a proud, but a lewd perſon, that takes no thought what others think and talk of him. Provide we muſt for things honeſt, not only before the Lord, but alſo before men, 2 *Cor.* 8. 20. 21.

Verſ. 30. *Men do not deſpiſe a theife*] We uſe to ſay, a lyer is worſe then a theife; and *Siracides* ſaith the ſame of a conſtant lyer, *chap.* 20. But that an adulterer is worſe then a theife, the holy Ghoſt here aſſureth us: and his reaſons are unanſwerable. For firſt, his neceſſity pleads for him: he muſt either ſteal: or ſtarve: (and this doth ſomewhat excuſe him *à tanto* as they ſay, but not *à toto*: For as a man ſhould rather dye then lye, ſo he ſhould rather periſh then purloine or pelfer. But what excuſe hath the adulterer, *non ventris inediam patitur, ſed cordis indigentiam*, hee wants not meat, but wit: he preſerveth not his body, but deſtroyeth his ſoule. Potior eſt furan qui aſſiduè mentitur. πείνην, ἢ αν. αγαθὸν ἔχειν. Suidas.

Verſ. 31. *He ſhall reſtore ſeven-fold*] *i. e.* Manifold, according as the law limiteth, though it be to the utmoſt of what the theif is worth. But what reſtitution can the adulterer make? ſhould he make him a mends with as much more? The theif ſteals out of want, the adulterer, of wantonneſſe.

Verſ. 32. *Lacketh underſtanding*] Being wholly carried by ſenſuall appetite, againſt the dictates both of Religion and of Reaſon. Beecles love dunghils better then oyntments, and ſwine love mud better then a garden. *Luther* tells of a certain Grandee in his countrey ſo beſotted with the ſin of whoredome, he was not

not aſhamed to ſay, that if he might everlive here, and be carried from one whore-houſe to another, thereto ſatisfy his luſts, he would never deſire any other heaven. This filthy man did afterwards breath out his wretched ſoul betwixt two notorious harlots. Lonicer ithean. hiſtor. p. 568.

Deſtroyeth his own ſoule] It is not therefore *leve peccatum*, a ſmall ſin, as the Popes Canoniſts call it. Divine juſtice doth not uſe to kill flies with beetles.

Verſ. 33 *A wound and diſhonour ſhall he get*] Either from the husband of the adultereſſe, or from the Magiſtrate, who will put him to death, according to the Law of God, *Levit.* 20. *Deut.* 22. and of diverſe Nations, with whom adultery is a Capitall crime.

And his reproach ſhall not be wiped away] See the Note in *chap.* 5. 9. How oft read we of *David*, that he was upright in all things, ſave only the matter of *Uriah*? What an indeleble blot is that ſtill upon him?

Verſ. 34. *For jealouſy is the rage*] Howbeit he may not kill the adulterer though taken in the act, but proſecute the Law againſt him, and appeal to the Magiſtrate, who is the *Lord-keeper of both tables*. But if no Law will releive a man, yet let him know, that he ſhall do himſelf no diſſervice by making God his Chancellour. Cuſtos utriuſque tabulæ.

CHAP. VII.

Verſe 1. *My ſon keep my words*]

ARiſtotle hath obſerved, and daily experience makes it good, that man ſhewes his weakneſſe no way more then about moderating the pleaſure of his *Taſting* and *Touching*: forasmuch as they belong to him, not as a man, but as a living creature. Now therefore as where the hedge is loweſt, there the beaſt leaps over ſooneſt: So Satan will be ſure to aſſault us, where we are leaſt able to withſtand him. And whereas old men have no cauſe to be ſecure (*David* was old, when he went in to *Bathſheba* and *Lot* not young when he defloured his two daughters:) of the *Brabants* it is ſaid that *quo magis ſeneſcunt, eo magis ſtulteſcunt*: the elder, the foolither: And the Heathen *Sages* ſay, *metuendam eſſe ſenectam, quod non veniat ſola*, that old age is to be feared, as that which comes not alone, but being it ſelf a diſeaſe, it comes accom- Turpe eſt ſenescere ætatem non ſenescere lasciviam. Nazianz.

companied with many diſeaſes both of body and mind) young men eſpecially whom the Greeks call νέους of ἄνθω *to be hot*, and Αἰζηοὶ of Ζέω *to boyle*, and who think they have a licence *helluari, ſcortari, fores effringere*, to drinke and drab, which they count and call a trik of youth, have but more then need to be conſtantly and carefully cautioned and called upon (as here they are) to fly fornication, 1 *Cor.* 6. 8. to fly youthfull luſts, 2 *Tim.* 2. 22. with poſt-haſte to flee them, to abſtain from fleſhly luſts, (*tanquam à mellito veneno*) which warre againſt the ſoul, 1 *Pet.* 2. 11. The body cannot be ſo wounded with weapons as the ſoul is with luſts. Holy *Timothy* (ſo temperate a young man, that Saint *Paul* was faine to preſcribe him phyſick, bidding him no longer to drink water, but a little wine for *his ſtomack's ſake and his often infirmities*, contracted haply by this too-much abſtinence for the better keeping under his body, and bringing it into ſubjection) is in the ſame Chapter by the ſame Apoſtle exhorted, to exhort the *younger women with all Purity*: Whereby is intimated, that through the deceit of his heart, and the ſlipperineſſe of his age, even while he was preſſing thoſe young women to parity, ſome impure motion might preſſe in upon him: Which though but a ſtranger to *Timothy* (as *Peter Martyr* and others obſerve out of that paſſage in *Nathan's* parable, 2 *Sam.* 12. 5. that luſt was to *David*) yet might prove a troubleſome inmate if not ſuddenly ejected. It is for no marvel therefore that the Wiſeman is ſo exceeding earneſt with his ſon about the buſineſſe of abhorring harlotry, the hatefulneſſe whereof he now paints out in a parable, ſecting it forth in livelyeſt colours.

Contrà φθεσ-βύτης & σφύρ & σβέω: & Senex quaſi Seminex.

1 Tim. 5. 23.

1 Tim. 5. 2.

Verſ. 2. *Keek my commandements and live*] *i. e.* Live happily, *Iſa.* 48. 17. I am the Lord that teacheth thee to profit: therefore keep my commandments, as if God ſhould ſay; it is for thy profit that I command thee, and not for mine own. In doing thereof there is great reward, ſaith *David*, and preſent reward ſaith *Salomon* here; Do it and live. In the courts of earthly Princes there is ἀναβολὴ καὶ μεταβολὴ *delayes and changes*. Men are *off and on* in their promiſes: they are alſo ſlow and lack in their performances. But it is otherwiſe here: The very entrance of thy word giveth light, *Pſal.* 119. 130. And the very onſet of obedience giveth life. It is but *Hear*, and your ſoules ſhall live, *Iſa.* 55. 3. Behold I come quickly, and my reward is with me, *Rev.* 22. 12.

Pſal 19.

And

And my Law as the apple of thine eye] Withall charineſſe and circumſpection. The leaſt mote offends the eye, and the leaſt deviation violates the Law. Sinne is homogeneal, all of a kind, though not all of the ſame degree: as the leaſt pibble is a ſtone as well as the hugeſt rock, and as the drop of a bucket is water as well as the main Ocean. Hence the leaſt ſins are in Scripture reproached by the names of the greateſt; Malice is called manſlaughter: Luſt, adultery, *&c.* concupiſcence is condemned by the law, even the firſt motions of ſin, though they never come to conſent, *Rom.* 7. 7. Inward bleeding may kill a man. *De minutis non curat lex* ſaith the *Civilian*: But the Law of God is *Spirituall*, though we be carnall. And as the *Sunſhine* ſhewes us *atomes* and motes, that till then we diſcerned not, ſo doth the Law diſcover and cenſure ſmalleſt faylings. It muſt therefore be keept curiouſly even as the apple of the eye: as that *little man* in the eye that cannot be touched, but he will be diſtempered. Careful we muſt be, even in the *minutula legis*, the punctilios of duty. Men will not lightly looſe the leaſt ends of gold.

Neque enim auri tantum maſſas tollunt ſed & bracteolas. אִישׁ אִישׁ׳ab

Verſ. 3. *Bind them upon thy fingers*] That thou mayſt have them alwayes in ſight: as God hath his people, *Iſay.* 49. 16. Behold *I have graven thee upon the palmes of my hands*: *thy walles are continually before me*. The Hebrews here referre *fingers* to action, *heart* to meditation and retention. Men ſhould have the Law of God at their fingers ends. (Any of us Jews, ſaith *Joſephus*, being asked of any point of the Law, anſwereth it as readily as if hee had been asked his own name) they ſhould alſo be doers of the word, and not hearers only. The hand is δεκτήριον δεκτήριον the inſtrument of action. *David lifted up both his hands to the word*, as if he would pull it to him with both hands, as if he would do the deed in good earneſt. The heavens are the work of Gods fingers, *Pſal.* 8. 3. The Law ſhould be of ours.

Ariſtot.

Pſal. 119. 48.

Verſ. 4. *Say unto wiſdome, thou art my ſiſter*] *q. g.* If thou muſt needs have a Lady to ſet thy love upon, Let me commend a Miſtriſſe to thee more amiable and affable then any that thou canſt meet with; and that is *Heavenly wiſdome*. Say unto her, Thou art my Siſter, *&c.* Chriſt oft wooes his Spouſe by this title, *My Siſter, my Spouſe*. As the neareſt affinity is *Spouſe*, ſo the neareſt conſanguinity is *Siſter*. There are all bonds to knit us to Chriſt: there ſhall be all to knit Chriſt to us, if we fall in with Wiſdome: this is to become a kin to Chriſt, *Mat.* 12. 56. And that is the trueſt:

trueſt nobility, where God himſelf is top of the Kin, and Religion the root, in regard whereof all the reſt, (riches, retinue &c.) are but ſhadowes and ſhapes of nobleneſſe.

Call underſtanding thy kinſwoman] *i.e.* Be throughly and familiarly acquainted with her. Surely as in nature he is accounted a ſingular Idiot, that knowes not his own ſiſters or near kinſfolk: ſo in Religion he is ſtrangly ſimple and ſtupid that is not acquainted with the grounds of behaviour and comfort, as they are contained in the word.

Verſ. 5. *That they may keep thee*] The wiſdome from above can and will preſerve a man from hankering after ſtrange fleſh. The worlds wiſards have been moſt of them tackt and tainted with this vice; and that by a juſt hand of God upon them, for the contempt of Religion. *Rom.* 1, 28. which is indeed the moſt excellent preſervative. Hence when the Apoſtle had ſaid, 1 *Tim.* 4. 7. exerciſe godlineſſe, he addes (as a motive,) Godlineſſe is profitable to all things, *verſ.* 8. See further for this, *Prov.* 23. 26, 27. and 2. 16. and 6. 23, 24. with the Notes there.

Verſ. 6. *I looked through my caſement*] Little did this young fool think whoſe eye was upon him: leſſe did ſhe heed the all-ſeeing eye of heaven. *Solomon* was obſerving his ſubjects carriages, and found a miſcarriage. Magiſtrates, as they have many eyes upon them (whence alſo they have their name in the Hebrew tongue) ſo they are to have their eyes upon many; watching when other men ſleep, and obſerving what other men ſlight. The Poets fain that *Jupiter* over-looks the world, and that *Somnus* or *Sleep* durſt never come aneere him. A King that ſitteth in the Throne of Judgment, ſcattereth away all evil with his eyes. *Prov.* 20. 8.

Nagid à Negad, quod in eam omnes conjiciant oculos.

Verſ. 7. *Among the ſimple ones*] The word ſignifieth ſuch a one as may be ſoon perſwaded; eaſily drawn any way by a twined threed, with a wet finger. *Fatuellus*, ſuch as whom it is no hard matter to cozen, and collude with.

Cereus in vitium flecti.

Verſ. 8. *Neere her corner*] Which he ſhould have balked, according to *chap.* 5. 8. See the Note there. Mens own inconſideration, ſecurity, and dallying with the beginnings of ſin, or with the occaſion doth uſually tempt the devil to tempt them; and he feeling their pulſe thereby which way it beats, fits them a penny-worth, provides them of mates, ſets one *Deliah* or other to binde them (as ſhe did *Sampſon*) with the green withes of fleſhly

ly pleaſure. But let a man divorce the fleſh from the world, and the devil can do him no hurt.

Verſ. 9. *In the black and dark night*] Thinking to obſcure himſelf: but *Solomon* ſaw him, how much more God, *cui obſcura patent, muta reſpondent, ſilentium conſtetur*, before whom night will convert it ſelf into noone, and ſilence prove a ſpeaking evidence? Fooliſh men think to hide themſelves from God, by hiding God from themſelves. See *Pſal.* 139. 11, 22.

Verſ. 10. *And behold there met him a woman*] Fit lettice for ſuch lippes; a fit helve for ſuch a hatchet. Every corner is full of ſuch duſt-heaps, the land is even darkened with them, as Egypt once was with the locuſts. *Exod.* 10. 15.

With the attire of an harlot] See the Note on *chap.* 6. 25. The Hebrew word here ſignifies a ſet habit or ornament finely fitted to the body: *veſtitus in quo plica* ſaith *Lavater*, *pleated* garments. *plaited* haire, *&c.* let ſuch take heed of the *plica polonica*; that dreadful diſeaſe.

שחשפרו quaſi nudato pudendo, ut cum ad concubitum accenderet.

And Subtile of heart] Or, *truſſed up about the breaſts, with her upper-parts naked*: ſo Levi. Ben. Gerſom. *erat nudo collo & pectore, corde tenus, &c.* She met him with her naked-breaſts (at this day too commonly uſed by ſuch as would bee held no harlots) yea, with ſomething elſe naked (as ſome ſenſe this text) which modeſty forbids to name.

Verſ. 11. *Her feet abide not in her houſe*] As the modeſt womans do, *Tit.* 2. 5. who is therefore called *domiporta*, ſet forth by the ſnaile which carries her houſe on her back, and compared to the vine, that growes by the houſe ſide. *Pſal.* 128. The Egyptian women ware no ſhooes, that they might the better keep home. Of the Italian women it is ſaid that they are *Magpyes at the doore, Saints in the Church, Goates in the garden, Devils in the houſe, Angels in the ſtreets, and Sirens in the windowes.* Heylins Geog.

Verſ. 12. *Now ſhe is Without*] See the Note on *verſ* 11. and further obſerve, that the former faults, loudneſſe of language, ſtubbornneſſe againſtan husbands lawful commands and reſtraints, and this of gadding up and down to ſee and to be ſeen, albeit they be not certaine ſignes, yet they are ſtrong preſumptions of a whoriſh diſpoſition.

Verſ. 13. *So ſhe caught him and kiſſed him*] Strange impudency in this ſtrange woman, who hath not her name for nought.

Potiphars wife was ſuch a beaſt: ſo was *Meſſalina* the Empreſſe, wife to *Claudius*, *Joane* Q. of *Naples*, and other prodigious ſtrumpets, of the kinde of thoſe whom they call *Borboritæ*. We have heard (ſaith a grave Divine) of Virgins which at firſt ſeemed modeſt, bluſhing at the motions of an honeſt love: who being once corrupt and debauched, have grown flexible to eaſie intreaties to unchaſtity: and from thence boldly laſcivious ſo as to ſolicite others, ſo as to proſtitute themſelves to all commers, yea (as our *Caſtiſts* complaine of ſome *Spaniſh* ſtewes), to an unnaturall filthineſſe.

D. Hall.

Martin. Vivald. in candelabro. cap. de conf. Mercer.

Verſ. 14. *I have peace-offerings*] *Sacris abutitur ut ſceleratis moreſt*, ſhe pretends Religion to her filthy practiſes: So did thoſe wicked women that lay with *Elies* ſonnes at the doore of the Tabernacle, 1 *Sam* 2. 22. So did King *Edward* the 4. his *holy whore*, as he uſed to call her; that came to him out of the Nunnery when he liſt to call for her. And ſuch were thoſe *Kedeſhoth*, or common whores, ſo called in Hebrew, becauſe ſuch abomination was committed under a pretext of Religion. *Gen.* 38. 21. *Deut.* 23. 17. But what an odde thing was that of *David* that would not lye with *Bathſheba* till purified? Doth he make conſcience of ceremoniall, and none of morall purity?

Speed.

This day have I paid my vowes] A votary then ſhe was (by all means) and ſo more then ordinarily Religious So was *Doeg*. why elſe was he deteyned *before the Lord*? 1*Sam.* 21. 7. A *Doeg* may ſet his foot as far into Gods Sanctuary as a *David*. That many Popiſh Votaries are no better then this huſwife in the text, ſee the *Liſbon-Nunnery*, *&c.* beſides thoſe thouſands of infants-ſculls found in the fiſh pooles by *Gregory* the great.

Sine Cerere & Libero friget Venus.

Verſ. 15. *Therefore came I forth*] As having much good cheare at home; as at all peace offerings they had. Gluttony is the gallery that libidinouſneſſe walkes through.

Diligently to ſeek thy face] Or thy perſon, not thy purſe, thee, not thine do I ſeek. *Quis credit.*

And I have found thee] By a providence no doubt. God muſt have a hand in it, or elſe 'tis marvell. God hath given me my hire (ſaid *Leah*) becauſe I have given my maid to my husband, *Gen.* 30. 18. See 1*Sam.* 23. 7. *Zach.* 11. 5.

Verſ. 16. *I have decked my bed*] Leſt haply by being abroad ſo late, he ſhould queſtion where to have a bed, ſhe aſſures him of a dainty one, with curious curtaines.

Verſ. 17.

Verſ. 17. *With myrrhe, aloes &c.*] This might have minded the young man, that he was going to his grave: for the bodies of the dead were ſo perfumed. Such a meditation would have much rebated his edge, cooled his courage. *Jeruſalems* filthineſſe was in her skirts: and why? ſhe remembred not her latter end. *Lam.* 1. 9. As the ſtroking of a dead hand (they ſay) cureth a tympany: and as the aſhes of a viper applied to the part that is ſtung, drawes the venome out of it: ſo the ſerious thought of death will prove a death to fleſhly luſts. I meet with a ſtory of one that gave a looſe young man a ring with death's-head, with this condition, that he ſhould one houre dayly (for ſeven dayes together) look and think upon it: which bred a ſtrange alteration in his life.

Mr. Ward's Sermons.

Verſ. 18. *Until the morning*] But what if death draw the curtaines, and look in the while? If death do not, yet guilt will. And here beaſts are more happy in carnall contentments then ſenſuall voluptuaryes: for in their delights they ſeldom ſurfet, but never ſin: and ſo never finde any cauſe or uſe for pangs of repentance, as *Epicures* do; whoſe pleaſure paſſeth, but a ſting ſtayes behinde. *Job* calleth ſparkes the *ſonnes of fire*, being ingendred by it upon fuell; as pleaſures are the ſonnes of mens luſts, when the object and they lye and couple together: And they are not long-lived; they are but as ſparkes, they dye aſſoon as begotten:

Verſ. 19. *For the good man is not at home*] Hebr. *the man*, not *my man*, or *my husband* &c. the very mention (how much more the preſence?) of ſuch a man might have marred the mirth.

Verſ. 20. *He hath taken a bag of money*] And ſo will not returne in haſt. Let not the children of this world be wiſer then we: Lay up treaſure in heaven: provide your ſelves bags that wax not old. *Luke* 12, 33. Do as merchants, that being to travell into a far country, deliver their money here upon the Exchange, that there they may receive it. *Evagrius* in *Cedrenus* bequeathed three hundred pound to the poor in his will; but took a bond before hand of *Syneſius* the Biſhop for there payment of this in another life, according to the promiſe of our Saviour of an *hundred fold* advantage.

Verſ. 21. *With much faire ſpeech*] Faire words make fooles faine. This Circe ſo enchanted the yonker with her fine language,

that now ſhe may do what ſhe will with him; for hee is wholly at her devotion.

Verſ. 22. *He goeth after her ſtraightway*] without any conſideration of the ſad conſequents. Luſt had blinded and beſotted him, and even transformed him into a bruit. *Nos animas etiam incarnavimus*, ſaith one. Many men have made their very ſpirit a lump of fleſh, and are hurried on to hell with greateſt violence. Chide them, you do but give phyſick in a fit: counſell them; you do but give adviſe to a man that is running a race: be your counſell never ſo good, he cannot ſtay to hear you; but will be ready to anſwer as *Antipater* did when one preſented him with a book treating of happineſſe, he rejected it and ſaid οὐ χαίρω *I have no leaſure* to read ſuch diſcourſes.

As an oxe goeth to the ſlaughter] when he thinks he goeth to the paſture: or as thoſe oxen brought forth by *Jupiter's* Prieſt, with garlands unto the gates, but it was for a ſlaine-ſacrifice. *Acts* 14. 13. Fatted ware are but fitted for the ſhambles.

Numella. Beza in loc.

Or as a foole to the correction of the ſtocks] Such ſtocks as *Paul* and *Silas* (yet no fooles) were thruſt into, feet and neck alſo, as the word there ſignifyeth. *Acts* 14. 24. This the fool fears not till he feels: till his head be cooled and his heels too, till he hath ſlept out his drunkenneſſe, and then he finds where he is, and muſt ſtick by it. See this exemplified *Pro.* 5. 11. How many ſuch fools have we now adayes (*Mori morantur quocunque ſub axe morantur*) that rejoyce in their ſpirituall bondage, and dance to hell in their bolts, (as one ſaith) nay are weary of deliverance. They ſit in the ſtocks when they are at prayers, and come out of the Church when the tedious ſermon runs ſomewhat beyond the hour, like priſoners out of a jayle. The devill is *at inne* with ſuch (ſaith Maſter *Bradford*) and the devil will keep holly-day, as it were in hell, in reſpect of ſuch, ſaith another.

Verſ. 23. *Till a dart ſtrike thorough his liver*] *i. e.* Filthy luſt, that fiery dart of the devil, pointed and poyſoned (as the *Sythian* darts are ſaid to be) with the gall of aſpes and vipers. Philoſophers place luſt in the liver. Mathematicians ſubject the liver to *Venus*, the Poets compaine of *Cupids* wounding them in that part.

Plato in hepate τὸ ἐπιθυμητικὸν poni. Horat. Ode 1. lib. 4. & Ode 25. lib. 1. Ovid. Triſt.

Cor ſapit, & pulmo loquitur, fel commovet iras;
Splen ridere facit, cogit amare jecur.

Or

Or (as ſome ſenſe it) till the adulterer be by the whore's huſband or friends, or by the hand of juſtice deprived of life, perhaps in the very act, as *Zimri* and *Cozbi* were by *Phineas* in the very flagrancy of their luſt.

Verſ. 24. *Harken now therefore*] Call up the ears of thy minde to the ears of thy body, that one ſound may pierce both. *Solomon* knew well how hard it was to get ground of a raging luſt: even as hard as to get ground of the ſea. Hence he ſo ſets on his exhortation.

Verſ. 25. *Let not thine heart*] Think not of her, luſt not after her. Thoughts and affections are *ſibi mutuo cauſæ*. Whileſt I muſed, the fire burned: ſo that thoughts kindle affections, and theſe cauſe thoughts to boyle. (See *Job* 31. 1.) ſee therefore that evill thoughts, though they ruſh into the heart, yet they reſt not in it. Pſal. 39.

Verſ. 26. *For ſhe hath caſt down many*] That have let in death at thoſe windowes of wickedneſſe, thoſe loop-holes of luſt, that have dyed of the wound in the eye. *Aliorum perditio tua ſit cautio.* Seeſt thou another man ſhip-wrackt? look well to thy tacklings.

Yea, many ſtrong men have been ſlaine by her] The valour of Man hath oft been ſlaved by the wyles of a woman. Witneſſe many of your greateſt Martialiſts who conquered countryes, and were vanquiſhed of vices, being *captivarum ſuarum captivi*. The Perſian Kings commanded the whole world, and were commanded by their Concubines. So was *Alexander*, *Sampſon*, *Hercules*, (whom ſome make to be the ſame with *Sampſon*.

Lenam non potuit, potuit ſuperare leænam:
Quem fera non potuit vincere, vicit hera.

Verſ. 27. *Her houſe is the way to hell*] The ſhorteſt cut to utter deſtruction. This, if well beleeved, would make the young man ſtop or ſtep back, as if he had trod upon a serpent.

Sed vivunt homines tanquam mors nulla ſequatur:
Aut velut infernus fabula vana floret.

Going down to the Chambers of death] Both temporall and eternall. Loe theſe Hoaſts that welcome men into our Inne with ſmiling countenance, will cut their throats in their beds. The *Sirens* are ſaid to live in green meddowes: and to have by them ever an heap of dead mens bones. Natal. Comes.

CHAP. VIII.

Verſ. 1. *Doth not Wiſedome cry*]

AND ſhall a harlot be ſooner heard then ſhe? Shall men preferre droſſe before gold, acornes before wheat, a ſwinſty before a Sanctuary? dirty delights and ſenſuall pleaſures, before peace that paſſeth all underſtanding, joy unſpeakable and full of glory? Heathen ſtories tell how *Hercules* (when he was young) was courted by Vertue on the one hand, and Pleaſure on the other: but Pleaſure loſt her ſweet words upon him: hee harkened to Vertue rather: Shall not we to Wiſdome.

Xenophon.

Put forth her voyce?] In her Miniſters, who are *cryers* by office, and muſt be earneſt, *Iſa.* 58. 1. See an inſtance in holy *Bradford*: I beſeech you, ſaith He, I pray you, I deſire you, I crave at your hands withall my very heart; I aske of you with hand, pen, tongue and minde; in Chriſt, through Chriſt, for Chriſt, for his name, blood, mercy, power and truthes ſake, my moſt intirely beloved, that you admit no doubting of Gods manifold mercyes toward you, *&c.* Here was a luſty Cryer indeed. And ſuch another was Maſter *Perkins*; of whom it is ſaid, that in expounding the commandements (when he was Catechiſt of Chriſts College) he applyed them ſo home to his hearers, that he made their very hearts fall downe, and their haires ſtand upright.

Act. & Mon. 1490.

Maſter Fuller. Holy ſtate p 90.

Verſ. 2. *She ſtandeth in the top of high places*] That is, ſaith an Interpreter, in the lofty oracles of the Patriarches and Prophets.

Verſ. 3. *At the entry of the City*] Hebr. *at the mouth*: for as words go out of the mouth, ſo do men out of the City: onely men go and come at their pleaſure, *Sed volat emi ſum ſemel irrevocabile verbum.* A word once uttered cannot bee recalled.

Rod. Bain.

At the coming in at the doores] Every where Chriſt offereth himſelf; hence ariſeth this phraſe, *My ſalvation is gone forth*; but to little purpoſe, through mens ſingular perverſneſſe. Indeed if the Lord would ſet up a Pulpit at the ale-houſe-door, they would heare oftener. But ſith he doth not, they will run to hell as faſt as they can; and if God cannot catch them, they care not, they will not return.

Verſ. 4.

Verſ. 4. *Unto you, O men, I call*] *O viri præſtantes*, (ſo ſome render it) O ye eminent men, whether for greatneſſe of birth, wealth, or learning. The Phariſees and Philoſophers for their learning are called the *princes of this world.* 1 *Cor.* 2. 8. *Sed ſapientes ſapienter in infernum deſcendunt*, ſaith one, *& potentes potenter torquebuntur*, ſaith another. But the world by wiſdome knowes not God, 1 *Cor.* 1. 21. and not many wiſe men, not many mighty, not many noble are called, *verſ.* 26. And yet they ſhall not want for calling, if that would do it: for unto you, O mighty men I call. *Sed ſurdo plerunque fabulam*, but all to little purpoſe, for moſt part. They that lay their heads upon downpillowes cannot ſo eaſily hear noyſes. Courts and great places prove ill aire for Zeale. *Divitibus ideo pietas deeſt, quia nihil deeſt.* Rich mens wealth proves an hinderance to their happineſſe.

And my voice is to the ſonnes of man] *i. e.* To the meaner ſort of people. See *Pſal.* 49 2. Theſe uſually like little fiſhes, bite more then the bigger. The poor are *Goſpelliſed*, ſaith our Saviour. *Smyrna* was the pooreſt, but beſt of the ſeven Churches. Certaine it is, that many of the meaner ſort hold that they are not bound to look after Scripture-matters, but that it is for rich men and ſchollers only to do ſo. We have nothing, ſay they, to live by, but theſe hands. How can day-labourers and poor craftſmen intend ſuch things? The baſer ſort of people in *Swethland* do alwayes break the ſabbath, ſaying that it is only for Gentlemen to keep that day. See *Jer.* 5. 4. *Joh.* 7. 48. But *Paul* (a poor tent-maker) could ſay, *Our converſation is in heaven*, and Gods people are *afflicted and poor*, yet they truſt in the name of the Lord, *Zeph.* 3. 12. Who ever richer then *Adam* in Paradiſe? poorer then *Job* on the dunghill? yet in Paradiſe Satan foiled *Adam*, on the dunghill *Job* foiled Satan. Think not that poverty can excuſe from duty: poor men alſo muſt liſten to wiſdomes voyce, or it will be worſe with them: there is yet but a beginning of their ſorrowes.

εὐαγγίζονται.

πῶς δυνήσομαι λειποτάκτης οὖν καὶ ἀεργὸς φιλοσοφεῖν; Chryſoſt. hom. 22. ad Pop. Antioch.

Verſ. 5. *O ye ſimple*] If ye be not ſet in ſin, reſolved of your way, as good as ye mean to be: if yet there be any place left for perſwaſion. See the Note on *chap.* 1. 4.

And yee fools] Ye that have already made your concluſion; and are wiſer in your own conceit, then ſeven men that can render a reaſon.

Verſ. 6.

Verſ. 6. *I will ſpeak of excellent things*] *ηγεμονικὰ Ruling-caſes, Maſter-ſentences,* Axiomes of ſtate, principles for Princes. I have written for them the great things of my law. *Hoſ.* 8. 12. *Solomon* calls the Scriptures, *Lords of collections,* as ſome ſenſe that text. *Eccl.* 12. 11.

Shall be right things] Right for each man's particular purpoſes and occaſions. The Scriptures are ſo penned, that every man may think they (ſpeak *de ſe, in re ſua*, of him and his affaires. In all the Commandements of God there is ſo much rectitude, and good reaſon (could we but ſee it) that if God did not command them, yet it were our beſt way to practiſe them. Athanaſ.

Verſ. 7. *For my mouth ſhall ſpeak truth*] Hebr. *Shall meditate truth. i.e.* I will neither ſpeak falſely nor raſhly, but upon due deliberation, and undoubted certainty. See my *True treaſure pag.* 122.

Verſ. 8. *All the Words*] The *Rabbines* have a ſaying, that there is a mountain of ſenſe hanging upon every tittle of the Scriptures.

There is nothing froward or perverſe in them] Some places of Scripture may ſeem to croſſe other places; but they do only ſeem ſo. Men may think they are like the accuſers of Chriſt, never a one ſpeaking like the other: But thoſe that underſtand them ſhall find them like *Nathan* and *Bathſheba*, both ſpeaking the ſame things. The old *Rabbines* could not reconcile *Eccleſiaſtes* (ſome paſſages in it) to the reſt of the holy Scriptures, and had therefore ſome thoughts to conceale it from the people. But this was their weakneſſe, and would have been their wickedneſſe. Kabuenaki.

Verſ. 9. *They are all plaine to him that underſtandeth*] Plain in things neceſſary to ſalvation: for as all duties, ſo all truthes do not concerne all men. God doth not expect or require that every man ſhould be a Doctour in the chaire: But thoſe points that direct to duty here and ſalvation hereafter, are cleare, expreſſe, and obvious to them that deſire to underſtand them: for ſome there are *qui ut liberius peccent libenter ignorant.* It was a ſmart anſwer which Mr. *Durant* a witty and learned Miniſter of the Reformed Church of *Paris*, gave to a Lady of ſuſpected chaſtity, and now revolted. When ſhe pretended the hardneſſe of the Scripture: Why? ſaid he, Madam, what can be more plain then *Thou ſhalt not commit adultery.* Had ſhe not been failing in the practice of what ſhe could not but know, ſhe had found no cauſe Bern.

cauſe to complaine of the difficulty of that, which ſhe could not know.

Verſ. 10. *Receive mine inſtruction, and not money*] That is, Rather than money, as, *I will have mercy, and not ſacrifice*, that is, rather then ſacrifice. Knowledge of the Scriptures is the greateſt riches, *Col.* 3. 16. *Let the word of Chriſt dwell richly in you*, 1 *Cor.* 1. 5. The *Corinthians* were enriched in all knowledge. *Plato* gave three hundred flourens for a Book that he liked. *Dionyſius* ſaid that *Ariſtippus* was alwaies craving money of him; but *Plato* deſired nothing but Books. What ſpending of money and *laviſhing out of the bag* is there for humane learning? And yet *Ariſtotle* himſelf could ſay, that a little knowledge, though but conjectural about heavenly things, is to be preferred above much knowledge, though certaine, about inferiour things. Called *Sophron.*

Verſ. 11. *For wiſdome is better then rubies*] See the Note on *Chap.* 3. 15.

Verſ. 12. *I wiſdome dwell with prudence*] I draw all into practice; and teach men to prove by their own experience, what that good, and holy, and acceptable will of God is. Of the moſt that would be held *knowing men*, it may well be ſaid, as *Tully* ſaies the Proverb went of the *Athenians*, that they uſed their wiſedome as men do artificial teeth, for ſhew only: And that they did *ſcire quæ recta ſunt, ſed facere nolle*, know what was right, but had no mind to do accordingly. *Socrates* ſaid, there was no difference between σοφία & σωφροσύνη, wiſdome, and prudence, or moderation: Sith he that knows good things to do them, and evill things to avoid them, is to be held a wiſe man, and none elſe. Xenoph. de dictis & factis *Socrat.*

And finde not knowledge of witty inventions] Tending to piety: Not thoſe *toiſeſome toyes ſophiſmata quæ nec ignoranti nocent, nec ſcientem juvant*, that are hard to come by, but of no uſe or worth, proofe or profit: Theſe are but laborious loſſe of time, as *Ariſtotle* hath it; like an Olive or Date-ſtone hard to crack the one, or cleave the other, but nothing or nothing worth ought, when crackt or cloven, within either. Wiſdome finds her Schollers ſomewhat elſe to do, then to be ſo buſily idle. Witty ſhe allows them to be, but not wittily wicked, not wiſe to do evill, inventers of evill or idle things. *Walk circumſpectly*, ſaith ſhe, *not as fooles, but as wiſe, redeeming the time*, underſtanding what the will of the Lord is, and putting it in ſpeedy execution. Keep Seneca. Το τῦ χρόνῦ περιτράκτικον. Ariſt. Epheſ. 5. 15, 16, 17.

therefore and do it, for this is your wiſdome, &c. *Deut.*4.6. (See the Note there) this will ſpeak you far more witty then thoſe Wits of the World, who ſeek out many inventions, *Eccleſ.*7.28. but all to no purpoſe: and become vaine in their imaginations, their foolifh heart being darkened, *Rom.*1.21.

Verſ. 13. *The feare of the Lord*] Which is an high point of heavenly wiſdome, (*Chap.*1.7.) to the praiſe whereof this therefore appertaineth. There are that make this verſe an explanation of the former, thus: I find out the knowledge of witty inventing; ſuch as are the feare of the Lord, the hatred of evill, yea, of inward evils, as Pride, Arroganey, *&c. Odi faſtum ipſius Eccleſiæ.* I hate the pride of that Romiſh Church, ſaid *Basil* long ſince. I hate vaine thoughts: *But thy Law do I love Pſal.*119.113. *I hate and abhor lying*, 163. Yea, *I hate every falſe way, both in my ſelfe and others, verſ.*104. Thou hateſt the works of the *Nicolaitans*, which I alſo hate. *Rev.*2. Gods people partake of the divine Nature: and ſo have *God-like* both *ſympathies* and *antipathies*; they not only leave ſin, but loath it, and are at deadly feud with it. They purge themſelves (by this cleane feare of God, *Pſal.*19 *9.*) from all pollutions, not *of fleſh only*, worldly luſts, and groſſe evils, but *of ſpirit* alſo that lye more up in the heart of the Country, as Pride, Arrogancy, *&c.* ſo *Perfecting holineſſe in the feare of God*, 2 *Cor.*7.1. There may be ſome kind of pride in ſincerity, and of humility in hypocriſie. But hypocriſies humility is followed with pride: and ſincerities with humility: This later humility is the better. And here only it is ſeemly for vertue to come behind vice. Hypocriſie is proud, becauſe it is humble; Sincerity is humble, becauſe it is proud.

And the evill way] That is, Cuſtome of committing ſin. *Viam pro frequentatione accipiunt Hebræi.* And this the godly man doth; not that he may appeare to do ſo, (*ſed quia aliter facere non potuit.* as One falſly and flatteringly ſaid of *Cato*) but, becauſe having his heart ſeaſoned with this holy feare, he can do no otherwiſe. Velleius.

Verſ. 14. *Counſell is mine, &c.*] Chriſt is wiſe in heart, and mighty in ſtrength. *Job* 9.4. his Churches both Counſellour, *Iſa.* 9.6. and Champion, *Iſa.*37.23,24. And though ſhe be but a virgin daughter of Zion, yet ſhe deſpiſeth her adverſary, and laughs him to ſcorne. *verſe* 22. becauſe ſhe hath one that is in love with her, and will fight her quarrel, who is

Æ.

Αμφότερος βασιλεύς τ' ἀγαθὸς, κρατερός τ' ἐν χερσίν. De Achille Homerus.

Hoſtibus haud tergoſed forti pectore notus. De Achille Catullus.

Verſ. 15. *By me Kings reign*] How then can the Schoolemen defend *Thomas Aquinas* in that Paradox, *Dominium & prælatio introducta ſunt ex jure humano*, Dominion and Government is of Man? This croſſeth the Apoſtle. *Rom.*13.1,2. and the wiſeſt of the Heathens. Tho. 2.2 q.10. art. 10.

Verſ. 16. *And Nobles*] So called in the originall, from their liberality and bounty. Hence *Luk.*22.25. this word is expreſſed by Ευεργέται. *Bountifull*, or *Benefactours*, ſuch as are ingenuous, free, munificent, indued with that free Princely ſpirit. *Pſalm.* 51.14. Ex δὲ Διὸς βασιλῆες. Heſ. Τιμὴ δ' ἐκ Διός ἐστι. Hom.

Even all the Judges of the earth] Though haply they be reckoned in the ranke of bad men, but good Princes: Such as was *Galba*, and our *Richard* the third. and *Trajan* much magnified for a good Emperour, and yet a drunkard, a buggerer, and a cruell Perſecutor. Plin. ſecund. Dion. Caſſ.

Verſ. 17. *I love them that love me*] The Philoſopher could ſay, that if morall vertue could be ſeen with mortall eyes, ſhe would ſtir up wonderfull loves of her ſelf in the hearts of the beholders. How much more then would the *Wiſdome of God in a Myſtery?* 1 *Cor.*2.7. that eſſentiall wiſdome of God eſpecially, the Lord Jeſus who is *totus deſiderabilis*, altogether lovely, *Cant.*5.16. the deſire of all Nations, *Hag.*2.7. whom whoſoever loveth not, deſerves to be double accurſed. 1 *Cor.*15.22. *My love was crucified*, ſaid *Ignatius*, who loved not his life unto the death, *Rev.*12.11. Neither was there any love loſt, or can be: For I *love them that love me.* And if any man love me, my Father will love him, and I will love him, and will manifeſt my ſelf unto him, and we will come unto him and make our abode with him. *Joh.*14.21.23. Men do not alwaies reciprocate, nor return love for love. For my love, *Pſa.*109.4,5. they are mine adverſaries: yea, they have rewarded me hatred for my love. *David* loſt his love upon *Abſolom.* Paul upon the *Corinthians.* Old *Andronicus* the Greek Emperour upon his graceleſſe Nephew of the ſame name. But here is no ſuch danger. It ſhall not be eaſie for any man to out-love Wiſdome. For whereas ſome one might reply, you are ſo taken up with States, and have ſuch great Suitors, Kings, Princes, Nobles, Judges, as *verſ.*15,16. that it is not for meane men to look for any love from you. Not ſo, ſaith Wiſdome: for *I love them that love me*, be Οἱ ἐρῶς μὲν ἐγκαίρωται. *Ob.* *Sol.*

Eph.6.23. be they never ſo much below me. *Grace be with all them that love the Lord Jeſus in Sincerity. Tantum velis, & Deus tibi præ occurret*, ſaith *Nazianzen. Ambulas, ſi amas: Non enim paſſibus ad Deum, ſed affectibus curritur*, ſaith *Auguſtin*, Thou walkeſt if thou loveſt: thou acteſt if thou affecteſt.

They that ſeek me early] As Students ſit cloſe to it in the morning. *Aurora muſis amica.*

Verſ.18. *Riches and honour are with me*] I come not unaccompanied; but bring with me that which is well worth having. The Muſes (though Jupiter's daughters, and well-deſerving) yet are
Engl.Eliſab. ſaid to have had no ſuitors, becauſe they had no portions. Our *Henry* the eighth, when he dyed, gave his two daughters *Mary* and *Elizabeth* but ten thouſand pounds apeece. But this Lady is largely endowed, and yet (ſuch is men's dulneſſe) ſhe is put to ſollicite Suitors; by ſetting forth her great wealth. See the Note on *Mat.6.33.*

Verſ.19. *My fruit is better then gold*] This wiſdome is as thoſe two golden pipes, *Zach.4.* through which the two olive-branches doe empty out of themſelves the golden oyles of all precious graces, into the Candleſtick, the Church: Hence grace is here called *fruits*, and *Cant 4.16. pleaſant fruits*, and *fruits of the Spirit. Gal.6.22.*

Verſ. 20. *I lead in the way of righteouſneſſe*] Which is to ſay, I gat not my wealth *per fas atque nefas*, by right and wrong, by wrench and wile. My riches are not the *riches of unrighteouſneſſe*, the mammon of iniquity, *Luk.16.9.* but are honeſtly come by, and are therefore like to be *durable*, 18. or (as others render it) *uncient*. St *Hierome* ſomewhere ſaith, that moſt rich men are either themſelves bad men, or heires of thoſe that have been bad. There is a profane proverb amongſt us, *Happy is that child, whoſe Father goes to the devill.* It is reported of *Neveſſan* the Lawyer, that he ſhould ſay, *He that will not venture his body ſhall never be valiant; he that will not venture his ſoule, never rich.* But wiſdomes walk lyes not any ſuch way. God forbid, ſaith ſhe, that I or any of
Gen.14 23. mine ſhould take of Satan, from a thread even to a ſhoe-latchet, leſt he ſhould ſay, *I have made you rich.*

הושיר Verſ. 21. *To inherit ſubſtance*] Hebr. *That that is*, that that hath ſome tack or ſubſtance in it, ſome firmity or ſolid conſiſtency. *Wilt thou ſet thine eyes upon that which is not?* Outward things are not, but only in opinion, in imagination: Ir ſemblance, not

not in ſubſtance. The pompe of this world is but a fancy, *Acts* 25 33. the glory of it a conceit, *Mat.4.* the whole faſhion of it a meere notion. 1 *Cor.7.31.* Riches get them great Eagles wings, Prov.23.5. they fly away without once taking leave of the owner; leaving nothing but the print of their talons in his heart, to torment him. When we graſpe them moſt greedily, we embrace nothing but ſmoke, which wrings teares from our eyes, and vaniſheth into nothing. Only true grace is durable ſubſtance: the things above outlaſt the daies of heaven, and run parallel with the life of God, and line of eternity.

Verſ. 22. *The Lord poſſeſſed me*] Not *created me*, as the Arians out of the Septuagint preſſed it, to prove Chriſt a Creature. ἔκτισε. ἔκτισε.

Before his works of old] Hebr. *Ante opera ſua, ante tunc, id eſt, priuſquam quis dicere poteſt, tunc*, before there was any either *now* or *then*, before all time, therefore from all eternity: For whatſoever was before the world and time (that was created with the world) muſt needs be eternall.

Verſ. 23. *I was ſet up*] *Coronata ſum*, I was crowned, ſo ſome render it. *Inuncta ſui*, I was annointed (ſo others) for King, Prieſt, and Prophet of my Church. And to this high honour I grew not up by degrees, but had it preſently from before all beginnings.

Verſ. 24. *When there were no depths*] In mentioning Gods works of Creation, ſome obſerve here that wiſdome proceeds from the lower elements to the ſuperiour and heavenly bodies, She begins with the earth, *ver.* 23, goes on here to the waters, and ſo to the aire called Streets (rendred fields) *verſ.26.* that is, the vaſt element of the aire; which compared with the far leſſe elements of earth and water, muſt needs ſeeme exceeding large, ſpacious, and open, as ſtreets, or fields. Laſtly, by the higheſt part of the duſt of the world, the Hebrew Doctours underſtand the element of fire, *Judicium ſit penes Lectorem.* Let the Reader judge.

Verſ.25. *Was I brought forth*] Or, *begotten*: Thus Wiſdome deſcribes her eternity in humane words and expreſſions, for our better apprehenſion. Which while *Arius* either knew not, or weighed not; he herehence took occaſion to oppoſe the Deity of our Saviour, and to propagate that damnable errour in the Eaſterne Churches, to the ruine of many ſoules. This Arch-Here-

retick *Arrius* ſitting on the ſtoole to eaſe nature at *Conſtantinople* voided there his entrailes. And now Mahometiſme is there as the excrement of *Arius*.

Verſ. 26. *Nor the fields, nor the higheſt*] See the Note on *verſ.* 24.

Verſ. 27. *When he prepared the heaven*] Or cauſed them to be prepared, took order to have it done, *viz.* by me, who was with him; and by whom he made the worlds, *Heb.* 1. 2. *Ioh.* 1. 3. *Col.* 1. 16. For the Father loveth the Son, and hath put all things into his hand. Joh. 3. 35.

When he ſet a compaſſe] Or, *drew a circle round about the earth*, meaning the *Out ſpread firmament* of heaven, *Gen.* 1. 6. Howbeit the Hebrews underſtand it of the world of Angels, called by them *the third world*, or the *third heaven*: whereunto St *Paul* alſo ſeemes to allude. 2 *Cor.* 12. 2.

Verſ. 28. *When he eſtabliſhed the cloudes above*] That they might be kept there, as it were, in tunnes and bottles till he would have them to poure down their dew, or raine.

Verſ. 29. *When he appointed the foundations*] That it ſhould remaine unmoveable, though it hang in the aire, as it were by Geometry.

Terra pila ſimilis nullo fulcimine nixa,
Aere ſuſpenſo tam grave pendet onus. Ovid.

Verſ. 30. *Then I was by him*] Accurſed then for ever be that blaſphemous aſſertion of the Arrians, ἦν ποτε ὅτε οὐκ ἦν, *There was a time when he was not*. This Scripture ſo much abused by them, makes utterly againſt them. But Hereticks pervert the Scriptures, ſaith St. *Peter*, 2 *Pet.* 3. 15. A metaphor from thoſe who put a man upon the rack, and make him ſpeak that which he never thought. *Tertullian* cals *Marcion* the Heretick *Atlas Ponticus*; becauſe of his artoding and gnawing the Scripture, to make it ſerviceable to his errours.

ἤμην παρ' αὐτῷ ἁρμόζουσα. *As one brought up with him*] Or, as *a nourißer*. That is, as a maintainer and upholder of that his excellent workmanſhip of Creation. *Heb.* 1. 3. The Septuagint render it, I was with him making all fine and trim, *Eram apud eum aptans*: ſo *Irenæus*.

More pueri quotidiè, & riſum captans ac concilians. *Mercer.* *Rejoycing alwaies*] Or, *laughing with him*. This (as the very Jewes are forced to confeſſe) doth notably ſet forth that unſpeakable ſweetneſſe and joy that the bleſſed God findeth in the apprehenſion of his own wiſdome, which (ſay they) is one and the ſame with God himſelf.

Verſ. 31. *Rejoycing in the habitable part*] That is, In the humane nature, wherein the fulneſſe of the Godhead dwelt bodily, by meanes of the hypoſtaticall union. Or in the Saints, whoſe hearts the Lord Chriſt inhabiteth by faith. Or in the work of Creation, which Chriſt did without either tooles or toole.

Verſ. 32. *Now therefore hearken unto me*] *Audite ſenem juvenes*, ſaid *Auguſtus* to his ſeditious Souldiers, and had audience. And ſhall not wiſdome, that is ſo ancient as before the Creation, ſo eminent, as to make and conſerve a world, ſo gracious with the Father, &c. ? Shall not ſhe be hearkened to ?

For bleſſed are they] And bleſſednеſſe is the mark that every man ſhoots at.

Verſ. 33. *Heare inſtruction and be wiſe*] This way wiſdome enters into the ſoule. Heare therefore: For elſe there is no hopes; Heare howſoever. *Auſtin* coming to *Ambroſe* to have his eares tickled, had his heart touched.

Verſ. 34. *Waiting at the poſtes of my doores*] At the Schooles and Synagogues, ſay the Hebrews, where men ſhould come in with the firſt, and go forth with the laſt, as doore-keepers do: which was the office that *David* deſired, *Pſal.* 84.

Verſ. 35. *For who ſo findeth me, findeth life*] Leſt any man ſhould hold it too hard a task to wait at wiſdomes gates (as Princes guards, or as the Levites did in the Temple) ſhe tels them what they ſhall have for ſo doing.

And ſhall obtaine favour] Which is better then life: Gods favour is no empty favour; it is not like the winters-ſun, that caſts a goodly countenance when it ſhines, but gives little heat or comfort. As aire lights not without the Sun, nor wood heats without fire, ſo neither can any thing yeeld comfort without Gods favour.

Verſ. 36. *Wrongeth his own ſoule*] *Rapit animam ſuam*. He plunders his own ſoule of its happineſſe: yea, he cruelly cuts the throat thereof, being ambitious of his own deſtruction.

CHAP.

CHAP. IX.

Verſe 1. *Wiſdome*]

HEbr. *Wiſdomes* in the plurall: and this, either *honoris cauſâ*: for honours ſake, or elſe by an *Ellipſis*, as if the whole of it were *Wiſdome of Wiſdomes*, as the *Song of Songs* for a moſt excellent Song. *Cant.* 1. 1. *Junius* renders it *Summa ſapientia*. See the Note of *Chap.* 1. 20.

Hath builded her houſe] That is, the Church. 1 *Tim.* 3. 15. See the Note there.

She hath hewn out her ſeven pillars] Pillars, and poliſhed Pillars. Any thing is good enough to make up a mud-wall; but the Churches Pillars are of Marble: and thoſe, not rough, but hewn, her ſafety is accompanied with beauty.

Verſ. 2. *She hath killed her beaſts*] Chriſt provideth for his *the beſt of the beſt*, fat things full of marrow, wines on the lees, *&c. Iſa.* 26. his own fleſh which is meat indeed, his own bloud which is drink indeed, *Joh.* 6. 55. beſides that continuall feaſt of a good conſcience; whereat the holy Angels (ſaith *Luther*) are as cooks and butlers, and the bleſſed Trinity joyful guests.

She hath mingled her wine] That it may not inſtume or diſtemper. Chriſt ſpake as *the people were able to heare*, liſping to them in their own low language: So muſt all his Miniſters; accommodating themſelves to the meaneſt capacities. *Mercer's* note here is, *Cum ſobrietate tractandæ Scripturæ.* The Scriptures are to be handled with ſobriety.

Shee hath alſo furniſhed her table] So that it even ſweats with variety of precious viands, wherewith her guests are dayly and daintily fed. Mr *Latimer* ſaies, *That the aſſurance of Salvation is the ſweet-meats of this ſtately feaſt.* But what a dolt was Cardinall *Bobba*, who ſpeaking in commendation of the Library of *Bonony* (which being in an upper-roome hath under it a victualling-houſe, and under that a wine-cellar) had thought he had hit it, in applying thereunto this Text, *Wiſdome hath built her houſe, hath mingled her wine, and furniſhed her table?*

Angel. Roccha in Vatican. p. 395.

Verſ. 3. *She hath ſent forth her maidens*] So Miniſters are called (in proſecution of the allegory, for it is fit that this great Lady

Lady ſhould have ſuitable attendants) to teach them innocency, purity, and ſedulity, as maidens; keeping the word in ſincerity, and not adulterating and corrupting it as Vintners oft do their wines, or Huckſters their Wares. Hence *Iſay* alſo putteth the Prophets and Evangeliſts in the feminine gender, *Mebaſhereth Iſa.* 52. 7.

She cryeth upon &c.] She, together with her maids, crieth; ſhe puts not off all the buſineſſe to them, but hath a hand in it her ſelf. We are workers together with God, ſaith *Paul.*

Verſ. 4 *Who ſo is ſimple*] And withall *perſwadeable*; that have not yet contracted that *callum obductum, corneas fibras*, brawny breaſts, horny heart-ſtrings.

She ſaith to him] It is Chriſt then that ſpeaketh in his Miniſters. *He that heareth you, heareth me.* Ye received it not as the word of man, but as it is indeed, the Word of the ever-living God.

Verſ. 5. *Come, eate of my bread*] Stand not off in a ſinful modeſty: ſay not, I am not worthy, *&c.* but *come*, for the maſter cals you, as they ſaid to the blind man, who therefore came. And thoſe recuſant guests, by not coming when invited, might not taſte of Chriſts Supper; for they were unworthy. *Mat.* 22.

And drink of the wine which I have mingled] Loe here a full feaſt, not a dry feaſt. *Lyranus* noteth on this Chapter, that the Euchariſt was anciently delivered in both kinds: But becauſe of the danger of ſpilling the bloud, the Church ordained that Laymen ſhould have the bread only. The Councell of *Conſtance* comes in with a *Non-obſtante* againſt Chriſts inſtitution, withholding the Cup from the Sacrament. Caranza.

Verſ. 6. *Forſake the fooliſh*] No coming to this feaſt in the tottered rags of the old *Adam*: You muſt relinquiſh your former evill courſes and companies. There are that read the words thus: *Forſake, O fooliſh ones, viz.* your own waies, *and live.*

And go in the way of underſtanding] Renounce your vices, and practice the contrary graces. True repentance ſtands in an entire change of the whole man, from all that is evill to all that is good.

Verſ. 7. *He that reproveth a Scorner*] This, with the three next verſes, may ſeeme to come in by way of Parentheſis: And they do not obſcurely intimate, what manner of hearers Miniſters

mostly meet with, *viz.* such as our Saviour did, *Luk.* 16.14. *But the Pharisees that were covetous, derided or blew their noses at him,* as One renders it. And such as long before him the Prophet *Esay* did, *Chap.* 28.10. Precept upon Precept, line upon line, *&c.* One observeth that that was a scoffe put upon the Prophet: And is as if they should say, Here is nothing but line upon line, precept upon precept. The very sound of the words in the Original (*Zau le zau, kau, lakau*) carries a taunt, as scorneful people by the tone of their voice, and riming words, scorne at such as they despise.

Ἐμυκτήρισέν με.

Verſ. 8. *Reprove not a ſcorner*] See my common-place of *Admonition*. Look how dogs prefer loathſome carrion before the ſweeteſt odours, and would fly in the faces of ſuch as would drive them from it: So is it here.

And he will love thee? When he hath well conſidered he will; though for preſent he may ſeeme to do otherwiſe; As *Aſa* ſwaggered with the Prophet and put him in priſon. We read in the Eccleſiaſticall Hiſtory, that *Agapetus* Biſhop of *Rome* being ſent by *Theodatus* King of *Goths* to *Conſtantinople* on an Embaſſage to *Juſtinian*, and having obtained a peace, he was earneſtly entreated by the Emperour, to ſubſcribe and confirme the Hereſie of *Eutyches*. This when he utterly refuſed to do, the Emperour threatned him in caſe he did not. *Agapetus* then ſtoutly boldly replyed, *I had a deſire to wait upon* Juſtinian, *whom I took to be a moſt pious Prince, but now I perceive him to be a moſt violent perſecutor, a ſecond* Diocleſian. With this free reproofe, and Gods bleſſing withall, *Juſtinian* was ſo wrought upon, that he preſently embraced the true faith: and baniſhing Biſhop *Anthemius* a great propagator of the *Eutychian* Hereſie, he ſet up *Menna* an Orthodox Divine in his roome, whom *Agapetus* conſecrated, if *Platina* may be beleeved. *David* loved *Nathan* the better while he lived for dealing ſo plainly with him: And named him a Commiſſioner for the declaring of his Succeſſor, 1 *Kings* 1. So *Alipius* loved *Auſtin* for reproving him.

Funccius.

Aug. Comp.

Verſ. 9 *Give admonition to a wiſe man*] This is an Almes that the pooreſt may give and be never the poorer, but the better. For by inſtructing another, a man engageth himſelf; leſt he heare, *Phyſician, heale thy ſelfe; Turpe eſt doctori, cum culpa redarguit ipſum.* See my common-place of *Admonition*.

Verſ. 10. *The feare of the Lord*] See the Note on *Chap.* 1.7. Here

Here it is given as a reaſon why wiſe men are the better for ſharpe and ſeaſonable admonition, becauſe the feare of the Lord is in them. This makes them, when they are reproved of all, fall upon their faces, worſhip God, and ſay, *God is in you of a truth,* 1 *Cor.* 14.26. What ſhall we ſay unto my Lord? What ſhall we ſpeake? How ſhall we juſtifie our ſelves? *God hath found out the iniquity of thy ſervants, &c.* *Gen.* 44.16.

And the knowledge of the holy] That is, of the holy God. *Holy* is here in the plurall number, importing the *Trinity of Perſons*, as likewiſe *Joſh.* 24.19. Howbeit we may well take in here, holy Angels and Saints, whoſe Kingdom is in *Daniel* ſaid to be the ſame with the Kingdome of God. *Dan.* 7.22, 27. and whoſe knowledge is the right underſtanding of Gods will revealed in his Word.

Verſ. 11. *For by me thy daies*] This verſe depends upon *ver.* 6. See the note on *verſ.* 7. Thoſe that embrace wiſdome ſhall be paid for their paines, either in money, or monies-worth: Either they ſhall dye, as *Abraham* did, with a *good gray-head*, or elſe with *Joſiah* they ſhall live long in a little time, and then live for ever in heaven. *Henoch* had the ſhorteſt life of any of the ten Patriarches: But then he was recompenced in the longeſt life of his ſon *Methuſelah*; but eſpecially, in that God took him to glory. Beſides, that though he departed the world ſoon, yet ſulfilled he much time, as Mr *Hooker* hath it. Eccles. polit. l.4.p. 168.

And the yeare of thy life ſhall be encreaſed] Hebr. *They ſhall encreaſe the years of thy life.* That is, they that ſurvive thee ſhall perpetuate thy memory, thy good name ſhall never dye. Some live to be their own Executors for their good name: and yet they ſee them (not honeſtly) buried before themſelves dye: Nay, many are as thoſe, *Job.* 27.15.23. hiſſed and kickt off this Stage of the World, buried before they are half dead. There is ſcarce a vitious man, whoſe name is not rotten before his carcaſe. On the other ſide, a good mans name is oft-times the heire to his life. Or, if obſcured for a time, as the Martyrs were, yet as the Sun breaks through the cloud that masketh it, ſo God ſhall bring forth their righteouſneſſe as the light, and their judgement as the noon-day. *Pſal.* 37.6.

Verſ. 12. *If thou be wiſe, thou ſhalt*] The benefit ſhall be thine own. *Plutarch* reports of the Palme-tree that it yeelds to the *Babylonians* 360. ſeverall commodities: And is therefore in great eſteeme

eſteeme amongſt them. How ſhould men eſteeme of ſound wiſdome, ſith there is a *μυριομακαριτης* in it, 1 *Tim.* 4 8. thouſand commodities to be reaped by it?

Thou alone ſhalt beare it] Thy ſcorning ſhall not, as thou thinkeſt, hurt him that tendereth thy ſalvation. For as the aire, when beaten, is not hurt, no, nor ſo much as divided, but returnes to his place, and becomes thicker: *Ita animus recti conſcius & ad optima erectus non admittit irridentium flatus nec ſentit*, ſaith One; ſo an honeſt heart, ſet for heaven, ſlights the contempts of graceleſſe perſons, and pities them that ſcare when they ſhould feare, as much as good *Lot* once did his profane Sons in Law. His words to ſuch are like thoſe of the Prophet. *Be not ye mockers leſt your bands be increaſed*, *Iſa.* 28.22. with 10. See *verſ.* 7. of this Chapter.

Verſ. 13. *A fooliſh woman is clamorous*] This woman is *Folly*, as that woman ſitting in the Ephah is *Wickedneſſe*, *Zach.* 5. 7. *Lavater* is of opinion, that as by Wiſdome is meant Chriſt, ſo by this fooliſh woman here is meant *Antichriſt*; to whom therefore he finely fitteth and applieth all the following words.

Is clamorous] Folly is full of words, and of a laviſh tongue: her factours are extreme talkative, and uſually lay on more words then the matter will beare: A great deale of ſmall talk
Eccl. 10. 14. you ſhall uſually have from them. *A foole alſo is full of words*, ſaith *Solomon*. And this fond cuſtome of his is there expreſſed by way of imitation, in his vain tautologies: *A man cannot tell what ſhall be; and what ſhall be after him who can tell? Eccleſ.* 10, 24. The baſeſt things are ever the moſt plentiful. Some kind of mice breed 120. young ones in one neſt; Whereas the Lyon and Elephant beare but one at once: ſo the leaſt wit yeelds the moſt words. *Ariſtophanes* and *Lucian* when they deſcribe fooles, they call them *κεχηνοτας*, *Gapers*, or *Open-mouthed*. Guiltineſſe is ever clamourous, and the moſt *lewd* are moſt *loud*, *Act* 7. 27, 28.

Verſ. 14. *For ſhe ſitteth at the doore*] In a harlots habit, to ſee and be ſeen; the guiſe and garbe of harlots. *Tully* wittily compareth the Greek tongue to an ambitious ſtrumpet, *quæ multo luxu ſuperfluat*, which overlaſheth in too much bravery: But the Latine tongue to an honeſt and modeſt Matron, *cui nihil deeſt quod ad honeſtam pertineat mundiciem*, That wants nothing pertaining to a neceſſary neatneſſe. Such a like compariſon between Wiſdome and Folly is here made by *Solomon*.

Verſ.

Verſ. 15. *That go right on their way*] She fights at the faireſt, ſeeks to ſeduce the forwardeſt. *They ſhall deceive if it were poſſible*, Mat. 24. *the very elect*. Flies ſettle upon the ſweeteſt perfumes, when they are cold, and corrupt them.

Verſ. 16. *Who is ſimple*] Wiſdomes own words, *verſ.* 4. Take heed, ſaith our Saviour, they come unto you in *ſheeps clothing*, Mat. 7. but truſt them not: for with faire words and flattering ſpeeches they deceive the hearts of the ſimple. *Rom.* 16. *Samuel* himſelf could not have ſpoken more gravely, ſeverely, divinely to *Saul*, then the feind at *Endor* did; when the devill himſelf puts on gravity and religion, who can marvell at the hypocriſie of men?

Verſ. 17. *Stollen Waters are ſweet*] Forbidden pleaſures are moſt pleaſing to Senſualiſts, who count no mirth but madneſſe, no pleaſure unleſſe they may have the devill to their play-fellow. Veniſon is nothing ſo ſweet, they ſay, as when it is ſtolen.

Quod licet ingratum eſt, quod non licet, acriùs urit;
Sic interdicti imminet ager aquis. Ovid.

Men long to be medling with the murthering morſels of ſin which nouriſh not, but rent and conſume the belly that receives them. Many eate that on earth, that they digeſt in hell.

Verſ. 18. *That the dead are there*] See the Notes on *Chap.* 2. 18 & 7. 27. Interris manducant quod apud inferos digerant. Auguſtin.

CHAP. X.

Verſe 1. *The Proverbs*]

PRoperly ſo called. (See *Chap.* 1. 1.) for the nine former Chapters are a kind of Common places, or continued diſcourſes, premiſed as a Preface to theſe enſuing wiſe and grave Sentences tending much to the information of the mind, and reformation of the manners, and containing things profitable for all ſorts of people. They are not unfitly compared by a Divine to a bag full of ſweet and fragrant ſpices; Which ſhuffled or ſhaken together, or taken ſingle, yeeld a ſweet odour: Or to ſtars in the firmament, each in it ſelf glorious and independent of another, yet all receive their light from the *Sun*.

A wiſe Son maketh a glad Father] Children are *certaine cares*,

Φρονεῖν τὰ μεγάλα, ἐλπίδες ἀθανάτου. Plut.

but uncertaine comforts. Every Son should be an *Abner*, that is, his *father's light*: and every daughter an *Abigail*, her *father's joy*. *Eve* promised her self much in her *Cain*, and *David* did the like in his *Absolom*. *Sed fallitur augurio spes bona sæpe suo*: they were both deceived. *Samuel* succeeds *Eli* in his crosse, as well as his place, though not in his sin: and had cause enough to call his untoward children, (as *Augustus* did) *tres vomicas, tria carcinomata*, so many ulcerous sores, mattery impostumes. Vertue is not, as Lands, inheritable. All that is traduced with the seed, is either evill, or not good. Let Parents labour to mend by education, what they have marred by propagation: And when they have done all, pray *God perswade Iaphet*: lest else they be put to wish one day, as *Augustus* did, *O that I had never married, or never had children.* And let children cheere up their Parents, as *Joseph*, *Samuel*, and *Solomon* did; and as *Epaminondas*, who was wont to say, *Se longè maximum suarum Laudium fructum capere quod earum spectatores haberet parentes*, that he joyed in nothing more, then that his Parents were yet alive, to take comfort in his brave atchievements. For otherwise, God will take them in hand as he did *Abimelech*, to whom he rendred the wickednesse done to his father, *Judg* 9.56. And as he did *Absolom*, whom he trussed up in the height of his rebellious practises, with his own immediate hand. Or else he will punish them in and by their posterity, which shall either be none (*Prov.* 20. 20. compared with 2 *Sam.* 14.7.) or worse then none; as he, who when his aggrieved Father complained that never man had so undutifull a child as he had; yes, said his son (with lesse grace then truth) my grandfather had.

Sueton c. 6.

Corn. Nepos.

Mr. *Fuller's* Holy State.

The heavinesse of his mother] The Mother is mentioned, (though the father haply as heavy) first as most faulted if her children miscarry, *Prov.* 24 15. Next as most slighted by them, *Prov.* 15.20. And lastly, as most impatient of such an affliction. *Rebecca* was weary of her life by reason of the daughters of *Heth* brought in to her by *Esau*, *Gen.* 27. 45. If they live lusking at home, mothers have the misery of it; if they do worse abroad, the worst is made of it to the mother at home, by fame that *lond lyer*.

Luk. 16 9.

Vers. 2. *Treasures of wickednesse*] Our Saviour calls it *Mammon of iniquity*, that next odious name to the devil. Most mens care is how to graspe and get wealth for their children, ——*rem*

rem, quocunque modo rem. Virtus, post nummos, &c. But what saith a grave Author? *Better leave thy child a wallet to beg from doore to doore, then a cursed hoard of evill-gotten goods.* There is for most part, *lucrum in arca, damnum in conscientia*, gaine in the purse, but losse in the conscience.

Mr Bulton.

Austin.

But righteousnesse delivereth from death] Piety, though poor, delivereth from the second death, and from the first too, as to the evill of it. For as Christ took away the guilt of sin, not sin it self: so he hath taken away, not death, but the sting of death from all beleevers: making it to such, of a curse, a blessing; of a punishment a benefit; of a trapdoor to hell, a portall to heaven: a posterne to let out temporall life, but a street-door to let in eternall life.

Vers. 3. *The Lord will not suffer the soule of the righteous*] That refuseth to enrich himself by evil arts, and to rise by wicked principles. For it might be objected: If I straine not my conscience, I may starve for it: Fear not that saith the Wise-man: *Faith feares not famine*: Necessaryes thou shalt be sure of. *Psal.* 37. 25, 26. *Psal.* 34. 11. Superfluities thou art not to stand upon. 1 *Tim.* 6. 8. The Hebrewes by *righteousnesse* in the former verse understand *almes-deeds* as *Dan.* 4. 24, 27. (See the Note on *Mat* 7.11.) and so the sense here may be. The righteous, though he give much to the poor, shall be never the poorer: sith not *getting* but *giving* is the way to thrive. See my Common-place of *Almes*.

Ob. *Sol.*

τροφὴν ἡ σχυρίσατο τὰ ἐλεημοσύνματα τοῦ βίου.

But he casteth away the substance of the wicked] For either they lose it, or live beside it, and are little the better for it. *He that getteth riches and not by right, shall leave them in the middest of his dayes, and in his end be a fool*: God will make a poor fool of him quickly. And the like may be said of the illiberall and tenacious person. See the Note on *chap.* 3. 27. Niggards fear to lose their wealth by giving, but fear not to lose their wealth and soules and all by keeping it.

Quo mihi divitias queis non concedimur uti? Jer. 17. 11.

Vers. 4. *He becommeth poore*] Lest any should say, If God do all, we need do the lesse; Doing you must be, saith the wise-man; or else the begger will catch you by the back; Labour also you must with your hands, working the thing that is good, that yee may have to give to him that needeth. *Ephes.* 4. 28.

Ob. *Sol.*

But the hand of the diligent] Or of the nimble, that do *motitare*

faith

ſaith *Kimchi*, are active and agile; that will loſe nothing for looking after, but take care of ſmalleſt matters that all go right, being frugall and parcimonious of time, husbanding the opportunity of thriving and plenty. How did *Boaz* follow the buſineſſe himſelf? How were his eyes in every corner, or the ſervants and on the reapers, yea on the gleaners too? He doth even lodg in the midſt of his husbandry, *Ruth.* 2. and 3. as knowing well the truth of that proverbiall ſentence, *Procul à villâ ſuâ diſſitus,* Columel. *jactura vicinus.* He that is far from his buſineſſe, is not far from loſſe,

Verſ. 5. *He that gathereth in Summer*] A well-choſen ſeaſon is the greateſt advantage of any action; which is it is ſeldome found in haſte, ſo it is too often loſt in delay. The men of *Iſſachar* were in great account with *David*, becauſe they had *underſtanding of the times to know what Iſrael ought to do*, and when to do it. 1 *Chron.* 12. 32. So are they in great account with God for their wiſdome, who obſerve and uſe the ſeaſon of well-doing.

But he that ſleepeth in harveſt] *i. e.* That lets ſlip his opportunity: as *Plutarch* writes of *Hannibal*, that when he could have taken *Rome* he would not; when he would, he could not. And as it is ſtoried of *Charles* King of *Sicily* and *Jeruſalem*, that hee was called *Carolus Cunctator* Charles the *Lingerer*, not (in the ſenſe as *Fabius*) becauſe he ſtayd till opportunity came, but becauſe he ſtayd till opportunity was loſt.

Verſ. 6. *Bleſſings are upon the head*] Plentifully and conſpicuouſly: They ſhall abound with bleſſings, *Prov.* 28. 20. As the fear of the Lord is not only in them, but upon them 2 *Chron.* 19. 7. ſo bleſſings of all ſorts, a confluence of all ſpirituall and temporall comforts and contentments ſhall be, not only with them, *but upon them*, ſo that nothing ſhall hinder it. See *Gal.* 6. 16. They are bleſſed, and they ſhall be bleſſed. *Gen* 27. 33. Neither ſhall any roaring or repining *Eſau* bee able to reverſe it.

But violence covereth the mouth of the Wicked] They ſhall bee certainly ſhamed, condemned, executed: as *Haman* whoſe face they covered, *Eſth.* 7. 8. and ſhortly after ſtrangled. And as Sir *Gervaiſe Ellowayes* Lieutenant of the Tower, hanged on Towerhill, for poyſoning Sir *Thomas Overbury* his priſoner. This Sir *Gervaiſe* being on the gallowes, freely confeſſed that he had oft in

in his playing at cardes and dice wiſht *that hee might bee hang'd*, if it were not ſo and ſo, and therefore confeſſed it was juſt upon him.

Verſ. 7. *The memory of the juſt is bleſſed*] *Demetrius* had a good report of the truth, 3 *Joh.* 12. In the Hebrew tongue the ſame word ſignifieth *a good mane* and *a bleſſing*. This is one of thoſe bleſſings mentioned *verſ.* 6. that ſhall be heaped upon holy men. *Holy and reverend is his name*, *Pſal.* 111. *v.* 9. how comes Gods name to be *reverend*, but by being *holy*? Be good and do good; ſo ſhall thy name be heire to thy life: yea, when thou art laid in thy grave, thy ſtock remaines, goes forward and ſhall do, till the day of doome.

But the name of the wicked ſhall rot] And ſtink as putrified fleſh. Hypocrites then muſt be *detected*, though they carry it never ſo clearly: how elſe ſhall they be *deteſted*, and ſtink above ground? *Simon Magus* ſo handled the matter, that *Philip* miſtook him for a Beleever, and Baptized him: but *Peter* ſoon ſmeſt him out and laid him open in his colours. He that perverteth his wayes ſhall be known, *Prov.* 10. 9. The Lord ſhall lead them forth with the workers of iniquity, for all their cunning contrivances. *Pſal.* 125. 5.

Verſ. 8. *The wiſe in heart ſhall receive commandment*] *i. e.* Submit to Gods holy word without replyes and cavils. This is check to the brave gallants of our age, which exerciſe their ripe heads and freſh wits in wreſtling with the truth of God, and take it for a glory to give it a foyle. The *Athenians* encountred with *Paul*, and had argument for argument againſt him, that Chriſt was not the Saviour of the world, that he was not riſen from the dead, *&c.* This ſhewed they were not wiſe in heart, though reckond cheife among the worlds wiſards.

But a prating fool ſhall fall] Or, *he beaten*; ſuch a fool was *Dio-* φλυαρεῖ.
trephes, 3 *Joh.* 10. Who *prated* or *trifled* againſt Saint *John* with malicious words; and might have been therefore ſirnamed *Nugax* as *Rodulphus* (that ſucceeded *Anſelme* in the See of *Canterbury*) Godw. Catal. was.

Verſ. 9 *He that walketh uprightly, Walketh ſurely*] Becauſe keeping within Gods precincts, he keeps under his protection: as the King undertakes to ſecure him that travels the high way, and betwixt Sun and Sun. He is *Tutus ſub umbrâ leonis*, ſafe under the hollow of Gods hand, under the ſhadow of his wing. *Pſ.* 91. 1.

Shall be known] All ſhall out to his utter diſgrace. See *verſ.* 7. Or he ſhall be known, by ſome exemplary judgment of God inflicted upon him, for a terrour to others: as one that is hangd up in gibbets.

Verſ. 10. *He that winketh with the eye*] That is loth to ſtand to thoſe truths that ſhall bring him to ſuffering. Or he that winketh wiſes: for all winking is not condemned. See *John* 13. 34.

Cauſeth ſorrow] *ſc.* To his own heart, ſinneth againſt his own ſoule: or cauſeth ſorrow. *i. e.* ſinne, for ſo ſorrow is taken for ſin, *Eccleſ.* 11. 10.

But a prating fool ſhall fall] He that runnes himſelf upon needleſſe danger ſhall come to ruine. See *Prov.* 28. 25. and the Note above *verſ.* 8.

Verſ. 11. *The mouth of a righteous man is a well of life*] *Vena vitæ os juſti.* A fountaine runs after it hath run, ſo doth a good mans mouth unceſſantly utter the words of truth and ſoberneſſe, *more perennis aquæ.* See the reaſon hereof, *Pſal.* 37. 30, 31. The Law of his God is in his heart, that law of his minde, *Rom.* 7. 23. that counterpane of the written law, *Heb.* 8. 10. that good treaſure, *Matth.* 12. 35. that is daily drawn out, and yet not diminiſhed, *Salienti aquarum fonti undas ſi tollas, nec exhauritur, nec extenuatur, ſed dulceſcit.* Take water from a well, it loſes nothing, but becomes better and ſweeter. Act. 25. 26.

But violence covereth] See the Note on *verſ.* 6.

Verſ. 12. *Hatred ſtirreth up ſtrifes*] Eſpecially when hatred is grown from a paſſion to an habit; which is, when the heart is ſo ſetled in an alienation and eſtrangement from the perſon hated, that it grows to wiſh, and deſire, and ſeek his hurt. I could like that expoſition well if it were not *Calvins* ſaid *Malchus*: and that reformed Religion, if *Luther* had not had a hand in it, ſaid *George* Duke of *Saxony*.

But love covereth all ſins] See the Note on 1 *Pet.* 4. 8. and on 1 *Cor.* 13. 4. Love hath a large mantle. If I ſhould finde a Biſhop committing adultery (ſaid *Conſtantine* the great) I would cover that foule fact with mine Imperial Robe, rather then it ſhould come abroad to the ſcandall of the weak, and the ſcorne of the wicked. Love either diſſembleth a treſpaſſe (if it be light) or by a wiſe and gentle reproofe ſeeks to reclaime the offender; claps a plaiſter on the ſore, and then covers it with her hand, as we Euſeb.

we have ſeen Surgeons do. See the Note on *Levit.* 19. 17. *Lutherus commodius ſentit quam loquitur, dum effervesçit*, ſaid *Cruciger*: So *Melanthon*, *Sciebam horridius ſcripturum Lutherum quam ſentit.* The ſayings, doings of others are *reverenter gloſſanda*, to have a reverent, a faire, and favourable gloſſe put upon them, as one ſaid once of the Pontifician lawes. This is love.

Verſ. 13. *In the lips of him, &c.*] Grace is poured into his lips as *Pſal.* 45. 2. and he poures it out as faſt, for the good of others: who do therefore admire him, as they did our Saviour. *Luke* 4. 22.

But a rod is for the back] That ſith he will not hear the word, he may *hear the rod*, and ſmart for his uncounſellableneſſe. *Mic.* 6. 9. Hee that trembleth not in hearing, ſhall be broken to peeces in *feeling*, ſaith *Bradford*.

Verſ. 14. *Wiſe men lay up knowledge*] To know when to ſpeak, and when to be ſilent. It is a great skill to be able *to time a word. Iſa* 50. 4. to ſet it upon the wheeles, *Prov.* 25. 11. How forcible are right words? *Job.* 6. 25.

But the mouth of the fooliſh] An open mouth is a purgatory to the Maſter. *Nemo ſtultum tacere poteſt*, ſaith *Solon.* A fool tells all ſaith, *Solomon.* And, *Ut quiſque eſt diſſolutiſſimæ vitæ, ita eſt ſolutiſſimæ linguæ*, ſaith *Seneca.* A fools bolt is ſoon ſhot, and as ſoon retorted often-times upon himſelf. Eccleſ. 10.

Verſ. 15. *The rich mans wealth, &c.*] Wealthy worldlings think themſelves ſimply the better and the ſafer for their hoards and heaps of riches. The beſt of us are more ready to truſt in uncertain riches, then in the living God, who giveth us all things richly to enjoy. 1 *Tim.* 6. 17. Surely this ſhould humble us, that riches that ſhould be our *riſes* to raiſe us up to God, or glaſſes to ſee the love of God in, our corrupt nature uſeth them as clouds, as clogs, *&c.* yea ſets them up in Gods place, and ſaith to the fine gold, *Thou art my confidence.* Job. 31. 24.

The deſtruction of the poor is their poverty] They are devoured by the richer Cannibals (*Pſal.* 14. 4.) as the leſſer fiſh are by the greater. Men go over the hedge where it is loweſt. Poor and afflicted are joyned together, *Zeph.* 3. 12. So are to want and to be abaſed. *Phil.* 4. 12.

Verſ. 16. *The labour of the righteous, &c.*] If the righteous man may but ſweat out a poor living, get enough to bear his char-

ges home to heaven, have enough to ſerve his turne here, bee it but food and rayment, he is content. *Cibus & potus ſunt divitiæ Chriſtianorum.* The true Chriſtian deſires but meat and drink. 1 Tm. 6. 8.

The fruit of the wicked] Or the revenues of the wicked are waſted upon their luſts; which to ſeek to ſatisfy, is an endleſſe labour: beſides the danger of fathomleſſe perdition. 1 *Tim.* 6. 4.

Verſ. 17. *He is in the way of life*] Rich fools refuſe reproofe: hold themſelves above admonition (*Tange montes & fumigabunt*) and are therefore by the juſt judgment of God, led through a fools Paradiſe into a true Priſon. *Divitibus ideo amicus deeſt, quia nihil deeſt.* Rich men have few faithfull counſellours.

Verſ. 18. *He that hideth hatred, &c.*] Theſe are dangerous creatures that thus lye at the catch, and wait advantages to do a man miſcheif, as *Cain* dealt by *Abel*, *Abſolom* by *Ammon*, *Joab* by *Amaſa*, *Judas* by *Jeſus*, *Tuta frequensque via eſt &c.*

And he that uttereth a ſlander, is a fool] Becauſe he hath no command of his paſſions, as the former ſeemes to have, becauſe cloſe in cloking his malice, who yet is a foole too before God.

Verſ. 19. *In the multitude of words*] *In multiloquio ſtultiloquium.* Many words are hardly well managed. *Non eſt ejuſdem* faith one, It is ſeldome ſeen that a man of many words miſcarryes not.

But he that refraineth his lips] As *Elihu* did, *Job* 32. 11. and as *Epaminondas* is worthily praiſed by *Plutarch* for this, *quod nemo plura noſſet, & pauciora loqueretur*: that no man knew more and ſpake leſſe then he did.

Verſ. 20. *The tongue of the juſt is as choice ſilver*] He ſcattereth pearles, *Mat.*7.6. he throws a broad treaſure. *Mat.* 12. 35. even apples of gold in ſhrines of ſilver, *Prov.*25. 11. I will turne to the people a pure language, ſaith God, *Zeph.* 3. 9. a lip of excellency, *Prov.* 17. 7. the language of heaven. As *William* the Conquerour ſought to bring in the *French* tongue here, by enjoining children to uſe no other in ſchooles, lawyers to practiſe in French; no man was graced but he that ſpake French, *&c.* Daniel's hiſt.

The heart of the wicked is little worth] *Eſt quaſi parum*, is as little as need to be. He is ever either hatching cockatrice egges or

or weaving ſpiders webs, as the Prophet hath it: Vanity or vilany is his whole ſtudy, & his daily diſcourſe. Iſa.59 5.

Verſ. 21. *The lips of the righteous feed many*] A great houſekeeper he is; hath his doors ever open; and though himſelfe be poor, yet he maketh many rich, 2 *Cor.*6.10. he well knowes that to this end hath God put hony & milk under his tongue, *Can.*3.11 that he might look to this ſpirituall lip-feeding: to this end hath he communicated to him thoſe rivers of water, *Joh.*7.38. that they may flow from him, to quench that *world of wickednesſe*, that being ſet on fire of hell would ſet on fire the whole courſe of nature. *Jam.*3. 6. They are *empty vines* that bear fruit to themſelves. *Hoſ.*10. 1. Thoſe are void houſes, we ſay, where the doors daily open not. The people hung upon our Saviours lips, as the young bird doth on the dammes bill, *Luk.* 19. 43. Biſhop *Ridley* preached every Lords-day and holy day, except letted by ſome weighty buſineſſe: to whoſe Sermons the people reſorted (ſaith Maſter *Fox*) ſwarming about him like bees, and coveting the ſweet juyce of his gracious diſcourſes. Look how *Joſeph* nouriſhed his Fathers houſhould with bread according to their families, or *according to the mouths of their Families*, *Gen.*47.12. So doth the righteous man thoſe of his own charge eſpecially. Welfare Popery for that (ſaith a grave Divine.) I have heard old folks talk, that when in thoſe daies they had holy-bread (as they called it) given them at Church, they would beare a part of it to thoſe that did abide at home: So ſhould Maſters of Families carry home the bread of life to their houſholds. ἐξεκαύθαιρον. Act. & Mon. fol.1559. chepi tappam. M.Sam.Hier.

But fooles dye for want of wiſdome] By their either refuſing or abuſing the food of their ſoules (as the Phariſees) they pine away in their iniquities. *Lev.* 26.39.

Verſ. 22. *The bleſſing of the Lord it maketh rich*] As is to be ſeen in the examples of the Patriarches, *Abraham*, *Iſaac*, *Iacob*, and others. Whereas there is a curſe upon unlawfull practices though men be induſtrious. as in *Iehojachim*, *Ier.*22. And all our policies without prayer are but *Arena ſine calce*, Sand without lime, they will not hold together.

And he addeth no ſorrow with it] Thoſe three *vultures* ſhall be driven away, that conſtantly feed on the wealthy worldlings heart. Care in getting, Feare in keeping, Griefe in loſing the things of this life. God giveth to his wealth without woe, ſtore without ſore, gold without guilt, one little drop whereof troubleth.

bleth the whole ſea of all outward comforts. *Richard* the third had a whole Kingdom at command, and yet could not reſt in his bed for diſquietment of mind. *Polydor Virgil* thus writes of his dreame that night before *Boſworth*-field: That he thought all the devills in hell pulled and haled him in moſt hideous and ugly ſhapes: and concludes of it at laſt; I do not think it was ſo much his dreame, as his evill conſcience that bred thoſe terrours.

Verſ. 23. *It is a ſport to a foole to do miſchiefe*] He is then merrieſt, when he hath the devill for his play-fellow: He danceth to hell in his bolts, and is paſſing well apaid of his wofull bondage. Was he a Father or a Monſter (think you) that playing with his own child, for a paſtime, put his thumbs in the boyes eyes, and thruſt out the balls thereof? This was *Robert de Belliſme* Earle of *Shrewsbury* in the reigne of our *Henry* the firſt, *Anno Dom.* 1111. And what a mad ſport was that of *Ioab* and *Abner*, 2 *Sam.* 2. 14. to ſee and ſet thoſe youngſters of *Helkath hazzurim* to ſheath their ſwords in their fellowes bowels? And that of *Nero*, who ſet the City of *Rome* on fire for his pleaſure, whiles he plaid on his harp the deſtruction of *Troy*.

Speed.

But a man of underſtanding hath wiſdome] *Viz.* For his ſport or delight. It is his meat and drink, his hony and hony-comb, *&c.* *Libenter omnibus omnes opes conceſſerim, ut mihi liceat, ut nullâ interpellante, iſto modo in literis vivere*, ſaith *Cicero*. I would give all the wealth in the world that I might live altogether in my ſtudy, and have nothing to trouble me. *Crede mihi extingui dulce eſſet Mathematicarum artium ſtudio*, ſaith another; Beleeve me, it were a dainty death, to dye ſtudying the Mathematicks. *Nuſquam requiem inveni niſi in libro & clauſtro*, ſaith a Third. All the comfort I have is in a book and a cloyſter or cloſet. *Mentior if my ſoule accord him not*, ſaith learned Doctour *Slatter*. The old Lord *Burley* (Lord high Treaſurer) to his dying day would carry alwaies a *Tullies Offices* about him, either in his boſome or pocket. And the Emperour *Charles* the fifth took ſuch delight in the Mathematicks, that even in the midſt of his whole Army, in his Tent, he ſate cloſe at his ſtudy; having for that purpoſe as his inſtructer, *Turrianus* of *Cremona* evermore with him. So ſweet is the knowledge of humane arts to thoſe that have taſted them: How much more the knowledge of the Holy (which ſaith *Agur*, is to aſcend up into heaven. *Prov.* 30. 3, 4.) to thoſe mature ones, who by reaſon of uſe have their ſenſes exerciſed to diſcerne both good

Lib. 9. Epiſt.

Leo Digges.

Slatter on 1 Ep. to Theſſal. Ep. dedic. Peach. Comp. Gentel. Idem *in his vaſty ſ vanity.* p. 116.

good and evill? *Heb.* 5. 14. See *Pſal.* 119. 103. *Job* 23. 12. *Rom.* 7. 22.

Verſ. 24. *The feare of the wicked ſhall come upon him*] A ſound of feare is in his eares: *in proſperity the deſtroyer ſhall come upon him, Job* 15. 21. *Peſſimus in dubiis Auguſt Timor* —— Thus it befell *Caine, Saul, Belſhazzar, Pilate* (who for feare of *Caſar* delivered up Chriſt to be crucified, and was afterwards by the ſame *Caſar* kicked off the Bench; yea off the Stage of the world) thoſe wicked Jews that feared that the Romanes would come and take away both their place and Nation, *Joh.* 11. 48. which accordingly befell them ſome forty yeares after: at which time ſome of them alſo killed themſelves leſt they ſhould be taken by the enemy. The like may be ſaid of our *Richard* the third, (ſee the Note on *Verſ.* 22.) and *Henry* the fourth of *France*, after his revolt to Popery. He being perſwaded by the Duke of *Sully* not to readmit the Jeſuites which had been baniſhed by the Parliament of *Paris*, anſwered ſuddenly, *Give me then ſecurity for my life*: and afterwards admitted them into his boſome, making Father *Cotton* his Confeſſor, and uſing them ever with marvellous reſpect; yet was ſtabbed to the heart by *Ravilliac*, through their inſtigation. Excellent is that of *Solomon*, *Prov.* 29. 25. *The feare of man bringeth a ſnare: but who ſo putteth his truſt in the Lord* (as *Hezekiah* did, 2 *Kings* 17. 4, 5. and our King *Edward* the ſixth, and that peereleſſe Queen *Elizabeth*) *ſhall be ſafe.*

Statius in Thebaid.

Hic rogo, Non furor eſt, ne moriare, mori?

Camdens Eliſab. pref.

But the deſire of the righteous ſhall be granted] Provided that theſe be the lawful deſires of honeſt hearts. If ſuch aske and miſſe, it is becauſe they aske amiſſe, *James* 4. 3. either they faile in the matter, as *Moſes* in his deſire to enter into the promiſed Land, or in the manner, as the Church in the *Canticles*, *cha.* 5. 3. *Virtutem exoptant, intabeſcuntque relictâ*, they would, and they would not: There is a kind of wambling willingneſſe and velleity, but it boiles not up to the full height of reſolution for God, and utmoſt endeavour after the thing deſired: Now affection without endeavour is like *Rachel*, beautifull but barren. Or laſtly they faile in the end, either of *Intention*, *Jam.* 4. 3. or of *Duration*, *Luk.* 18. 1. they draw not neare with that true heart, *Heb.* 10. 22. that is content either to wait, or to want the thing deſired, being heartily willing that God ſhould be glorified, though themſelves be not gratified. Let them but bring this true heart, and they may have any thing. See the Note on *Mat.* 5. 6.

Perſ.

Ver.

Verſ.25. *As the whirlwind paſſeth away*] The whirlwind is terrible for the time, but not durable: So ſuch is the rage of tyrants and perſecutors. *Nubecula eſt, cito tranſibit,* ſaid *Athanaſius* of the Arrian perſecution. Our *Richard* the third, and Queen *Mary* had as the bloudieſt, ſo the ſhorteſt reigne of any ſince the Conqueſt: *Bloudy and deceitful men ſhall not live out halfe their dayes. Diocleſian,* that cruel perſecutor, giving over his Empire, decreed to lead the reſt of his life quietly. But he eſcaped not ſo: For after that, his houſe was wholly conſumed with lightening and a flame of fire that fell from heaven; He hiding himſelf for feare of the lightning, dyed within a little after. Then terrours took hold on him as waters, a tempeſt ſtealeth him away in the night. The Eaſt wind carrieth him away and he departeth: and as a ſtorme hurleth him out of his place; For God ſhall caſt upon him, and not ſpare: he would faine flee out of his hand. Men ſhall clap their hands at him, and ſhall hiſſe him out of his place, as *Job* elegantly and emphatically ſets it forth, *Job* 27.20,21,22,23.

Euſeb. de vit. Conſt. lib 3.

But the righteous is the everlaſting foundation] Or, is *the foundation of the world,* as firme as the world's foundation, which remaines unmoveable. The Hebrews ſenſe is thus: *The righteous is the foundation of the world, which, but for their ſakes would ſoon ſhatter, and fall to ruine. Sanctum ſemen ſtatumen terræ,* Iſa. 6.13. *I beare up the pillars of it,* ſaith *David, Pſal.*75.3.

Abſque ſtatoribus non ſtaret mundus.

Verſ. 26. *So is the ſluggard to them that ſend him*] *Habent aule ſuum cito, cito. What thou doſt do quickly,* ſaid our Saviour to the Traytour. He cannot away with dulneſſe and ſcitancy in any of his; But condemnes it in thoſe ſlow-things the Hebrews *Heb.*5.11. and commands them double diligence *chap.*6.11,12, Not ſlothfull in buſineſſe, fervent in ſpirit, ſerving the Lord. *Rom.*12.11. A dull heart makes no riddance. *Bene accendit ſeipſum, Neh.*3.20. repairing earneſtly, and ſo finiſht his task in ſhorter time. Let Embaſſadours, Miniſters, Meſſengers, *&c.* nimble up their buſineſſe, or look for no thank. What a deale of content gave *Cranmer* to *Henry* the eighth, by his expediting the buſineſſe of the divorce both at home and abroad in forreigne Univerſities? And what a deale of diſtaſte gave *Wolſey* by the contrary?

roßpcd.

Verſ. 27. *The feare of the Lord prolongeth daie.*] Hebr. *addeth daies, viz.* Beyond expectation or likelyhood in a courſe of nature

ture. *Gen.* 27.41. *The daies of mourning for my Father are at hand,* ſaid bloudy *Eſau, and then will I ſlay my brother Jacob.* But threatned men (if they feare God eſpecially, *Eccleſ.*8.12,13) live longer. For even *Iſaac,* who dyed ſooneſt, lived above fifty yeares beyond this. See the Note on *Exod.*20.12.

But the yeares of the wicked ſhall be ſhortened] Be not overmuch wicked, neither be thou fooliſh: *Why ſhouldſt thou dye before thy time? Eccleſ.*7.17. Sin brings death, and the worſt of deaths, an unſeaſonable death, when it were better for a man to do any thing then to dye: For to ſuch, death is a trap doore to hell: And as their freinds are ſcrambling for their goods, the wormes for their bodies, ſo are the devils for their ſoules.

Verſ. 28. *The hope of the righteous ſhall be gladneſſe*] The righteous doth not ſo feare God, *verſ.*2,7. but that he hopes in him alſo. See *Pſal.*130.4,5. and that with ſuch an hope as maketh not aſhamed: *Deo confiſi nunquam confuſi*: The righteous hath hope in his death, *Prov.*14.32. his *Motto* is *Cum expiro, ſpero.* My hope laſts beyond life. *Spes confiſa Deo nunquam confuſa recedit.*

But the expectation of the wicked] As *Eſau* came from hunting with his head full of hopes, but went away with his heart full of blanks and his face full of bluſhing.

Verſ. 29. *The way of the Lord is ſtrength*] The joy of the Lord (that joy of hope, ſpoken of in the precedent verſe) is their ſtrength, *Neh.* 8. the peace of God within them and the power of God without them beares up their ſpirits under whatſoever preſſures; ſuch can boldly ſay, It is well with me for the preſent, and it will be better hereafter.

But deſtruction] Such as they ſhall never be able either to avoid, or to abide.

Verſ. 30. *The righteous ſhall never be removed*] Or they ſhall not be removed for ever, though for a while they may ſeem to be ſo.

But the wicked ſhall not inhabite the earth] God ſits upon the circle of the earth, to ſhake them out thence, as by a Canvaſe.

Verſ. 31. *The mouth of the juſt &c.*] Hebr. *Buddeth forth,* as a fruit-tree, to which the tongue is fitly and finely here reſembled. Hence ſpeech is called the *fruit of the lips.*

But the froward tongue ſhall be cut out] As a fruiteleſſe tree is cut down to the fire. *Neſtorius* the Heretick his tongue was eaten

Neſtorii lingua vermibus exeſa.

ten off with wormes. Arch-biſhop *Arundels* tongue rotted in his head. From *Miriams* example, *Num.* 12. the Jew Doctors gather, that leproſie is a puniſhment for an evill tongue: and in ſpecial for ſpeaking againſt Rulers. The Lady *de Braoſe* had by her virulent and railing tongue more exaſperated the fury of King *Iohn* (whom ſhe reviled as a Tyrant, and a murtherer) then could be pacified by her ſtrange preſent (of foure hundred kine and one bull, all milk-white, except only the eares which were red) ſent unto the Queen. *Speed* Chron. fol. 572.

Verſ. 32. *The lips of the righteous*] He carries, as it were, a paire of ballances betwixt his lips, and weighs his words before he utters them. *Et prodeſſe volens & delectare*—willing to ſpeak things both acceptable and profitable. The wicked throws out any thing that lies uppermoſt, though never ſo abſurd, obſcene, defamatory, *&c.*

Æra puto noſci tinnitu, pectora verbis:
Sic eſt, namque ida ſunt utraque quale ſonant.

CHAP. XI.

Verſ. 1. *A falſe ballance is abomination*]

SEe the Notes on *Levit.* 19. 36. *Deut.* 25. 15. This kind of fraud falls heavieſt upon the poore, *Amos* 8. 5. who are faine to fetch in every thing by the penny. Hither may be referred corruptions in Courts, and partialities in Church-buſineſſes. See that tremend charge to do nothing by partiality, or by tilting the ballance, 1 *Tim* 5. 21. Thoſe that have the ballances of deceit in their hand are called Canaanites (ſo the Hebrew hath it) that is meere naturall men, *Ezek.* 16. 3. that have no goodneſſe in them, no not common honeſty: they do not as they would be done by; which very Heathens condemned. Hoſ. 12. 7.

Verſ. 2. *When pride commeth*] Where Pride is in the Saddle, ſhame is on the crupper, *tanquam Nemeſis a tergo.* He is a *proud foole*, ſaith our Engliſh Proverb. Proud perſons whiles they leave their ſtanding, and would riſe above the top of their places, they faile of their footing, and fall to the bottome.

But with the lowly is wiſdome] Which maketh the face to ſhine. Pride proceeds from folly, and procures contempt. But *God gives*

gives grace to the humble, that is, (as ſome ſenſe it) good repute and report amongſt men. *Who am I?* ſaith *Moſes*: and yet who fitter then he to go to *Pharaoh?* He refuſed to be *Pharaohs* daughters Son: he was afterwards called to be *Pharaoh's* God. *Exod.* 7. 1. *Aben-Ezra* obſerves that the word here rendred *lowly* ſignifies *baſhfull*, *ſhame-faced*, *qui præ verecundiâ ſeſe abdunt*, that thruſt not themſelves into obſervation. The humble man, were it not that the fragrant ſmell of his many vertues betrayes him to the world, would chuſe to live and dye in his ſelf-contenting ſecrecy. Hence humility is by *Bernard* compared to the *Violet*, which grows low to the ground, and hangs the head downward, and beſides hides it ſelf with its own leaves.

Verſ. 3. *The integrity of the upright ſhall guide them*] An elegant alluſion in the original. Their uprightneſſe ſhall lead them whither they would, and ſecure them from danger: They fulfill the royall Law, *James* 2 8. keep the kings high-way, and ſo are kept ſafe, whiles thoſe that go out of Gods precincts are out of his protection.

But the perverſeneſſe of tranſgreſſors] Of prevaricators, that run upon rough precipices. Theſe are by the Prophet *Amos* likened to horſes running upon a rock, where firſt they breake their hooſes, and then their necks. *Amos* 6. 12.

Verſ. 4. *Riches profit not in the day of wrath*] Neither their ſilver nor their gold ſhall be able to deliver them in the day of the Lord's wrath, *Zeph.* 1. 18. *Iſa.* 13. 7. yea, they carried away the richer Jews when the poorer ſort were left to till the land, 2 *King.* 24. The great *Caliph* of *Babylon*, (whom all the *Mahometan* Princes honoured above all others, as the true ſucceſſour of *Mahomet*, and the grand Oracle of their Law) being taken together with his City by the great *Cham* of *Tartary*, was by him ſet in the midſt of his infinite Treaſure, & willed to feed thereon, and make no ſpare; in which order the covetous wretch kept for certaine daies miſerably dyed for hunger in the midſt of thoſe things, whereof he thought he ſhould never have enough. Wherefore ſhould I dye being ſo rich? ſaid that wretched Cardinall *Henry Beauford* Biſhop of *Winchester* in *Henry* the ſixths time. Fie, quoth he, will not death be hired? will money do nothing? His riches could not reprieve him. Turk. hiſt. fol. 113. Act. & Mon. fol. 925.

But righteouſneſſe delivereth from death] See the Note on *Chap.* 10. 2.

Seneca.

Verſ. 5. *The righteouſneſſe of the perfect*] This is the ſame in effect with *Verſe* 3. *Nunquam ſatis dicitur, quod nunquam ſatis diſcitur.*

But the wicked ſhall fall by his own wickedneſſe] Or, *in his own wickedneſſe*: he ſhall fall out of one wickedneſſe unto another, whiles he draws iniquity with cords of vanity, and ſin as it were with a cart-rope. *Iſa.* 5. 18. Thus *Babylons* ſins are ſaid to reach unto heaven, *quaſi concatinatus funis, Rev.* 18. 5. Therefore ſhe is fallen, ſhe is fallen, *certo, brevi, penitùs, nondum tamen Flagitium & flagellum, ut acus & filum.* Sin and puniſhment are inſeparable companions.

Verſ. 6. *The righteouſneſſe of the upright ſhall deliver them*] As *Noahs* integrity prevailed for his ſafety. Many are the troubles of the righteous: but out of them all they are ſure to be delivered. No Country hath more venemous creatures then Ægypt, none more Antidotes: So godlineſſe hath many troubles, and as many helps againſt trouble. As *Moſes* hand, it turnes a Serpent into a Rod: and as the tree that *Moſes* caſt into the waters of *Marah*, it ſweetneth the bitter waters of affliction: Well may it be called the *divine nature*: For as God brings light out of darkneſſe, *&c.* ſo doth grace.

But tranſgreſſours ſhall be taken in their own naughtineſſe] Taken by their own conſciences (thoſe bloud-hounds) and by the juſt judgements of God which they ſhall never be able to avoid or abide: Though now they carry themſelves as if they were out of the reach of his rod, or had gotten a protection.

Verſ. 7. *When a wicked man dyeth, his expectation ſhall periſh*] He dyed perhaps in ſtrong hopes of heaven, as thoſe ſeeme to have done that came rapping and bouncing at heaven-gates, with *Lord, Lord, open unto us*, but were ſent away with a *Non novi vos, Depart, I know you not. Mat.* 7.

And the hope of unjuſt men] *Etiam ſpes valentiſſima perit.* So ſome render it: his moſt ſtrong hope ſhall come to nothing. He made a bridge of his own ſhadow, and thought to go over it, but is fallen into the brook: He thought he had taken hold of God: but it is but with him, as with a child that catcheth at the ſhadow on the wall, which he thinks he holds faſt, but he only thinks ſo.

Verſ. 8. *And the wicked commeth in his ſtead*] Thus it befell *Haman*, and *Daniels* enemies, and thoſe inhumane *Edomites*, *Lam.*

Lam. 4 21. And *Herod* with his Hacſters, *Act.* 12. It is a righteous thing with God. 2 *Theſſ.* 1. 6, 7. though to men it ſeeme an incredible paradox, and a news by far more admirable then acceptable, that there ſhould be ſuch a tranſmutation of conditions on both ſides, to contraries: But thus it falls out frequently. *John Martin* of *Briqueras* (a mile from *Angrogne* in *France*) vaunted everywhere that he would ſlit the Miniſters noſe of *Angrogne*. But behold himſelf was ſhortly after aſſaulted by a Wolf, which bit off his noſe, ſo that he dyed mad thereof. Act. & Mon. fol. 871.

Verſ. 9. *An hypocrite with his mouth deſtroyeth*] That is, The flatterer, ſlanderer, evill counſellour, but eſpecially the Heretick; as the *Valentinians, qui artificium habuerint, quo prius perſuaderent quam docerent*, by their *Pithanology*, by good words and faire ſpeeches they deceive the hearts of the ſimple. *Rom.* 16. 19. they bring men into the Lions mouth, as that old ſeducer did, by telling them of an Angel that ſpoke to them, and ſo make prize of them. *Col.* 2. 8. and drag diſciples after them. *Act.* 20. 30. Tertul.

But through knowledge ſhall the juſt be delivered] He is too wiſe to be flattered, and too knowing to be plucked away with the errour of the wicked. 2 *Pet.* 3. 17, 18. *Zanchius* was ſet upon by *Socinus*: but the Heretick loſt his labour. Wherefore adde to your vertue knowledge, 2 *Pet.* 1. 5. and have your ſenſes exerciſed to diſcerne good and evill. *Heb.* 5. *ult.* Zanch. Miſc.

Verſ. 10. *When it goeth well with the righteous*] When they are ſet in place of Authority, all the Country fare the better for it. All cannot thoſe but do well, ſo long as thou ruleſt well, ſaid the Senate to *Severus* the Emperour. And *Ita nati eſtis* (ſaid he in *Tacitus*) *ut bona malaque veſtra ad rempublicam pertineant.* Publike perſons are either a great mercy, or a great miſery to the whole Countrey. πάντες πάντα καλὰ ποιοῦσιν ἐπειδὴν σὺ καλὰς ἄρχεις. Dion.

And when the wicked periſh there is ſhouting] For by their fall, the people riſe: and their ruine is the repaire of the City.

Cum mors crudelem rapuiſſet ſæva Neronem,
Credibile eſt multos Romam agitaſſe jocos.

Verſ. 12. *By the bleſſing of the upright the City is exalted*] This is given in as a reaſon of that publike joy in the welfare of the juſt: Becauſe they are of publike ſpirits, and will by their good deeds, good doctrines, good counſels, and good prayers, promote the publike good to their utmoſt. *Catonis mores erant*
—Toti genitum ſe credere mundo. Saints are clouds, *Heb.* 12. 1. Lucan.

that water the earth, as a common bleſſing.

But it is overthrown by the mouth of the Wicked] Whether he be a ſeedſman of ſedition, or a ſeducer of the people, a *Sheba*, or a *Shebna*, a carnal Goſpeller, or a godleſſe Politician (whoſe drift is to formalize and enervate the power of truth till at length they leave us a heartleſſe and ſapleſſe Religion) One of theſe ſinners may deſtroy much good. *Eccleſ* 9.18.

Verſ. 12. *He that is void of wiſdome deſpiſeth his neighbour*] Not remembring that he is his neighbour, cut out of the ſame cloth, the ſheares only going between, and as capable of heaven as himſelf, though never ſo poore, meane, deformed or otherwiſe deſpicable. None but a foole will do ſo, none but he that hath a baſe and beggerly heart of his own, as the words ſignifie.

But a man of underſtanding holdeth his peace] That is, Refraineth his tongue from ſuch opprobrious language, ſpeaketh the beſt he can of another, thinks with himſelf,

Aut ſumus, aut fuimus, aut poſſumus eſſe quod hic eſt.

Or if himſelf be ſlighted or reviled, *objecta proiria digno ſupplicio punit, feſtivo ſcilicet contemptu & oblivione, vel ſi tanti eſt, miſericordiâ elevat.* He knows it is to no purpoſe to waſh off dirt with dirt, and is therefore as a dumb man, *&c.*

Verſ. 13. *A tale-bearer revealeth ſecrets*] Hebr. *A Pedler*, See the Note on *Levit.* 19.16. and on 1 *Tim.* 5.13. *Si ſapis arcano vina recunde cado.* God forbids us to chaffer with theſe petty-chapmen. *Prov.* 20.19.

Concealeth the matter] *Tacitus* to him is the beſt Hiſtorian, *primus in Hiſtoriâ.* He is a rare friend that can both give counſell, and keep counſell. One being hit in the teeth with his ſtinking breath, wittily excuſed it, that it was by reaſon of the many ſecrets committed to him, and concealed by him ſo long till they were even rotten in his boſome.

Verſ. 14. *Where no counſell is, the people fall*] As where no *Pilot* is, the ſhip miſcarrieth. The Vulgar renders it, *Ubi non eſt gubernator, corruit populus.* Tyranny is better then Anarchy: And yet, *Woe alſo to thee O land, whoſe King is a child*, that is, wilful and uncounſelable, as *Rehoboam*, who was a child at forty yeares old: when as his father was a man at twelve. Age is no juſt meaſure of wiſdome; and royalty without wiſdome is but eminent diſhonour. *Solomon the wiſe choſe him* an excellent Councell of State, whom *Rehoboam* refuſed to heare, being as much

much more wilful then his Father as leſſe wiſe; all head, no heart; loſing thoſe ten tribes with a churliſh breath, and returning to *Jeruſalem* lighter by a Crown then he went forth. He and his green headed Councell was like *Acribiades* and his Army, where all would be Leaders, none Learners. Or it may be it was now in *Iſrael*, as once it was in *Perſia*, (and as now it is in *Turky* when the great Turke ſtands at the dangerous doore) where if any Councellour delivered any thing contrary to the Kings mind, *flagris cædebatur*, he was chaſtiſed with rods: Or as *in regno Cyclopico ubi* ἀδεῖς ἀδὲν ἀδεῖσι ἀκούει. where no man cared for better councel, but each one did what was good in his own eyes. Such cannot long ſubſiſt. Turk. hiſt. Keckerm. Politic. Ulyſſes interrogat quale regnum eſſet Cyclopicum? reſpondet Silenus, Νομὰδες, ἀκέφ. ἑκάστοις ἀδεσπότ.

But in the multitude of Counſellors] So they be good Counſellours; better then *Balaam* was, better then *Ahitophel*, better then thoſe of *Aurelius*, by whom the good Emperour was even *bought and ſold.* One ſpeciall thing the Primitive Chriſtians prayed for the Emperour, was, that God would ſend him *Senatum fidelem*, a faithfull Councel. There were in *Joſiah's* daies horrible abominations: And why? *The Princes were as roaring Lyons, the Judges Wolves*, &c. *Zeph.* 3.3. Queen *Elizabeth* was happy in her Councell (by whom ſhe was moſtwhat ruled) and grew amiable to her friends, and formidable to her enemies both at home and abroad. *Wildome is better then ſtrength*, ſaith *Solomon*; And, *Romani ſedendo vincunt*, ſaid they of old. The welfare of a State is procured and preſerved, not ſo much by a multitude of worthy Warriers, as of wiſe Counſellours; as *Cleon* in *Thucydides* long ſince obſerved, and as we have bleſſedly found in this preſent *Parliamentum benedictum*, more truly ſo ſtiled, then that was in the 25. of *Edward* the third. Tertul. Apol. Polyb. Thucyd. lib. 3.

Verſ. 15. *He that is ſurety for a ſtranger ſhall ſmart for it*] Hebr. *Shall break*, prove a bankrupt. See the Notes on *Chap.* 6. 1, 2, 3. &c.

Verſ. 16. *A gracious woman retaineth honour*] Such a one as is ſet forth in *Lemuels* Leſſon, *Prov.* 31. ſuch as was *Sarah*, *Deborah*, *Abigail*, *Eſther*, Queen *Elizabeth*, of whom a great French Princeſſe gave this *Elogium*, that ſhe was *glorioſiſſima, & omnium quæ unquam ſceptrum geſſerunt feliciſſima fœmina*, the braveſt and happieſt woman that ever ſwayed Scepter. Piety, Sobriety, Purity, Charity, and Chaſtity (maugre the venemous tongues of all hell-born ſlanderers, ſuch as *Sanders*, *Rhiſton*, and other Thuan. hiſt. lib. 124.

Sanderus lupam Anglicanam appellat. Rhistonus nostram leænam &c.

other Romish raylers, and dead dogges that barked against her) were her inseparable companions: never suffering any Lady to approach her sacred presence, of whose staine she had but the least suspicion.

Speed. 1236.

And strong men retaine riches] By their industry and good husbandry: that they may maintaine their wives honour, and bear up their port according to their place. Others render it *Improbi apprehendunt divitias.* Wicked men catch at wealth, *sc.* in the choyce of their wives. And indeed among suitours both in love and in law Mony is a common medler, and commonly drives the bargaine and businesse to an upshot.

Juvenal. *Protinus ad censum: de moribus ultima fiat*
Quæstio.——*good enough if goods enow.*

Vers. 17. *The mercifull doth good to his owne soule*] His chief businesse is with and for himself: how to set all to rights within, how to keep a continuall Sabbath of soule, a constant composednesse. He will not violate his conscience to get or retaine riches, as *vers.* 16. or purchase earth, with the losse of heaven. And in asmuch as the body is the soules servant (and should therefore be neither *supra negotium*, nor *infra negotium*, but *par negotio* fit for the soules businesse): it ought not to be pined or pinched with penury, and over much abstinence; as those Impostours *Coloss.* 2. 23. and our Popish Merit-mongers that starve their *Genius*, and are cruel to their own flesh. These shall one day hear, Who required these things at your hands?

Corpus sive Corpor quasi cordis por i. e. puer sive famulus; ea forma qua Mancipor. Quintipor. Camer.

Vers. 18. *The wicked worketh a deceitfull work*] By defrauding his *Genius*, and afflicting his flesh (as *vers.* 17.) he thinks he doth a very good work. (Some Emperours have left their thrones, and thrust into a Monastery, there to macerate themselves with much fasting and course clothing, out of an opinion of promoting their soules health thereby.) But *bodily exercise* profiteth little, 1 *Tim.* 4 8. And as the pride of Virginity is as foule a sin as impurity: so is it in this case. The Formall faster loseth his labour, *Isa.* 58. 3. *Zach.* 7. 5. In seventy yeares they kept seven score fasts in Babylon: yet amongst them all not one fast to God. There are that render it thus, *Improbus comparat præmium falsum*, The wicked gets a false reward: all that he hath is but the things of this life, *quæ nec vera sunt nec vestra.* For the very fashion of this world passeth away: And surely, every man walketh in a vain shew, or shadow, surely he disquieteth himself in vain: he heapeth

Augustin.

eth up riches, and knowes not who shall gather them. *Psal.* 39. 6. They that dig in mines, or labour in mints, have gold enough about them, but are little the better for it A sumpter-horse beares much treasure on his back all day: but is eased of it at night, and turned into the stable with his back full of galles and brusses. So shall it be with wicked rich men at death: so, that they have no great bargaine of it.

But to him that soweth righteousnesse] And so *soweth upon blessings* (as the Apostles Greek hath it, 2 *Cor.* 9. 6. See the Note there, and on *Gal.* 6. 7, 8.) upon well watered places, *Eccles.* 11. 1. To such shall be a sure reward: Only he must have patience; and not look to sow and reap, all in one day. *Jam.* 5. 7. See the Note there.

ὁ σπείρων ἐν εὐλογίαις, in locis irriguis.

Vers. 19. *As righteousnesse tendeth to life*] Hebr. *Lives*, for godlinesse hath the promise of the life that now is, and of that which is to come. 1 *Tim.* 4. 8. And this is that sure reward spoken of in the former verse: For he that soweth to the spirit, shall of the spirit reap life everlasting, *Gal.* 6. 8. which indeed is the onely life that deserveth so to bee called and counted.

So he that pursueth evill] That followes it hot-foot, as *Asahel* followed *Abner*, that is wholly carried after it, and thinks to have a great catch of it, that works all uncleanesse with greedinesse, *Eph.* 4. 19. This the Prophet calls a *spirit of whoredome*, a strong inclination, a vehement *impetus* to that and other sinnes, an adding *drunkennesse to thirst*, *rebellion to sinne*, till wrath come upon them to the utmost. Hell gapes for such sinners.

Vers 20. *They that are of a froward heart, &c.*] Not only those that pursue and practise wickednesse, but they also that harbour it in their hearts, are hated of God, *Luke* 16. 15. A man may dye of inward bleeding: a man may be damned for contemplative wickednesse. *Jer.* 4. 14. The Schooles do well observe that outward sins are *majoris infamiæ*, but inward hart-sins are *majoris reatus*, as we see in devils.

But such as are upright in their way] The *Antithesis* requires that he should say, such as are *upright in heart*. But he chuseth rather to say *in their way*, not only because a good heart ever makes a good life, but to meet with such as brag of the goodnes of their hearts, when their lives are altogether loose and licen-

tious. Whereas holineſſe in the heart (as the candle in the lanthorne) well appeares in the body; Theſe boaſters are ignorant. *Rev.* 3. 17. proud. *John* 9. 41. carnall. *Rom.* 8. 6. therefore ſtark naught. *Prov.* 19. 2.

Verſ. 21. *Though hand joyn in hand, &c.*] Hebr. *Hand to hand*, that is, *out of hand, by and by*, as ſome interpret it. *Munſter* renders it, *Though plague follow upon plague, the wicked will not amend.* Others, though there be a combination, a conſpiracy of wicked doers, as if (*Giant-like*) they would fight againſt God, and reſiſt his wrath, yet they ſhall never be able to avert or avoid it. The wicked ſhall be turned into hell, yea whole Nations that forget God, *Pſal.* 9. 17. God ſtands not upon multitudes: he buried the old world in one univerſall grave of waters. And turning the cities of *Sodome* and *Gomorrah* into aſhes, condemned them with an overthrow, 2 *Pet.* 2. 6. This is a good ſenſe. Howbeit I cannot but incline to thoſe that expound *Hand to hand*, for *father and childe*, in regard of the following hemiſtich, *But the ſeed of the righteous ſhall be delivered.* As if the Prophet ſhould ſay. The wicked traduce a curſed ſtock of ſin to their children, and ſhall therefore be puniſhed in their own perſon, or at leaſt in their poſterity. *Pſal.* 49. 11. 13, 14. *This their way is their folly: yet their poſterity approve their ſayings.* Therefore *like ſheep they are laid in the grave, death ſhall feed on them, &c*

Θρύπτεσθαι

Verſ. 22. *As a jewel of gold in a ſwine's ſnout*] It is a ſmall praiſe ſaith one to have a good face and an evil nature. No one means, ſaith another, hath ſo enriched hell as beautifull faces. *Aurelia Oreſtille præter formam nihil unquam bonis laudavit*, ſaith *Soluſt.* In *Aurelia Oreſtilla*, there was nothing praiſe worthy but her beauty. Art thou faire? ſaith an Authour: be not like an Egyptian temple or a painted ſepulcher. Art thou ſoule? let thy ſoule be like a rich pearle in a rude ſhell.

Sapph. ap. Ovid.

Si mihi difficilis formam natura negavit:
Ingenio formæ damna rependo meæ.

So is a faire woman which is without diſcretion] *Sic dignitas in indigno eſt ornamentum in luto*, ſaith *Salvian.* Faire and fooliſh ones abuſe their beauty to pride and incontinency, and ſo give occaſion to ſome *Diogenes*, to ſay, *O quam bona dominus & malus hoſpes.* O faire houſe, but ill inhabitant.

Verſ. 23. *The deſire of the righteous is onely good*] *i. e.* So farre as he is righteous, or ſpirituall; he delights in the Law of God after

after the inward man, willing in all things to live honeſtly, *Heb.* 13. 18. Evil motions haunt his minde otherwhiles, but there they inhabit not. Luſt was a *ſtranger* to *David*, as *Peter Martyr* obſerves out of *Nathan's* parable; There came a traveller to this rich man. 2 *Sam.* 12. 4. The maine ſtreame of his deſires, the courſe and current of his heart ran upon God and godlineſſe, *Pſal.* 119. 4, 5. And *Pſal.* 39. 1, 3. he reſolved to do better then he did. The ſpirit ever luſteth againſt the fleſh: howbeit when the fleſh gets the wind and hill of the ſpirit, all is not ſo well carried. As the ferry-man plyes the oare, and eyes the ſhore homeward where he would be: yet there comes a guſt of winde that carries him back again, ſo it is oft with a Chriſtian. But every man is with God ſo good as he deſires to be. *In vitæ libro ſcribuntur qui quod poſſunt faciunt, etſi quod debent, non poſſunt.* They are written in the book of life that do what good they can, though they cannot do as they would. Bern.

But the expectation of the wicked is wrath] *i. e.* The good they expect proves to be indignation and wrath, tribulation and anguiſh, *Rom.* 2. 8, 9. wofull perplexities and convulſions of ſoule which will be ſo great and ſo grievous, as will make them rave and rage with madneſſe and fury, eſpecially becauſe they looked for a better ſtate.

Verſ. 24. *There is that ſcattereth, and yet increaſeth*] Bounty is the moſt compendious way to plenty: neither is getting, but giveing, the beſt thrift. The five loaves in the Goſpel, by a ſtrange kind of Arithmetick, were multiplied by diviſion, and augmented by ſubſtraction. So it will be in this caſe.

But it tendeth to poverty] St. *Auſtin* deſcanting upon thoſe words, *Pſal.* 76. 5. They have ſlept their ſleep, all the rich men, and have found nothing in their hands, (for ſo he reads that text) And why is this? ſaith he, *Nihil invenerunt in manibus ſuis, quia nihil poſuerunt in manu Chriſti.* They found nothing in their own hands, becauſe they feared to lay up any thing in Chriſts hands. *Manus pauperum gazophylacium Chriſti*, ſaith another Father; The poor mans hand, is Chriſts treaſury.

Verſ. 25. *The liberall ſoule ſhall be made fat*] See the Note on *Mat.* 5. 7. and my *Common place of Almes.*

Verſ. 26. *The people ſhall curſe him*] *i. e.* complaine and cry out of him: as the people of *Rome* did of *Pompey* in another caſe. *Noſtri miſeriâ tu es Magnus.* In another caſe, I ſay: for in this

I muſt acquit him, remembring that ſpeech of his, when, being by his office to bring in corne from a far-country for the peoples neceſſity, and wiſhed by his friends to ſtay for a better winde, he hoyſed up ſaile, and ſaid. *Neceſſe eſt eam, non ut vivam.* There is a neceſſity of my going, not ſo of my life: *if I perish, I periſh.* Hence he was the peoples *Corculum*, or ſweet-heart, as it is ſaid of *Scipio Naſica*.

Verſ. 27. *He that diligently ſeeketh good*] Hebr. *He that is up betime* to promote the publike good. as *Joſeph*, who came not in till noone to eat meat, as *Nehemiah* who willingly brake his ſleep and traded every talent for his people's comfort: as *Scipio Africanus*, who uſually went before day into the Capitoll *in cellam Jovis*, and there ſtayd a great while, *quaſi conſultans de Rep. cum Jove*, as conſulting with his God about the weale publike: whence his deeds were *plerunque admiranda*, ſaith mine Authour, amiable and admirable, the moſt of them. And as *Daniel* who though ſick, yet roſe up, and did the King's buſineſſe. *Chapter* 8. 27.

Gell. lib 7. Cap. 1.

It ſhall come to him] it ſhall come certainly, ſuddenly, irreſiſtibly, and (as we ſay of foule weather) *unſent for*; God will ſay to ſuch, as *Aulus Fulvius* did to his traiterous ſon, and then ſlew him, *Non Catilinæ te genui ſed patriæ.* The Lord ſhall poure upon him and not ſpare, becauſe he cruelly oppreſſed, ſpoiled his brother by violence, and did that which is not good among his people, therefore hee ſhall dye in his iniquity. *Ezek.* 18. 18.

Verſ. 28. *He that truſteth to his riches ſhall fall*] Riches were never true to any that truſted to them. The rich churle that truſted and boaſted that he had much goods layd up in ſtore for many yeares, when, like a Jay, he was pruning himſelf in his boughes, he came tumbling down with the arrow in his ſide. *Luk.* 12. 15. 16. &c. So did *Nebuchadnezzar, Belteſhazzar, Herod, &c.* The righteous alſo ſhall ſee and fear, and laugh at ſuch an one ſaying, Loe this is the man that made not God his ſtrength, but truſted in the abundance of his riches, and ſtrengthned himſelf in his wickedneſſe, *Pſal.* 52. 6, 7. But I am like a green olive-tree &c. *ver.* 8. Agreeable whereunto is this that followes here. *But the righteous ſhall flouriſh as a branch*, whiles the wicked *fœnâ quadam felicitate temporaliter florent, & exoriuntur ut exurantur*, flouriſh and ruffle for a time, but ſhall be ſoon cut down like the graſſe, and wither as the green herb.

Aug. Epiſt. 120

Verſ.

Verſ. 29. *He that troubleth his own houſe*] Either by prodigality, or exceſſive parſimony, *Prodigi ſingulis auribus bina aut terna dependent patrimonia*, ſaith *Seneca*, we have known great rents ſoon turned into great ruffes, and lands into laces. For parſimony and cruelty, ſee the Note on *chap.* 15. 27.

Shall inherit the wind] That is, ſhall bring all to nothing: as he did that having waſted his eſtate, vainly vaunted that he had left himſelf nothing, *præter cælum & cænum.* His ſubſtance ſhall flye up like ſmoake into the aire; and nothing be left to maintain him on earth. And when all his goods are gone, his liberty muſt goe after (for this foole ſhall be ſervant to the wiſe in heart) if not, his life; as that notorious unthrift *Apicius*, who having eaten up his eſtate, and finding by his account that he had no more then 200000. crownes remaining, thought himſelf poor, and took down a glaſſe of poyſon.

Mr. Livius. Dio. Seneca.

Verſ. 30. *The fruit of the righteous is a tree of life*] *i. e.* The commodities and comforts that one may every way receive from a righteous perſon (for *eſt aliquid quod à viro bono etiam tacente diſcas*, ſaith *Seneca*, ſomewhat a man may learn from a good man, even when he ſayes nothing) are more then can be imagined. *Plutarch* reporteth that the Babylonians make three hundred and threeſcore ſeverall commodities of the Palme-tree, and do therefore greatly honour it. Should not we much more honour the multivarious gifts of God in his righteous ones, for our good? For whether it be *Paul*, or *Apollo*, or *Cephas*—*All is ours.* 1 Cor. 3.

And he that winneth ſoules] And uſeth ſingular art and induſtry therein, as fowlers do to take birds, (for ſo the Hebrew word imports) or fiſher-men fiſhes, *He is wiſe*, and wiſeth others, as *Daniel* hath it *chap* 12. 3. he is juſt and juſtifieth others; he ſhall ſave a ſoule from death, *Jam.* 5. 20. He ſhall ſhine as a ſtarre in heaven. And this is inſtanced as one ſpeciall fruit of that tree of life mentioned in the former hemiſtich: this is a noble fruit indeed, ſith one ſoule is more worth then a world, as he hath told us, who only went to the price of it, *Mat.* 16. 26.

Verſ. 31. *The righteous ſhall be recompenſed*] *i. e.* Chaſtened, afflicted, judged of the Lord, that they may not be condemned with the world (for their ſufferings are not penall, but medicinal, or probational) and they have it here in the earth (which is their houſe of correction) not in hell.

Much more the wicked] Nahum 1. 9. *Non surget bis afflictio*, these shall be totally and finally consumed at once. See the Note on 1 *Pet.* 4. 17, 18. See also my *Love-tokens*, pag. 59. &c.

CHAP. XII.

Verse 1. *Whoso loveth instruction, loveth knowledge.*]

HEre is shewed that *Adversity is the best University* saith an Interpreter. *Schola crucis, schola lucis*, Corrections of instruction are the way of life. Men commonly beat and bruise their linkes before they light them, to make them burne the brighter. God first humbles whom he means to illuminate; as *Gideon* took thornes of the wildernesse and briers, and with them hee *taught the men of Succoth*, *Judg.* 8. 16. See my Treatise on *Revel.* 3. 19. *pag.* 152. *&c.* Mr. *Ascham* was a good school-master to Q. *Elizabeth*, but affliction was a better, as one well observeth. That verse was much in her mouth.

Vexatio dat intellectum.

Non ignara mali miseris succurrere disco.

Virgill.

But he that hateth reproof] Whether it be by the rebukes of men, or the rod of God, he is brutish: *tardus est*, he is fallen below the stirrop of reason, he is a beast in mans shape: nothing is more irrationall then irreligion. That saplesse fellow *Nabal* would hear nothing: there was no talking to him, no dealing with him: but as horse and mule that have no understanding, *Psal.* 32. 9. *Basil* complaines of the Westerne Churches, that they were grown so proud, *ut quid verum sit neque sciant, neque sustineant discere*, that they neither knew what was truth, nor would bee taught better. Such are neare to ruine, and that without remedy. *Prov.* 29. 1. See the Note.

Epist. ad Evagr.

Vers. 2. *A good man obtaineth favour of the Lord*] Or, *hath what he will of God*, *id quod vult a domino impetrat*: *quia ejus voluntas est ipsissima Dei voluntas, nec aliud vult.* Thus *Abercer* out of *Rabbi Levi.* Thus it is written of *Luther*, that by his prayers he could prevaile with God at his pleasure. When great gifts were offered him, he refused them with this brave speech, *Valde protestatus sum me nolle sic satiari à Deo.* I solemnely protested to God that I would not be put off with these low things. And on a time praying for the recovery of a godly usefull man, among other

other passages he let fall this transcendent rapture of a daring faith, *Fiat mea voluntas*, Let my will be done: and then falls off sweetly, *Mea voluntas, Domine, quia tua*; My will, Lord, because thy will. Here was a good man, here was a blessed man; according to that rule. *Beatus est qui habet quicquid vult, & nihil male vult.* Blessed is he that hath what he will, and willes nothing but what he should.

But a man of wicked devices] Such as no good man is: he doth not plot or plow mischief, he doth not cater and make provision for the flesh, *Rom* 13. there is no way of wickednesse found in him: the peace is not broken betwixt God and him, because his minde never yeelds to sin, *Rom.* 7. 25. hee walks not after the flesh, but after the spirit, therefore no condemnation *Rom* 8. 1. If an evil thought haunt his heart (as eftsoones it befals) it is the device of the man, he is not the man of such devices. The wicked (on the contrary) is wholly made up of sinfull thoughts and purposes, and is in the middest of them: therefore God will call him to an heavy reckoning, *Jer.* 6. 19. *Revel.* 2. 23. Psal. 139.

Vers. 3. *A man shall not be established by wickednesse*] For hee layes his foundation upon fire work, and brimstone is scattered upon his house-top: if the fire of God from heaven but flash upon it, 'twill be all on a light flame immediately. He walks all day upon a mine of gunpowder: and hath God with his armyes ready to run upon the thickest bosses of his buckler, and to hurle him to hell. How can this man be sure of any thing? *Cain* built cities, but could not rest in them. *Ahab* begat 70 sonnes, but not one successour in the Kingdome. *Phocas* having built a mighty wall, heard from heaven; Though thy walls were as high as heaven, sin is under it and will subvert it. Ἀσάθμητον τὸ κακὸν. Sinne hath no settlednesse.

ἐὰν ὑψώσῃς τὸ τεῖχος σου ὡς οὐρανὸν, ἡ ἁμαρτία σου ὑποκάτω σου ἐστὶν καὶ καταστρέψει σε. Sinne hath no settlednesse. ἀσάθμητον τὸ κακόν. εὐαλωτος ἡ πόλις.

But the root of the righteous shall not be moved] For though shaken with winds, yet they are rooted as trees: like a ship at anchour, they wagge up and down, yet remove not. *God is my Rock, I shall not be greatly moved*, Psal. 62. 2. Nay, *I shall not be moved at all.* vers. 6. the gates of hell cannot do it, *Mat.* 16. 18. None can take them out of Gods hands, *Joh.* 10. 28. for he hath laid help upon one that is mighty. *Psal.* 89. 19.

Vers. 4. *A vertuous woman is a crowne to her husband*] Hebr. *A valiant woman*, an able huswife, such as *Bathsheba* commends to her son, *Chap.* 31. and as *Paul* describes, *Tit.* 2. 4, 5. Shee is said

ſaid to be a crown to her husband, not a ring for his finger, or a chaine of gold for his neck, but a crown or garland for his head, a chiefe and choiſe ornament, as *Sarah* was to *Abraham*, as *Livia* to *Auguſtus*, as *Placilla* to *Theodoſius*, as *Nazianzen's* mother to her husband, &c.

ὁ σύνεσσος μόνον ἀλλὰ καὶ ἐξαίρετος ἦν τῇ γυναικί. Naz.

Is as rottenneſſe in his bones] Not a diſgrace only to him, but a diſeaſe, and ſuch a diſeaſe as is far worſe then a quartan ague: for there be two good dayes for one bad; but here a continuall paine, and hardly curable. The wiſe man here expreſſeth the miſcheife of an evil wife, by a very apt ſimilitude. And that of *Hierome* is not much behind it, *Sicut in ligno vermis, ita perait virum ſuum uxor maleſica.* As the worme eats into the heart of the tree, and deſtroyes it: ſo doth a naughty wife her husband. All evils (as elements) are moſt troubleſome, when out of their proper place, as impiety in Profeſſours, injuſtice in Judges, diſhonour and diſcomfort in a wife, &c.

Verſ 5. *The thoughts of the righteous are right*] He feeds his thoughts upon the beſt objects; thoſe eſpecially mentioned in that *little Bible, Philip.* 4.8. Finally brethren, whatſoever things are true, whatſoever things are honeſt, &c. if there be any vertue, if there be any praiſe, think on theſe things. If worſe, break in as they will, he juſtles them out and rids the roome of them. See the Note on *chap.* 11. 23.

But the counſels of the Wicked are deceit] Not their raſh thoughts onely, but alſo their deliberate ones are, how to circumvent others, or to cloke their own wickedneſſe. Every imagination, the whole frame of their thoughts is evil, onely evil, and continually evil. If good thoughts look into a wicked heart, they ſtay not there as thoſe that like not their lodging: The flaſhes of lightnings may be diſcerned into the darkeſt priſons. The light that ſhines into an holy heart is conſtant, like that of the Sunne, which keeps due times, and varyes not the courſe for any of their ſublunary occaſions. Gen. 6.

Verſ. 6. *The words of the wicked are to lye in wait for blood*] As they think not, ſo neither ſpeak they the language of the righteous. *Ye are the light of the world*: and becauſe the light ſtands in the light of their wicked wayes, as the Angel in *Balaams* way to his ſin, therefore they hate the Saints; and (as all hatred is bloody) ſeek their lives, mixing cruelty with their craft, as *Cain, Herod, Julian*, &c. The old ſerpent lends them his ſeven heads to plot, and Mat. 5.

and his ten hornes to puſh. Their own ſtudy and exerciſe alſo hath made them expert and skilful in their helliſh trade; and the taſte of bloud hath made them as hungry as hounds after it. Thus I kept the ban-dogs at ſtaves end (ſaid *Nicholas Shotterden* Martyr) not as thinking to eſcape them, but that I would ſee the Foxes leape above ground for my bloud, if they can reach it (ſo it be the will of God) yet we ſhall ſee them gape and leap for it. A&. & Mon.

But the mouth of the wicked ſhall deliver them] Shall defend harmleſſe men that are helpleſſe, *Prov.* 24.11. Hence thoſe many Apologies of *Tertullian, Apollonius, Arnobius*, and others for the Primitive Chriſtians under perſecution. Hence we had that unparalleld peece, *Calvin's* Inſtitutions, which was written upon this occaſion. *Francis* King of *France* willing to excuſe his cruelty exerciſed upon his Proteſtant Subjects to the *German* Princes (whoſe friendſhip he then deſired) wrote to them, that he only puniſhed Anabaptiſts for their contempt of the Scriptures, and of all civill Government. *Calvin*, (though then but five and twenty yeares of age) not able to beare that blur caſt upon the Reformed Religion under the name of thoſe Sectaries, ſet forth that excellent work, as well to vindicate the truth, as to plead for the innocency of thoſe that profeſſed it. Sculter. Annal 454.

Verſ. 7. *The wicked are overthrown and are not*] Say that the righteous cannot prevaile by their Apologies for themſelves and others, God will take the matter into his own hand, and avenge them, *Luk.* 18.7. as he did the Primitive Chriſtians, and the French Proteſtants, upon their mercileſſe Perſecutors.

Tu vero Herodes ſanguinolente time.

As *Beza* warned *Charles* the Ninth Author of the Maſſacre.

But the houſe of the righteous ſhall ſtand] Gods houſe the Church ſhall (as the Gloſſe applies this Text) *The mountaine of the Lord ſhall be exalted above all mountaines.* The Church as it is higheſt in the favour of God, ſo it ſhall be higheſt in it ſelf: when the enemies ſhall be in that place that is fitteſt for them, the loweſt, that is the footſtoole of Chriſt. There is a Councel in heaven will daſh the mould of all contrary Councels upon earth. *Pſal.* 2. *Gaudio quod Chriſtus dominus eſt: alioqui totus deſperaſſem.* I am glad yet that Chriſt is King: For otherwiſe I ſhould have been utterly out of hope, writes *Micanius* to *Calvin*, upon the view of the Churches enemies.

Verſ. 8. *A man ſhall be commended according to his wiſdome*] And all wiſdome conſiſts in this, *Ut Deum quis cognoſcat & colat*, ſaith *Lactantius*, That a man rightly know and worſhip God. This did not *Apollonius*, whom yet *Philoſtratus* commendeth, that he was *nanc doctus, ſed ſapiens*, not inſtructed, but born wiſe (See the contrary *Job.* 11. 12) Nor *Archimides*, who yet had the name and note (ſaith *Plutarch*) of a divine and not humane wiſdome. Nor *Ariſtotle*, whom yet *Averroes* admires as the very Rule and Copy that Nature invented, wherein to ſet forth the utmoſt of humane perfection: And further ſaith, that his doctrine was the chiefeſt truth, and his underſtanding the utmoſt extent of humane wiſdome. Theſe were wiſe, I confeſſe, in their generations and ſo accounted: But by whom? Not by Saint *Paul*; he had another opinion of them. See *Rom.* 1. 22. 23. 1 *Cor.* 2 6. Not by our Saviour, *Mat.* 11. 25. Not by any that are rightly inſtructed to the Kingdom of heaven, and have their ſenſes exerciſed to diſcerne good and evill. The Italians arrogate to themſelves the monopoly of wiſdome in that Proverb of theirs, *Italus ſapit ante factum, Hiſpanus in facto, Germanus poſt factum* Italians, ſay they, both ſeeme and are wiſe: whereas Spaniards ſeem wiſe and are fooles, Frenchmen ſeeme fooles and are wiſe, Portugals neither are wiſe, nor ſo much as ſeeme ſo. Thus the Jeſuites (thoſe great Clerks, Politicians, and Wiſards of the world) do vaunt that the Church is the ſoule of the World, the Clergy of the Church, and they of the Clergy. But what ſaith that great Apoſtle that knew more then twenty of them? He that glorieth, let him glory in the Lord: for not he that commendeth himſelf is approved, (no nor he whom the world cries up for a wiſe-man) but he whom the Lord commendeth. 2 *Cor.* 10. 18.

ἐκ ζηθοκοινίας ἐπὶ σοφίαν ἀνηκούσας τοὺς ἄνδρας. Plut.

Rom. 1. 26.

Rom. 1. 22.

But he that is of a perverſe heart] As all are that are not heavenly-wiſe, and that ſhew not out of a good converſation their works with meekneſſe of wiſdome, *Iam.* 3. 13, 17. But ſo did none of thoſe heathen Sages, whom God for their unthankfulneſſe, gave up unto vile affections, and vitious converſation; and ſo ſet a *Noverint Univerſi*, as it were, upon them, Know all men that theſe men know nothing aright, and as they ought to know; Profeſſing themſelves to be wiſe, they proclame themſelves fooles.

Verſ. 9. *Better is he that is deſpiſed*] *Viz.* Of others, and hath no extraordinary opinion of himſelf, but ſticks cloſe to his buſineſſe

neſſe, and hath help at hand when he pleaſes, a ſervant at his beck and check. This was the caſe of *Galleacius Caracciolus* that noble Marqueſſe in his exile at *Geneva* for conſcience ſake. See his life ſet forth in Engliſh by Mr *Craſhaw*.

Then he that honoureth himſelf and lacketh bread] That ſtanding upon his Pantofles, and boaſting of his Gentility (as thoſe Spaniſh *Hidalgoes*) ruffle it out in brave apparrel, but hath not a penny in his purſe, yea, not ſometime food ſufficient to put in his belly. Spaniards are ſaid to be impudent braggers, and extremely proud in the loweſt ebbe of Fortune: If a Spaniard have but a Capon, or the like good diſh to his ſupper, you ſhall find the feathers ſcattered before his doore the next morning. Heyl. Geog.

Verſ. 10. *A righteous man regardeth the life of his beaſt*] There be beaſts *ad uſum, & ad eſum*. Some are profitable alive, not dead, as the dog, horſe, *&c.* Some dead, not alive, as the hog: ſome both, as the Oxe. There is a mercy to be ſhewed to theſe dumb creatures, as we ſee in *Eleazar*, *Gen.* 24. 32. And the contrary in *Balaam*, who ſpurred his Aſſe till ſhe ſpake, *Num.* 22. 27. Otherwiſe we ſhall make them groane under the bondage of our corruption, *Rom.* 8. 21. and he that heares the young Ravens may heare them: for *he is gracious*. The reſtraint that was of eating the bloud of dead beaſts declared, that he would not have tyranny exerciſed on them whiles they are alive. Exod. 22.

But the tender mercies of the wicked] If any ſuch thing there were; but they have no ſuch bowels left, with *Judas*, no ſuch tenderneſſe, ſcarce common humility: Cannibal-like they eate up Gods people as they eate bread, feeding upon them alive, and by degrees; and dealing by them as the cruel Spaniards do by the Indians. They ſuppoſe they ſhew the wretches great favour, when they do not for their pleaſure whip them with cords, and day by day ſtrop their naked bodies with burning bacon, which is one of the leaſt cruelties that they exerciſe toward them. In the ſixth Councel of *Toledo* it was enacted, that the King of *Spaine* ſhould ſuffer none to live within his Dominions that profeſſe not the Roman Catholick Religion. In purſuance of which Decree, *Philip* King of *Spaine* ſaid, he had rather have no Subjects then Proteſtants: And out of a bloudy zeale ſuffered his eldeſt Son *Charles* to be murdered by the cruel Inquiſition, becauſe he ſeemed to favour that profeſſion When the Spaniards took *Heidelberg*, they took Monſieur *Mylius* an ancient Miniſter: and after S. Fran. Drakes World encom paſſ.

they had abuſed his daughter before his eyes, tyed a ſmall cord about his head, which with truncheons they wrethed about till they ſqueezed out his braines. What ſhould I ſpeak of the French Maſſacres, and late Iriſh immane and monſtrous murthers equalling, if not, exceeding that at *Athens*, taken by *Sylla*, which yet, ſaith *Appian* was ἀπαντων σφαγη a merciles Maſſacre O: that of *Ptolomeus Lathurus* King of Ægypt, who ſlew thirty thouſand Jews at once, and forced the reſt to feed upon the fleſh of their ſlaine fellows: Or laſtly, that of the Jews committed upon the inhabitants of *Cyrene*, whom they not only baſely butchered, but afterwards ate their fleſh, drank their bloud, and cloathed themſelves with their skins, as *Dio* relates in the life of *Trajan* the Emperour.

Verſ. 11. *He that tilleth his land ſhall be ſatisfied, &c.*] This is true of all other lawful callings *mannall* or *mentall*, the ſweat of the brow or of the braine. Sin brought in ſweat, *Gen.* 3. 19. and now not to ſweat increaſeth ſinne; Men muſt earne their bread before they eate it, 2 *Theſ.* 3. 12. and be diligent in their callings to ſerve God and Men, themſelves and others with the fatneſſe and ſweetneſſe thereof; and then they have the promiſe, they ſhall be fed, *Pſal.* 37. 7.

Dum de mo.

But he that followeth vain Perſons, &c.] It is hard to be a good fellow and a good husband too. *Qui æquo animo malis immiſcetur, malus eſt*, ſaith one, He that delights in bad company cannot be good.

Jun. in loc.

1 Sam. 7.

Verſ. 12. *The wicked deſireth the net of evill men*] i. e. He ſo furiouſly purſueth his luſts, as if he deſired deſtruction, as if he would out-dare God himſelf; as if the guerdon of his graceleſſeneſſe would not come time enough, but he muſt needs runne to meet it. Thus Thraſonical *Lamech*. *Gen.* 4. 23. thinks to have the oddes of God, ſeventy to ſeven. Thus the Princes of the Philiſtims (whilome plagued) came up to *Mizpeh* againſt *Iſrael*, (who were there *drawing water*. i. e. weeping abundantly before the Lord,) as it were to fetch their bane. Thus Pope *Iulius* the third will have his Pork-fleſh, *al deſpito de dio*. And Doctor *Story* will curſe *Queen Elizabeth* in his daily grace afore meat, and yet ſay in open Parliament, that he ſaw nothing to be aſhamed of, much leſſe to be ſorry for, but that he had done no more againſt the hereticks, yea againſt the Queen her ſelf in the days of her Siſter *Mary*. This *Story* eſcaping out of Priſon, got to *Antwerp*,

Act. & Mon. 1015.

twerp, and there received Commiſſion under Duke *D'Alva* to ſearch all ſhips coming thither for Engliſh Books. Put one *Parker* an Engliſh Merchant, trading to *Antwerp*, laid his net faire to catch this foule bird, cauſing ſecret notice to be given to *Story*, that in his ſhip were ſtore of heretical books, with other intelligences that might ſtand him in ſtead. The Canoniſt conceiving that all was cock-ſure, haſted to the ſhip where with looks very big upon the poore marriners, each cabbin, cheſt, and corner above-board were ſearched, and ſome things found to draw him further on; ſo that the hatches muſt be opened, which ſeemed to be unwillingly done, and great ſignes of feare were ſhewed by their faces. This drew on the Doctour to deſcend into the hold; where now in the trap the mouſe might well gnaw, but could not get out; for the hatches went down, and the ſails hoyſed up, which with a merry gale were blown into *England*, where ere long, he was arraigned and condemned of high Treaſon, and accordingly executed at *Tiburne*, as he had well deſerved.

Speed's hiſt. of great Brittain. fol. 1174.

Verſ. 13. *The wicked is ſnared by the tranſgreſſion of his lips,*] His heart is oft ſo full of venome that it cannot be hid, but bliſters his tongue, and breaks out at his lips to his own ruine, as it befell *Story*, *Campian*, *Garnet*, and other Popiſh poiſonfull ſpiders, who were ſwept down by the hand of Juſtice, and drew their laſt threed in the Triangle of *Tiburne*. *Detexit ſacinus fatuus, & non implevit*; as *Tacitus* ſaith of one that was ſent by the Senate to diſpatch *Nero*, but bewrayed and betrayed himſelfe.

But the juſt ſhall come out of trouble.] They ſuffer ſometimes for their bold and free invectives againſt the evils of the times, or otherwiſe for diſcharging their conſciences: but they ſhall ſurely be delivered. There is yet one man, (ſaith *Ahab*) *Micaiah* the ſonne of *Imlah*, by whom we may enquire of the Lord, but I hate him, for he doth not prophecy good concerning me, but evill. It is very probable that *Micaiah* was that diſguiſed Prophet, who brought to *Ahab* the fearfull meſſage of diſpleaſure and death for diſmiſſing *Benhadad*: for which he was ever ſince faſt in Priſon, deep in diſgrace. But God with the temptation made a way for him to eſcape. So he did for *Peter*, *Acts* 12. *Paul*. 2 *Tim.* 4. All the Apoſtles, *Acts* 4. *John Baptiſt* indeed was without any law, right, or reaſon beheaded in priſon, as though.

Act. & Mon. fol. 1423.

Act. & Mon. fol. 1423.

though God had known nothing at all of him, said *George Marsh* the Martyr. And the same may be said of sundry other faithfull witnesses to the truth, but then by death they entred into life eternall. *Mors fuit animarum requies*, which was *Chaucers* Motto: besides that, heaven upon earth they had during their troubles. *Philip Lansgrave* of *Hesse*, being a long time Prisoner under *Charles* the fifth, was demanded what upheld him all that while, *Respondit divinas consolationes Martyrum se sensisse*, he answered that he had felt the divine comforts of the Martyrs. The best comforts are usually reserved for the worst times.

Vers. 14. *A man shall be satiated with good, &c.*] There are empty vines that bear fruit to themselves, *Hos.* 10. 1. And as empty caskes sound loudest, and base mettal ring shrillest: so many empty tatlers are full of discourse: *sed cui bono*, as he said. *Plato* and *Xenophon* thought it fit and profitable that mens speeches at meals should be written. And if Christians should so do, what kind of books would they be? And yet for every idle word account must be given; as for every good word there is a book of remembrance. Much fruit will redound by holy speeches to our selves, much to others. *Paul* sheweth that the very report of his bands did a great deale of good in *Cesars* house. A poor captive maid was the means of *Naaman's* Conversion. Asterwards the words of his servants were greater in operation with him, then the words of the great Prophet *Elisha*. One seasonable truth, falling upon a prepared heart, hath oft a strong and sweet influence. Sometimes also though we know that which we ask of others as well as they do: yet good speeches will draw us to know it better, by giving occasion to speak more of it, wherewith the spirit works more effectually, and imprints it deeper; so that it shall be a more rooted knowledge then before; For that satiates the soule that is graciously known: and that is graciously known, that the spirit seals upon our souls. In the morning therefore sow thy seed and in the evening withhold not thy hand, for thou know est not whether shall prosper this or that, or whether they both shall be alike good, *Eccles.* 11. 6.

Mat. 12. Mal. 3.

And the recompense of a mans hands shall be given unto him] He shall eat the fruit of his doings, *Isa.* 3. 10. For the talk of the lips (if that be all) tendeth only to penury. *Prov.* 14. 13. *Nos non eloquimur magna sed vivimus*, said they of old. *Origens* teaching and living were said to be both one. He cannot look to be satisfied with good by the fruit of his mouth, *qui operibus destruit quod rectè docet*, who sayes one thing and does another. A smooth tongue and a rough hand carries away double judgement.

Vers. 15. *The way of a fool is right in his own eyes*] He thinks his own wit best, *Consilii satis est in me mihi*, he will not part with this Common-wealth of bables, for the tower of *London*. And such a fool is every natural man, *Job* 11. 12. wise enough, haply in his generation (so is the fox too,) wise with such a wisedome, as (like the Ostrich-wings) makes him out-run others upon earth, and in earthly things, but helps him never a whit towards heaven: nay hinders him and hangs in his light, as it fared with the Pharisees. *Mat.* 21. 31. Of such it may be said, as *Quintilian* said of some over-weeners of themselves, that they might have proved excellent scholiers, if they had not been so perswaded already: so might many have been wise, if they had not been conceited of their own wisedome; and saved, if not over-well perswaded of their good estate to God-ward. They claspe and hug the *barn* of their own *braine* with the Ape, till they strangle it.

Arachne ap. Ovid.

——*At paris ut vivat regnetque beatus*
Cogi posse negat.——

Hoc Ep. 2.

But he that hearkeneth to counsell is wise] He that suspecting his own judgement, takes advice of wiser then himself, seldome miscarries. There is that self-loye in many, that they think their Molehill a Mountain, their Kestril an Eagle, their Goose a Swan, And being self-conceited, they love to be flattered. Not so the wise man: He knows that *humanum est errare*. And that *Triste mortalitatis privilegium est licere aliquando peccare*. He is therefore glad of good counsell, and thankfull for a seasonable reproof. *Let the righteous smite me.*

Ver. 16. *A fools wrath is presently known*] He hath no power over his passions. Hence פתי a *foole*, and מהמם *suddenly*, *rashly*, is from the same root. Like tow he is soon kindled, like a pot he soon boyls, and like a candle whose tallow is mixt with brine, as soon as lighted he spits up and down the roome. A foole uttereth all his minde. *Prov.* 29. 11. The Septuagint render it *all his anger*. For, as the Hebrews well note in a Proverb they have, A mans mind is sooneſt discovered, bekis, bekos; becognos, *in loculis, in poculis, in ira*; in his purse, in his drink, in his anger. See my Common-place of *Anger*.

θυμὸν.

But

But a wiſe man covereth ſhame] By concealing his wrath or rather by ſuppreſſing it, when it would break forth to his diſgrace, or the juſt grief of another. *Vt fragilis glacies, occidit ira morâ* This was *Sauls* wiſedome, 1 *Sam.* 10. 27. And *Jonathans*, when incenſed by his fathers frowardneſſe, he went a ſhooting, 1 *Sam.* 12. 35. And *Ahaſhueroſh*, when in a rage againſt *Haman*, he walked into the garden. The Philoſopher wiſhed *Auguſtus* when angry, to ſay over the Greek Alphabet; *Ambroſe* deſired *Theodoſius* to repeat the Lords Prayer, before he decreed any thing.

Verſ. 17. *He that ſpeaketh truth ſheweth forth righteouſneſſe*] will be ready to help the truth in neceſſity, and will do it boldly (as the word ſignifies,) even with a courage, not budging for an Angels Authority. *Gal.* 1. 8. *Charity rejoyceth not in unrighteouſneſſe, but rejoyceth in the truth*, 1 Cor. 13. 6.

But a falſe witneſſe uttereth deceit] Colourers his ſycophancies with plauſible pretences, and faceth down an untruth, *Pſal.* 119. 69. The proud have forged a lie againſt me. The Hebrew hath it *Aſſuunt mendacium mendacio*, they eeke out one lie with another, they are loud and lewd liars: as *Egeſippus* ſaith of *Pilate*, that he was *Vir nequam et partii faciens mendacium*. What's truth? ſaid he ſcornfully to our Saviour. *q. d.* Thy life is in queſtion, and doſt thou talk of truth?

Verſ. 18. *There is that ſpeaketh lies like the piercing, &c.*] Falſe witneſſes do ſo, *with a witneſſe*. As *Doeg*, *Pſal.* 52. 2. and his fellow-hackſters with their *murthering weapons* in *Davids* bones, *Pſal.* 42. 10. whereby they killed him alive, and buried him in their throats, thoſe gaping graves, ope ſepulchres. *Ahimilech* and his fellow-Prieſts were killed with the tongue as with a tuck or rapier: ſo was *Naboth* and his ſorines; ſo was our Saviour Chriſt himſelf. Reckon thou *Shimei* and *Rabſhakeh* among the firſt and chiefeſt *Kil-Chriſts* (ſaith one) becauſe ever an honeſt minde is more afflicted with words then with blows. You ſhall finde ſome (ſaith *Eraſmus*) that if death be threatned, can deſpiſe it: but to be belied they cannot brook, nor from revenge contain themſelves. How was *David* enraged by *Nabals* taylings? *Moſes* by the Peoples murmurings? *Jeremy* by the deriſions of the rude rabble. *chap.* 20. 7. 8.

But the tongue of the wiſe is health] Or *a medicine*, as the tench is to the wounded fiſhes, or as that noble Lady *Elianors* tongue was to her husband Prince *Edward*, (afterward *Edward* the firſt) who being traiterouſly wounded by a poyſoned knife in the holy land, was perfectly cured by her daily licking his rankling wounds, whilſt he ſlept, and yet her ſelfe received no harme; *So* ſoveraigne a medicine is a good tongue annointed with the vertue of love and wiſedome. Wholeſome words as certain ſalves or treacles, cure the wounds of afflicted hearts, and extract the poyſon infuſed by evill tongues.

Verſ. 19. *The lips of truth ſhall be eſtabliſhed for ever*] *Veritas odium parit*: Truth breeds hatred: a good miſtreſſe ſhe is, but he that follows her too cloſe at heels may hap have his teeth ſtruck out. He that prizeth truth, ſhall never proſper by the poſſeſſion or profeſſion thereof, ſaith Sir *Walter Rawleigh*. This is moſt true, (for moſt part) of the truth of the Goſpel, *Gal.* 2. 5. the doctrine according to godlineſſe, 1 *Tim.* 6. 3. ſweet in the mouth, but bitter in the belly, *Rev.* 10. 9. very pleaſant in it ſelf, but the publiſhing of it, (whereby the fruit of it might come to the reſt of the members) is full of trouble and anguiſh. How many faithfull witneſſes of the truth have loſt their lives in the defence of it? All which notwithſtanding, *the lips of truth ſhall be eſtabliſhed*, ſaith the Spirit here. Great is the truth, and ſhall prevaile. He that loſeth his life in Chriſts cauſe, ſhall find it in heaven His name alſo ſhall be famous upon earth, the generation of the upright ſhall be bleſſed.

The lying tongue is but for a moment] As is to be ſeen in *Gehezi*, in *Ananias* and *Sapphira*, in *Doeg* and others, *Pſal.* 52. 5. God ſhall likewiſe deſtroy thee for ever, and root thee out of the land of the living. Did he not deale ſo by *Julian*, *Eccholius*, *Latomus*, *Bomelius*, *Pendleton*, *Harding*, and other both ancient and moderne Renegadoes and Apoſtates. How are they brought into deſolation as in a moment? they are utterly conſumed with terrour. *Pſal.* 73 19.

Verſ 20. *Deceit is in the heart of them. &c.*] Incendiaries and Make-bates, Counſellours of contention, have twenty devices to make trouble, and to put all into a combuſtion; but they ſhall either be defeated of their purpoſes, or have ſmall joy of their atcheivements: witneſſe our late Engliſh *bonifeeus*, with the whole nation of *Ignatians*, whoſe practiſe is to machinate miſcheife and breed bate: being herein no leſſe dangerous then once thoſe Jewes were, who before they were baniſhed hence, threw bags

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bags of poyſon into the wells and fountaines that the people were to drink of, and ſo endeavoured to poyſon them all. The juſt judgement of God upon *Nicolas Saunders* Prieſt; (the fire-brand of *Ireland Anno* 1580. ſpent with famine, and forſaken of all ſuccour) is moſt worthy to bee kept in perpetuall remembrance. He being impatiently greived at the evil ſucceſſe of his rebellion with Earle *Deſmond*, and ſeeing that neither the Popes bleſſing, nor the conſecrated banner, nor the plume of Phœnix feathers (ſo ſaid to be at leaſt) ſent from *Rome* could do him any help, loſt himſelf and ran ſtark mad, wandring up and down in the mountains and woods, and finding no comfort, died miſerably. Thus God met with a reſtleſſe and wretched man: and that foule mouth was ſtopped with famine, that was ever oper to ſow ſedition, and ſtirre up rebellions againſt the ſtate.

B. *Carleton's thankſ. remem. pag.* 49.

But to the counſellours of peace there is joy] They ſhall have peace for peace: peace of conſcience for peace of countrey, *pax pectoris* for *pax temporis*; they ſhall be called and counted the children of peace, yea the children of God, have the comfort and credit of it, *Matth.* 5. 9. (ſee the Note there) as *Auguſtus Cæſar*, and our *Henry* 7. *had*: who as he went into baniſhment together with the publike peace, ſo he brought it back with him at his returne; and was afterwards wont to ſay; If we Princes ſhould take every occaſion that's offered, the world ſhould never bee quiet, but wearied with continuall warres.

Verſ. 21. *There ſhall no evil happen to the juſt*] Firſt, for evil of ſin, God will not lead him into temptation, but will cut off occaſions, remove ſtumbling-blocks out of his way: *devoratory evills* (as *Tertullian* calls them) he ſhall be ſure not to fall into. *That Evill one ſhall not touch him*, 1 *Joh.* 5. 18. *viz. tactu qualitativo*, as *Caietan* expounds it, with a deadly touch; nibble he may at their heeles, but cannot reach their heads; ſhake he may his chain at them, but ſhall not ſet his fangs in them: or ſo far thruſt his ſting into them, as to infuſe into them the venome of that ſinne unto death, *verſ.* 17. Next for evil of paine; Though many be the troubles of the righteous *Pſal.* 34. and they fall into manifold temptations, *Jam.* 1. 2. they go not in ſtep by ſtep into theſe waters of *Marah*, but *fall into* them, being as it were precipitated, plunged over head and eares: yet are bidden to be exceeding glad, as a merchant is to ſee his ſhip come laden in. Their afflictions are not *penall*, but *probational*, not *mortal*, but *medicinal*, &c.

&c. By this ſhall the iniquity of *Jacob* be purged, and this is all the fruit, the taking away of his ſin. *Iſa.* 27. 9. Look how the ſcourging and beating of a garment with a ſtick, drives out the mothes and the duſt, ſo do afflictions corruptions from the heart; and there's no hurt in that, no evil happens thereby to the juſt.

But the wicked ſhall be filled with miſcheife] To treaſure up ſin is to treaſure up wrath, *Rom.* 2. Every bottle ſhall be filled with wine, *Jer.* 13. 12. the bottle of wickedneſſe when once filled with thoſe bitter waters, will ſink to the bottom: the Ephah of wickedneſſe, when top-full ſhall be born into the land of *Shinar*, and ſet there upon her own baſe. *Zech.* 5. 8, 11. Hee that makes a match with miſcheif, ſhall have his belly full of it, *Hoſ.* 4. 17. *Prov.* 14. 14. he ſhall have an evil, an evil, *an onely evil*, *Ezek.* 7. 5. that is, judgement without mercy, as St. *James* expounds it. *Chap.* 2. 13. *Non ſurget hic afflictio*, as the Prophet *Nahum* hath it, *chap.* 1. 9. affliction ſhall not riſe up the ſecond time: God will have but one blow at him, he ſhall totally and finally be cut downe at once. The righteous are ſmitten *in the branches*, but the wicked *at the root*, *Iſa.* 27. 8. thoſe, he corrects with a rod (yea with the rods of men, *hominum debilium*, of weak or old men, as the word ſignifyes, 2 *Sam.* 7. 11.) but theſe, with a grounded ſtaffe, *Iſa.* 30. 32. and yet the worſt is behind too. For whatſoever a wicked man ſuffers in this world, is but hell typicall, it is but as the falling of leaves: the whole tree will one day fall upon them. It is but as a drop of wrath forerunning the great ſtorme, a crack forerunning the ruine of the whole building: It is but as a paying the uſe-mony required for the debt, that muſt be payd at laſt.

Verſ. 22. *Lying lips are abomination to the Lord*] Who hath therefore threatned to cut them off, *Pſal.* 12. 3. and to broile them on coales of Juniper, *Pſal.* 120. 4. which burne ſweetly, fiercely, laſtingly: and to make them eate their falſe words, as Maſter *Lewes* of *Mancheſter* made the Summoner (that came to cite his wife) eate the citation, by ſetting a dagger to his heart.

Act. & Mon. fol. 1825.

But they that deal truely are his delight] He deſireth truth in the inward parts, *Pſal.* 51. 6. and all his, are children that will not lye, *Iſai.* 63. 8. they will rather dye then lye; *Nec prodam, nec mentiar*, ſaid *Firmus* in *Auguſtine*: *Non ideo negare volo, ne*

peream; ſed ideo mentiri nolo, ne peccem, ſaid that good woman upon the rack mentioned by *Hierom.* As they love in the truth, 2 *Joh.* 1. ſo they ſpeak the truth in love, *Eph.* 4.15. and are therefore deare to the Father in truth and love, 2 *Joh.* 3. eſpecially ſince they *do truth* as well as ſpeak it, 1 *Joh.* 6. and do not more deſire to bee truely good then they hate to ſeem to bee ſo only.

Verſ. 23. *A prudent man concealeth knowledge*] *ſc.* Till hee finds a fit time to vent it: for then, the lips of the wiſe do ſpread abroad knowledge, *chap.* 15. 7. he is no niggard where there is need, but loves not to outlaſh. *Taciturnity* is a vertue with him, *Tacitus* a good hiſtorian. *Perſæ magnam rem ſuſtineri poſſe non credunt ab eo cui tacere grave ſit.* The *Perſians* hold not him fit for great imployments that cannot keep counſell, ſaith, *Curtius.* Curtius. lib. 4.

But the heart of fooles proclaimeth fooliſhneſſe] In it is, and out it muſt: *Pleni rimarum ſunt*, they can keep no counſel, hold no ſecrets, muſt needs tell all what ever come of it: *ut cui nec tacere nec prudenter loqui norint*, they can neither hold their tongue, nor uſe it to purpoſe. The Moraliſt adviſeth ἡ σιγᾶν ἢ κρείσσονα σιγῆς λέγειν either to ſay nothing, or that which is better then nothing And *Socrates* being asked by one how he might have the reputation of a wiſe man? Firſt, ſaid He, thou muſt hold thy tongue oftner then ſpeak: Secondly, thou muſt learne how to frame thy ſpeeches.

Verſ. 24. *The hand of the diligent ſhall beare rule*] *i. e.* It ſhall make rich, and ſo get preferment: for *regina pecunia*, Mony bears the maſtery, and is a common medler in moſt buſineſſes. *Agathocles*, by his induſtry, gat to be King of *Sicily*, *Cromwell* to bee Earle of *Eſſex*, *Cranmer* to bee Arch-biſhop of *Canterbuby*, *&c.*

But the ſlothfull (or deceitfull) ſhall be under tribute] *Cajetan* renders it, *Dolus erit ad liquefactionem.* Deceitfull dealing ſhall melt to nothing. The ſame word ſignifieth both melting and tribute; becauſe too much tribute waſteth mens eſtates: as when the ſpleen ſwels, the reſt of the body conſumes. King *John's* exactours received from his Subjects no leſſe ſummes of curſes then of coyn: He gathered mony the ſinewes of war, but loſt their affections, the joynts of peace. He had a troubleſome reigne, ill beloved of his people; and far a leſſe King, only by ſtriving to be

מס tributum, ſic dictum quia paulatim liqueſcere facit facultates. Buxtorf.

be more then he was: the juſt reward of violations; what tribute he payd to the *Pope's* legat at his abſolution (8000 Markes, beſides other huge ſummes; inſomuch *as* that *John Florentinus* the legat was nicknamed *Ferentinus*, for bearing away ſo much mony) I need not here relate. And yet this King was not ſlothfull (for his endleſſe turmoyles kept his body ſtill in motion, his mind in paſſions, and his proweſſe in ure) deceitfull, I cannot deny him, in breaking promiſe with His ſubjects about their juſt liberties. But a great part of that blame may well lye upon his Court-paraſites, who ſuggeſted, that now he was a King without a Kingdome, a Lord without a dominion, and a Subject to his Subjects, *&c.* Wicked Counſellours, as if it were not enough to be above men, but to be above mankind, as thoſe Princes would be, that would not be under the Law. Mat. Paris. Speed. Daniel.

Verſ. 25. *Heavineſſe in the heart of a man maketh it ſtoop*] Griefe is like lead to the ſoule, heavy and cold; it ſinks downward, and carryes the ſoul with it. Αἶμα γὰρ ἐν καρδίῃ βροτοῦ καταγηράσκει, How decrepit was *David* grown with much griefe at 70. years of age. The like we may ſay of *Iacob*, who attained not to the dayes of the years of the life of his fathers, *Gen.* 47. 9. as being a man of many ſorrowes. And this, ſome think, was the reaſon that our Saviour Chriſt, at little paſt thirty, was reckoned to be toward fifty, *Joh.* 8.57. He was the man that had ſeen affliction by the rod of Gods wrath. *Lam* 3. 1. Homer. Odyſſ. 1. *Mans minde is like the ſtone Tyrbe, which ſo long as it is whole ſwimmeth, but being once broke, ſinketh.*

But a good word maketh it glad] Such as was that of our Saviour to the poor Paralytick, *Sonne, be of good chear, thy ſins are forgiven thee.* The promiſes are called *a good word*, *Ier.* 29. 10. ſo *David* found them, *Pſal.* 119. 92. Phyſick for the ſoule (more truely ſo called then the library at *Alexandria*) cordials of comfort, breaſts of conſolation, *Iſa.* 66. 11. wells of ſalvation. *Iſay* 12.3. μαλακτικὰ miſeriarum (as *Plato* ſaid of Wine and Muſick) that which mitigates mans miſeryes: and without which wine, muſick, merry company *&c.* will prove but miſerable comforters and at the beſt, but the devils *Anodynes.* ἀ πῆς ἀνχόης ἰατρεῖα.

Verſ. 26. *The righteous is more excellent then his neighbour*] Let him dwell by whomſoever; he is ever a better man then his neighbours: he is a Prince of God amongſt them; as *Abraham* was amongſt the *Hittites.* The Jewes ſay, that thoſe 70. ſoules that went with *Iacob* into Egypt, were as much worth as all the 70 nations in the world. *Nemo me major niſi qui juſtior*, ſaid *Ageſilaus*

geſtans when he heard the King of *Perſia* ſtiled *The great King*; *i.e.* I acknowledge none more excellent then my ſelf, unleſſe more righteous: none greater, unleſſe better. Upon all the glory ſhall be a defence, *Iſa.* 4.5. that is, *upon all the righteous*, thoſe onely glorious, thoſe excellent of the earth, *Pſal.* 16.2. that are ſealed up to the day of redemption, *Eph.* 4. 30. Now what ſoever is ſealed with a ſeal, that is excellent in its own kinde, as *Iſa.* 28. 25. *hordeum ſignatum* excellent barly. The pooreſt village is an Ivory palace, *in quo eſt Paſtor & credentes aliqui*, ſaith *Luther*, if it have in it but a Miniſter and a few good people.

But the way of the wicked ſeduceth them] *i. e.* The wicked will not be perſwaded of the juſt mans excellency; he cannot diſcerne, nor will be drawn to beleeve that there is any ſuch gain in godlineſſe, any ſuch worth in well-doing, any ſuch difference betwixt the righteous and the wicked, betwixt him that ſerveth God, and him that ſerveth him not. He therefore goes another way to work, but is fearfully fruſtrated: For who ever yet hardened himſelf againſt God, and proſpered? *Iob* 9.4. They think themſelves far better then the righteous: and ſo they were indeed, if they could finde that felicity in wicked wayes which their deceitful hearts promiſe them. But this they can never doe.

Verſ. 27. *The ſlothfull* (*or deceitfull*) *man roaſteth not that which he took in hunting*] He ſhall never enjoy his evil-gotten goods: but though he heap up ſilver as the duſt, and prepare raiment as the clay, he may prepare it, but the juſt ſhall put it on, and the innocent ſhall divide the ſilver. *Iob* 27. 16, 17. I read of a falſe butcher that having ſtolen an Oxe, and cauſed it to be dreſt on his wedding day, was on that very day apprehended, and not long after executed. I read of *Tecelius*, the Popes pardonmonger in *Germany*, that having by ſale of indulgences ſcraped together a huge maſſe of mony and returning for *Rome*, he was met and eaſed of his caſh by an odde fellow; who being afterwards proſecuted for a felon, produced a pardon for future ſinnes granted him by *Tecelius* himſelf, and being thereupon acquitted by the Judge, he roaſted that which that other old fox had taken in hunting.

But the ſubſtance of a diligent man is precious] Great in value, whatſoever it be in quantity: as a ſmall box-ful of pearles, are more worth then mountaines of pibbles. *Pſal.* 37 16. *Prov.* 15. 16. and *verſ.* 2. The houſe of the righteous hath much treaſure, though there be but *curta ſupellex*, *Res auguſta domi*; he is without that care in getting, feare in keeping, griefe in loſing, thoſe three fell vultures that feed continually on the heart of the rich Worldling, and diſſweeten all his comforts. *Iabal* that dwelt in tents, and tended the heards, had *Iubal* to his brother the father of *Muſick*. *Iabal* and *Iubal*, diligence and complacence, good husbandry and a well-contenting ſufficiency dwell uſually together.

Verſ. 28. *In the way of righteouſneſſe is life*] And life (in any ſenſe) is a ſweet mercy, a precious indulgence. Life natural is but a little ſpot of time between two eternities, before and after: but it is of great conſequence (for *ex hoc momento pendet æternitas*) and given us for this purpoſe, that glory may be begun in grace and we have a further and further enterance into the kingdome of heaven here, as *Peter* ſaith. 2 *Ep.* 1. 11.

And in the path thereof there is no death] Chriſt hath unſtinged the firſt death, and made it of a puniſhment a benefit; of a poſterne to let out temporal life, a ſtreet-doore to let in eternal life. Surely the bitterneſſe of this death is paſt to the righteous there is no gall in it (as the Hebrew word there ſignifyes) nay there is hony in it, as once there was in the corps of *Sampſons* dead lion. And for the ſecond death, there is no danger: for they ſhall paſſe from the *jawes* of death to the *joyes* of heaven; Yea, though hell had cloſed her mouth upon a child of God, it could as little hold him, as the whale could *Ionah*; it muſt (perforce) regurgitate, and render up ſuch a morſel. Mors janua vitæ, porta cœli. *Bern.*

CHAP. XIII.

Verſ. 1. *A wiſe ſon heareth his father's inſtruction*]

HEb. *is the inſtruction* (*or diſcipline*) *of his father*: he was not *natus ſapiens* (as Apollonius) *ſed factus*, not born wiſe to ſalvation, but made ſo by his fathers diſcipline, as *Solomon*, Prov. 4.4. See the Note there. Philoſtratus.

But a ſcorner heareth not rebuke] Or, *heareth and feareth*, as *Lots* ſons-in-law, as *Elies* ſonnes; and (afterward) *Samuels*. *Samuel* ſucceeds

ſucceeds *Eli* in his croſſe as well as in his place, though not in his ſin of indulgence. God will ſhew, that grace is by gift, not by inheritance, or education. *Ciceroni degenerem fuiſſe filium conſtat, & ſapiens ille Socrates liberos habuit matri ſimilimos quam patri*, ſaith *Seneca*. *Cicero* had a ſonne nothing like him: ſo had *Socrates*.

Verſ. 2. *A man ſhall eat good by the fruit of his mouth*] See the Note on *Chap.* 12. *verſ.* 14. and on *Chap.* 10. *ver.* 6. and on *Mat.* 12. 37.

Verſ. 3. *He that keepeth his mouth*] As the guard keepeth the gates in a ſeige. God hath ſet a double guard of lips and teeth before this gate: and yet unleſſe hee himſelfe ſet the watch, and keep the door, all will be loſt, *Pſal.* 141. 3.

But he that openeth wide his lips] As ſhe did her feet, to multiply her whoredomes, *Ezek.* 16. 25. Κεχηνότες Caping-mouthed men are noted for fooles by *Lucian* and *Ariſtophanes*. An open mouth is a purgatory to the Maſter, ſay we. And *cave ne feriat lingua tua collum tuum*, ſay the *Arabians* in their Proverb; Take heed that thy tongue cut not thy throat.

Scalig. Arab. Prov. cent. 1. Prov. 75.

Verſ. 4. *The ſoule of the ſluggard deſireth &c.*] *Vult, & non vult piger* (ſo the Vulgar reads it.) The ſluggard would, and he would not: he would have the end, but hee would not uſe the meanes; he would ſit at Chriſts right hand, but he would not drink of his cup, or be baptized with his baptiſme. *Lyra* compares theſe men to Cats that would faine have fiſh, but are loth to wet their feet. (This is an Engliſh Proverb; for *Lyra* was a famous Engliſh ſew, and flouriſhed in the year of grace 1320.) Affection without endeavour is like *Rachel*, beautiful, but barren.

But the ſoule of the diligent ſhall be made fat] *i. e.* Thoſe that work as well as wiſh, that adde endeavours to their deſires, as 2 *Cor.* 8. 11. *David* raviſhed with the meditation of the good mans bleſſednesſe, preſently conceives this deſire and purſues it: not, *Oh that I had this happineſſe!* but, *Oh that I could uſe the meanes, that my wayes were ſo directed*, Pſal. 119. 4, 5.

ἀπὸ συμβόλου.

Verſ. 5. *A righteous man hateth lying*] Hateth it as hell, *Rom.* 12. 9. I hate and abhore lying ſaith *David*, *Pſal.* 119. 163. and yet among other corruptions, he had an inclination to this ſinne. See how roundly he tels three or foure lyes together, 1 *Sam.* 21. 2. 8. and 1 *Sam.* 27. 8, 10. but he both hated it in himſelf, and prayd againſt it. *Pſal.* 119. 29.

But

But a wicked man is loathſome] Stinks above ground; a lyer eſpecially is looked upon as a *Peſt*. Riches cannot make a man ſo graceful, as lying will diſgrace him: for *a poor man walking in his integrity, is better then a rich man that is a lyer. Prov.* 19. 22. Hence the lyer denyes his own lye, becauſe he is aſhamed to bee taken with it. Some read it thus; *A wicked man maketh others loathſome, and caſteth ſhame upon them, ſc.* by raiſing or reporting lyes of them, by blaſting or blemiſhing their good names. Thus *Core* and his complices ſought to caſt an *Odium* on *Moſes*, The Phariſees upon our Saviour, the *Arrians* upon *Athanaſius*, the Papiſts upon *Wicliffe*, whom *Binius* ſlanders for his miſſing the Biſhoprick of *Worceſter*, to have fallen upon that ſucceſſeful contradiction: like as the ſpiteful Jewes ſaid *Paul* did, becauſe he could not obtaine the high-Prieſts daughter to wife. Epiphan.

Verſ. 6. *Righteouſneſſe keepeth him that is upright*] That, though belyed or otherwiſe abuſed, he will not let go his integrity, *Job* 27. 5. *Davids* feet ſtood on an even place, *Pſal.* 26. 12. The Spouſe, though deſpoiled of her veile, and wounded by the watch, yet cleaves cloſe to Chriſt. *Cant.* 5. Not but that the beſt are ſometimes diſquieted in ſuch caſes: for not the eveneſt weights, but at their firſt putting into the ballance, ſomewhat ſway both parts thereof, not without ſome ſhew of inequality: which yet after ſome little motion, ſettle themſelves in a meet poize and poſture.

But wickedneſſe overthroweth the ſinner] Hebr. *the ſin*, as if the man were transformed into ſinnes image. What is the tranſgreſſion of *Jacob*? is it not *Samaria*, *Mic.* 1. 5. *Tubulus quidam paulo ſupra Ciceronem Prætor fuit: homo tam projectè improbus ut ejus nomen non hominis, ſed vitii eſſe videretur*, ſaith *Lipſius*. The Pope is called the man of ſin, 2 *Theſ.* 3. 2. to note him *Merum ſcelus*, ſaith *Beza*, made up meerely of ſin. Lipſ. Antiq. lect.

Verſ. 7. *There is that maketh himſelf rich*] Such πλουτολάζονες (as the witty Grecian calleth them) there are not a few, that ſtretch their wing beyond their neſt, that beare a port beyond their eſtate, that trick up themſelvs with other mens plumes, laying it on above meaſure in clothes, faire building *&c.* when not worth a groat, but dye in priſon, or make a fraudulent compoſition. This is no better before God then rapine and robbery.

There is that makes himſelf poore &c.] As the new-elected Pope doth, when in his Lateran proceſſion, he caſts among the people

people peeces of braſſe and copper, ſaying, *Silver and gold have*
B. *Hall* Serm. *I none, but ſuch as I have I give you.* So the Friers are a race of
people (ſaith One that hath been long amongſt them) that are
Spec. Europ. alwaies vowing Obedience, but ſtill contentious: Chaſtity, yet
moſt luxurious: Poverty, yet everywhere ſcraping and covetous.
No Cappucine may take or touch ſilver: at the offer of it he ſtarts
back, as *Moſes* from the Serpent: yet he carries a boy with him
that takes and carries it, and never complaines of either *metall,*
B. *Hall* Epiſt. 5. Dec. 1. Godw. Catal. or *meaſure.* We had in King *Stephen's* daies a rich Chancellour
of *England,* who yet was and would be called *Roger paupere cenſu.*

Verſ. 8. *The ranſome of a man's life are his riches*] They may
help a man out at a dead lift, and get him a releaſe out of captivity, or a leaſe of his life. Slay us not ſay they (*Jer.* 41.8.) for
we have treaſures in the field, *&c.* So he forbore and ſlew them
not among their brethren. Some reade it thus, *The price of a*
man's life are his riches. It coſts him his life that he is rich, as
Naboth, and as many Turkiſh *Viſiers.* In the daies of *Caligula*
Dio in Calig. the Tyrant, *publicum crimen fuit, divitem fuiſſe,* it was crime
enough to be rich; And in the reigne of *Henry* the ſecond of
France, many were burned for Religion as was pretended: but
indeed, to ſatiate the covetouſneſſe of *Diana Valentina* the King's
Hiſt. of Counc. of Trent. 387. Miſtris, to whom he had given all the confiſcations of goods made
in the Kingdome, for cauſe of hereſie.

But the poore heareth not rebuke] He ſcapes many times as not
conſiderable, as not worth a chiding, as under-law. In a Tragedy
there is no place for a poor man, but only to dance, as *Arrian* hath
obſerved upon *Epictetus.*

Sol non patitur eclipſin, ſed videtur tantùm pati. Verſ. 9. *The light of the righteous rejoyceth*] As the Sun re-
joyceth to run his race, and ſeemeth ſometimes to ſuffer eccliſpe,
but doth not. A Saints joy is as the light of the Sun, fed by hea-
venly influence, and never extinct, but diffuſed through all parts
of the world.

But the Lamp of the wicked ſhall be put out] Their joy is but
as the light of a candle, fed by baſe and ſtinking matter, ſoone
waſting and ending in an offenſive ſnuffe. The light of the wi-
cked ſhall be put out, and the ſparke of his fire ſhall not ſhine.
The light ſhall be darke in his Tabernacle: and his candle ſhall be
Apuleius in Apolog. put out with him. *Job* 18.5,6. *Ecquandone vidiſti flammam ſti-*
pulâ exortam claro ſtrepitu, largo fulgore, cito incremento, ſed
enim

enim materiâ levi, caduco incendio, nullis reliquiis? Salomon compares it fitly to a handfull of bruſh-wood, or ſeare thorne under
the pot. *Eccleſ.* 7.6.

Verſ. 10. *Only by pride cometh contention*] Hebr. *dabit jur-*
gium. Pride if there be no cauſe of contention given, will make
it. *Tranſcendo, non obedio, perturbo,* is the Motto written upon
prides tripple-crown. A proud perſon is full of diſcontent:
nothing can pleaſe him, *&c.* Juſt like one that hath a ſwelling
in his hands, ſomething or other toucheth it ſtill, and driveth
him to out-cries. Pride maketh a man drunk with his own con-
ceits, *Hab.* 2.5. *The proud man is as he that tranſgreſſeth by wine:*
And drunkards we know are quarrelſome. The *Corinthians* had
riches, and gifts, and learning: and carried aloft by theſe waxen
wings, they domineered and deſpiſed others, 1 *Cor.* 4.8. they
were divided and diſcontented, 1 *Cor.* 3.3. and theſe over-flow-
ings of the gall and ſpleen came from a fulneſſe of bad humours.
Pride is a dividing diſtemper: gouty ſwoln legs keep at a diſtance:
bladders blown up with wind ſpurt one from another, and will
not cloſe: but prick them, and you may pack a thouſand of them
in a little roome.

But with the well-adviſed is wiſdome] The *meekneſſe of wiſdome*
(as St *James* hath it *Chap.* 3.13.) of the which we may well ſay as
Tertullus ſaid to *Felix. Act.* 24.2. *By thee we enjoy great quietneſs.*
It was a great trouble to *Haman* to lead *Mordecai's* horſe,
which another man would not have thought ſo. The moving of
a ſtraw troubleth proud fleſh: whereas humility if compelled to
goe one mile, will go two for a need: yea, as far as the ſhoes of
the Goſpel of peace can carry it. The wiſdome from above is
peaceable, James 3.

Horat. Verſ. 11. *Wealth gotten by vanity ſhall be diminiſhed*] *De ma-*
lè quæſitis vix gaudet tertius hæres. Ill gotten goods flie away
without taking leave of the owner: leaving nothing but the
print of talons to torment him. *Prov.* 23.5. Many when they
have a loſſe in their riches, it is as it were raked out of their bel-
lies, *Job* 20.15. A peece of their very heart goes with it.

Luk. 4. *But he that gathereth by labour, ſhall encreaſe*] Howbeit
ſometimes it is otherwiſe; *Maſter, we have laboured all night and*
taken nothing. Behold, is it not of the Lord of Hoſts, that the
people ſhall labour in the very fire, and the people ſhall weary
themſelves for very vanity? *Hab.* 2.13. There is a curſe upon

unlawful practices, though men be induſtrious, as in *Iehojakim*, *Ier.*22.

Verſ. 12. *Hope deferred maketh the heart ſick*] Hope's houres are full of eternity: and how many ſee we lye languiſhing at *Hope's Hoſpitall*, as he at the poole of *Bethesda*? *Spes in terrenis incerti nomen boni*: *ſpes in divinis nomen eſt certiſſimi*, *Heb.* 11.1. Hope unfailable, *Rom.*5.5. is founded upon faith unfained, 1 *Tim.* 1.5.

But when the deſire commeth] As come it will to thoſe that wait patiently upon God: (for waiting is but *hope and truſt lengthned*) *Deo confiſi, nunquam confuſi.* The viſion is but for an appointed time; therefore wait, *Hab.*2.3. you ſhall be well paid for your patience. We are apt to antedate the Promiſes, and to ſet God a time, as they (*Ier.*8.20.) looked for ſalvation at Summer at furtheſt: We are ſhort-breathed, ſhort-ſpirited: But as God ſeldome comes at our time, ſo he never failes at his own: and then he is moſt ſweet, becauſe moſt ſeaſonable.

Verſ. 13. *Who ſo deſpiſeth the Word, ſhall be deſtroyed*] Biſhop *Bonner's* Chaplaine called the Bible (in ſcorne) his little pretty Gods Book. *Gifford* and *Rainolds* ſaid, it contained *doctrinam peregrinam* ſtrange doctrine, yea, ſome things profane and Apocryphal. The more modeſt Papiſts account Traditions the touch-ſtone of doctrine, and foundation of faith: And repute the Scriptures to be rather a kind of ſtorehouſe for advice in matters of Religion. We account them the divine beame, and moſt exact ballance. *Cor & animam Dei*, the heart and ſoule of God, as *Gregory* calleth them; the beſt fortreſſe againſt errours, as *Auſtin*, *&c.* though ſome of our ſublimated Sectaries blaſpheme that bleſſed Book as a dead letter, and a beggerly element.

Lindan. pan. lib.1. cap.9.

Commonitorium. Bell.

But he that feareth the Commandement] That honoureth the Scriptures, and trembleth at the word preached, as King *Edward* the ſixth did, (that ſecond *Ioſiah*) and as Queen *Elizabeth* (his ſweet ſiſter *Temperance*, as he uſed to call her) who when the Bible was preſented to her as ſhe rod triumphantly thorough *London* after her Coronation, ſhe received the ſame with both her hands: and kiſſing it, laid it to her breaſt, ſaying, that it had ever been her delight, and ſhould be her Rule of Government.

Verſ. 14. *The law of the wiſe is as a well of life*] Or, *the Law to the wiſe is a fountaine*, *&c.* whence he may draw the beſt directions and helps to holineſſe and happineſſe. It confines him to live in that element where he would live (as if one were confined to Paradiſe where he would be) though there were no ſuch Law. The wicked, on the contrary, leaps over the pale after profit and pleaſure, and falls upon the ſnares of death: as *Shimei* ſought his ſervants, loſt himſelf.

Verſ. 15. *Good underſtanding giveth favour*] See this exemplified in *Ioſeph*, *David*, *Daniel*, *Paul*, *Act.* 27.43. & 28.2. God oft ſpeaketh for ſuch in the hearts of their enemies, who cannot but admire their piety and patience, and ſpend more thoughts about them then the world is aware of; as *Darius* did about *Daniel* when caſt into the Den. Natural conſcience cannot but do homage to the Image of God ſtamped upon the natures and workes of the godly; when they ſee in them that which is above the ordinary nature of men, or their expectation, they are afraid of the name of God, whereby they are called, *Deut.* 28.9,10. and are forced to ſay, *Surely this is a wiſe and underſtanding nation*, *Deut.*4.6. *God is in this people of a truth*, 1 *Cor.*14.25. *Certainly this was a righteous man*, *Luk.*23.47.

But the Way of tranſgreſſours is hard] Or rough and rugged. Satan is a rough haſh ſpirit, (hence devils are called *Shegnirim*, hairy ones, *Levit.* 17.7. Satyres, *Iſa.*34.14.) So are all his; *δύσηεφοι*, feirce, heady, high-minded, 2 *Tim.* 3.3,4. living in malice and envy, hateful and hating one another, *Tit.*3.3. Such were *Iſhmael*, *Eſau*, *Saul*, *Antiochus*, (that little Antichriſt) the Pope that *ἀντικείμενος*, and our *Richard* the third; who well knowing it was no good policy to play the devill by half deale, reſolved to leave never a rub to lye in the way that might hinder the running of his bowle: and hence was he ſo infinitely hated of all.

Verſ. 16. *Every prudent man dealeth with knowledge*] Obſerves circumſtances, and deports himſelf with diſcretion: thruſts not himſelf into unneceſſary dangers; carves not a peece of his heart but to thoſe he is well aſſured of. See an inſtance of this prudence in *Ezra*, *chap.*8.22. in *Nehemiah*, (*chap.*2.5. He calls it not the place of Gods worſhip, (ſuch an expreſſion that Heathen King might have diſguſted) but the place of his fathers Sepulchres;) in *Eſther*, who concealed her ſtock and kindred till ſhe ſaw her time in Chriſt, when he was tried for his life: in *Paul*, *Act.* 23.6. & *Act.*19.10. he lived two yeares at *Epheſus*, and ſpake not much

againſt the worſhip of their great Goddeſſe *Diana*, *Verſ.* 37. The prudent ſhall keep ſilence in an evil time. *Amos* 5. 13. 'Tis not good provoking evill men that are irreformeable: nor ſafe pulling a beare or mad dog by the eare.

But a foole layeth open his folly] *Plaſteth it*, and ſetteth it a *ſunning*, as it were, by his headlong headſtrong exorbitancies: by his inconſiderate courſes he openly bewraies and proclaimes what he is: he ſets his folly upon the cliffe of the rock, that it ſhould not be covered. *Ezek.* 24. 7.

Verſ. 17. *A wicked meſſenger falleth into miſchief*] Incurs the diſpleaſure and juſt revenge of them that ſent him: Or at leaſt, of God, in caſe of their ſlackneſſe. How much more then wicked Miniſters, thoſe Meſſengers of the Churches, 2 *Cor.* 8. 23. that do the Lords work *negligently*, that corrupt his meſſage, 2 *Cor.* 2. 17. that huckſter it and handle it craftily and covetouſly, calling good evil, and evil good, *&c.* who is blind but my ſervant? or deafe as my meſſenger? *Iſa.* 42. 19. Such an Embaſſadour was once worthily derided in the *Roman* State. As at another time, a certaine ſtranger coming on Embaſſage to the Senatours of *Rome*, and colouring his hoary haire and pale cheeks with vermilion hiew, a grave Senatour eſpying the deceit, ſtood up and ſaid, *What ſincerity are we to expect of this mans hands, whoſe locks, and looks, and lips do lye?* It was an honeſt complaint of a Popiſh Writer, We (ſaith he) handle the Scripture, *tantum ut nos paſcat & veſtiat*, that we may pick a living out of it: and are therefore fain to preach *placentia*, and ſo to put men into a fooles paradiſe. But ſhall they thus eſcape by iniquity? *Pſal.* 56. 7. have they no better *medicina*?

Jer. 48 10. κακῶς ἀλεύων.

But a faithful Embaſſadour is health] To him that ſendeth him, to thoſe he is ſent to, and to himſelf: So is a faithfull Miniſter that delivers the whole counſel of God, all that he hath in Commiſſion. *Jer.* 1. 17. *Ezek.* 3. 17.

Verſ. 18. *Poverty and ſhame*] Theſe two are fitly ſet together; for poverty is uſually ſlighted, if not ſhamed. *Iames* 2. 16.

Nil habet infelix paupertas durius in ſe
Quàm quòd ridiculos homines facit.——

The world looks over a poore, though vertuous man. *Luk.* 15. *This thy ſon*, not *this my brother*. And why? but becauſe in poverty. How much more an uncounſelable and incorrigible man, as here, and that Prodigal had been, till he came to himſelfe

But he that regardeth reproofe, ſhall be honoured] Though not haply enriched, he ſhall be of good account with the wiſe and godly, though in meaner condition. Maſter *Fox* being asked whether he knew ſuch an honeſt poor man, who had received ſuccour & good counſell from him in time of trouble, anſwered, *I remember him well; I tell you I forget Lords and Ladies to remember ſuch.*

Verſ. 19. *The deſire accompliſhed is ſweet to the ſoul*] *Tota vita boni Chriſtiani ſanctum deſiderium eſt*, ſaith *Auguſtine*. The whole life of a good Chriſtian *is one holy deſire*: he even ſpends and exhales himſelf in continuall ſallyes as it were, and expreſſions of ſtrongeſt affection to God, whom he hath choſen, and with whom he hath much ſweet intercourſe; he cannot be at reſt without ſome commings in from him every day: And then *O the joyes, the joyes, the unconceivable joyes!* as ſhe once cryed out. *O that joy! O my God, when ſhall I be with thee?* Theſe were the dying words of the young Lord *Harrington*: He was in heaven aforehand, as having let out his holy ſoule into God, the fountaine of all good. Mrs Kath. Brettergh. Fun. Serm. by Mr. Stock.

But it is abomination to fools to depart from evill] To be pulled from their vaine delights, though never ſo ſinful, never ſo deſtructive: *Eſau* for a meſſe of pottage ſold his birth-right. Cardinal *Burbon* would not part with his part in *Paris*, for a part in Paradiſe. *Theotimus* in *Ambroſe*, being told that intemperance would be the loſſe of his eye-ſight, cryed out, *vale lumen amicum*. He would rather loſe his ſight then his ſin: ſo doth many a man his ſoul. The Panther loves mans dung, they ſay, ſo much, that if it be hanged a height from him, he will leap up and never leave till he hath burſt himſelf in pieces to get it: and this is the way they get that creature. Like policy uſeth Satan, by baſe luſts to draw many to hell. It was a ſpeech of *Gregory Nyſſen*; He that does but hear of hell, is without any further labour or ſtudy taken off from ſinful pleaſures. Mens hearts are grown harder now adays.

Verſ. 20. *He that walketh with wiſe men, ſhall be wiſe*] He that comes where ſweet ſpices and ointments are ſtirring, doth carry away ſome of the ſweet ſavour, though he think not of it: ſo he that converſeth with good men ſhall get good. Holineſſe is ſuch an

an *Elixar*, as by Contaction, (if there be any diſpoſition of goodneſſe in the ſame mettal) it will render it of the property. A child having been brought up with *Plato*, and afterwards hearing his father break out into rage and paſſion, ſaid, *I have never ſeen the like with Plato.*

Sen. de ira l. 3. c. 12.

But a companion of fools ſhall be broken] There is an elegancy in the Original that cannot be Engliſhed. *Bede* by a companion or friend of fools here, underſtands thoſe that take delight in Jeſters, Stage-players, and ſuch idle companions, ur profitable burdens, —*fruges conſumere nati*, the botch and canker of the Common-wealth. *Theatra juvenes corrumpunt*, ſaith *Plato*, —*Indi prabent ſemina nequitiæ*, ſaith *Ovid.* The Lacedemonians would not admit of them, that ſo they might not heare any thing contrary to their laws, whether in jeſt or in earneſt. And *Henry* the third Emperour of *Germany*, when a great ſort of ſuch fellows flocked together at his wedding, ſent them all away, not allowing them ſo much as a cup of drink, *Anno Dom.* 1044.

Plutarch.

Func. Chron.

Verſ. 21. *Evill purſueth ſinners*] Hard at heels. *Flagitium & flagellum, ut acus & filum.* Sin and puniſhment are linked together with chains of adamant. Of ſinne we may ſay as *Iſidore* doth of the Serpent, *Tot dolores, quot colores*, ſo many colours, ſo many dolours: The wages of ſinne is death, but the gift of God is eternall life, *Rom. 6. ult.* The ſame in effect with this ſentence of *Salomon.*

But to the righteous good ſhall be repaid] Or he, (that is God.) ſhall repay good. Now he is a liberal paymaſter, and all his retributions are more then bountiful. Never did any yet do or ſuffer ought for God that complained of an hard bargain. God will recompenſe your loſſes, (ſaith that thrice noble Lord *Brook*, who loſt his precious life in this late unhappy warres, at *Litchfield,*) as the King of *Poland* did his noble ſervant *Zeliſki*; having loſt his hand in his warres, he ſent him a golden hand. *Caius* (*Agrippa* having ſuffered impriſonment for wiſhing him Emperour,) when he came afterwards to the Empire, the firſt thing he did was to preferre *Agrippa*, and gave him a chaine of gold, as heavy as the chaine of iron that was upon him in Priſon. Thoſe that loſe any thing for God, he ſeals them a bill of Exchange, of a double returne, nay an hundred fold here, and eternal life hereafter.

L. Brooks diſcourſe of Epiſcop.

Verſ. 22. *A good man leaveth inheritance to his childe:*] Perſonal goodneſſe is profitable to Poſterity: God gives not to his ſervants ſome ſmall annuity for life only, (as great men uſe to do,) but keepeth mercy for thouſands of generations of them that feare him, *Exod.* 34. 7. Where the Maſorites obſerve *Num. Babbath*, a great *N* in the word *Notſer keepeth*: to note the large extent of Gods love to the good mans poſterity. God left *David* a lamp in *Jeruſalem*, 1 *Kings* 15. 4. although his houſe were not ſo with God, 2 *Sam.* 23. 5.

And the wealth of the ſinner is laid up for the juſt] As *Naball's* was for *David*, *Haman's* for *Mordecai*, the Canaanites for the Iſraelites. Howbeit this holds not perpetually and univerſally in every wicked perſon: for ſome of them are full of children, and leave the reſt of their ſubſtance for their babes, *Pſal.* 17. 14. Hereupon their inward thought is, that their houſes ſhall continue for ever, &c. they call their lands after their own names, (as *Cain* called his new built city after the name of his ſonne *Henoch*, *Gen.* 8. 4.) This their way is *their folly*, or is *their conſtant hope*, (for the word ſignifies both) and their Poſterity approve their ſayings, and vote the ſame way, *Pſal.* 49. 11, 13. But together with their lands, they bequeath their children their ſins and puniſhments, which is farre worſe then that legacy of leproſie that *Ioab* left his iſſue, 2 *Sam.* 3. 29. Confer *Job.* 27. 16, 17. *Iſa.* 61. 5.

Verſ. 23. *Much food is in the tillage of the poore*] who have but a little, and look well to it. That of the Poet is well known ——*Laudato ingentia rura, Exiguum colito* ——It is beſt for a man to have no more then he can maſter and make his beſt of. The ground ſhould be weaker then he that tils it, ſaith *Columella.* The earth is a fruitful mother, and brings forth meat meet for them by whom it is dreſſed, *Heb.* 6. 7.

Virgil. Georg. lib. 2.

Lib. 1. cap. 3.

But there is that is deſtroyed for want of judgement] viz. in plowing and ſowing. *Iſa* 28. 26. or in managing and husbanding what he hath gotten, for the beſt. For *non minor eſt virtus quam quærere, parta tueri.* We muſt be good husbands, and ſee that *Condus* be *fortior promo*, our commings in more then our layings out. *Bonus Servatius facit bonum Bonifacium*, ſaith the Dutch man in his blunt Proverb; *A good ſaver makes a well-doer.*

Verſ. 24. *He that ſpareth his rod hateth his ſonne*] It's as if one ſhould be ſo tender over a childe, as not to ſuffer the wind to blow upon it, and therefore hold the hand before the mouth of it; but

ſo hard as he ſtrangleth the child: It is ſaid of the Ape that ſhe huggeth her young one to death: ſo do many fond Parents, who are therfore *peremptores potiùs quàm parentes*, rather Parricides then Parents. *Eli* would not correct his children: God therfore corrected both him & them, *David* would not once croſſe his *Abſolom*, and his *Adonijah*, and he was therefore ſingularly croſſt in them, ere he died. The like befel old *Andronicus* the Greek Emperour, in his unhappy Nephew of the ſame name; and *Muleaſſes* king of *Tunes*, in his ſonne *Amida*: whom he cockered ſo long, till *Abſolom*-like he roſe againſt his father: and poſſeſſing himſelfe of the kingdome, put out his father and brethrens eyes, ſlew his Captains, polluted his Wives, and took the Caſtle of *Tunes*.

Bern.

Turk. hiſt. 745. 747.

But he that loveth him, chaſteneth him betimes] And this is a *God-like love*, *Prov.* 3. 12. *Rev.* 3. 19. ſee the Notes there. Correction is a kind of cure ſaith the Philoſopher, the likelyeſt way to ſave the childs ſoul: where yet, *curam exigeris, non curationem*, ſaith *Bernard* it is the care of the child that is charged upon the parent, not the cure; for that's Gods work alone. But he uſually worketh by this mean, and therefore requires that it be ſoundly ſet on, if need ſo require. *A faire hand*, we ſay, *makes a ſoule wound*. A weak doſe doth but ſtirre bad humours and anger them, not purge them out: In ſome diſeaſes the Patient muſt be let blood, even *ad deliquium animæ*, till he ſwoon againe. So here. *Quintilian* tells us of ſome faults in a child that deſerve not a whipping. And *Chryſippus* is ill ſpoken of by ſome, becauſe he firſt brought the uſe of the rod into the ſchooles. It was he (I trow) that firſt offered that ſtrict and tetrical diviſion to the world, *Aut mentem aut reſtim comparandam*. Either a *good heart* or a *good halter* for your ſelf, and yours. The condemned perſon comes out of a dark priſon, and goes to the place of execution: ſo do children left to themſelves, and not nurtured, come from the womb their priſon to the fire of hel their execution. *Severitas tamen non ſit tetra, ſed tetrica*; Corrections muſt be wiſely and moderately diſpenſed. *Parents, provoke not your children to wrath*, leſt they be *diſpirited*, and, through deſponcency, grow deſperate, or heartleſſe. Our *Henry* 2. firſt crowned his eldeſt ſon *Henry* whileſt he was yet alive: and then ſo curbed him, that, through diſcontent, he fell into a feaver, wherof he dyed before his father. A prince of excellent parts, who was at firſt caſt away by his fathers indulgence: and afterward, by his rigour.

Ἐπιεικὲς τὶς ἐν παιδείᾳ. Ariſt. Ethic. l. 2.

Sidonius Epiſt. lib. 4.

Col. 4. 21.

Daniels hiſt.

Ver

Verſ. 25. *The righteous eateth to the ſatisfying of his ſoule*] Have he more or leſſe, he hath that which ſatisfyes him. Nature is content with a little, grace with leſſe; *Cibus & potus ſunt divitiæ Chriſtianorum*. If *Jacob* may but have bread to eat, & clothes to put on, it ſufficeth him: and this he dare be bold to promiſe himſelf. Beg his bread he hopes he ſhall not: but if he ſhould, he can ſay with *Luther* (who made many a meale with a broyled herring) *Mendicato pane hic vivamus; annon hoc pulchrè ſarcimur in eo quod paſcimur pane cum angelis, & vitâ æternâ, Chriſto, & ſacramentis?* Let us be content to fare hard here: Have we not the bread that came down from heaven?

Luth. in Pſal. 132.

But the belly of the wicked ſhall want] Becauſe their belly prepares deceit, *Job* 15. 35. not their heads only: they take as much delight in their witty wickedneſſe, as the *Epicure* in his belly-timber, therefore in *the fulneſſe of their ſufficiency they are in ſtraits*, they are ſick of the *bulimy* or *doggiſh appetite*.

Job 20. 22. Mic. 6. 14, 16.

CHAP. XIV.

Verſe 1. *Every wiſe woman buildeth her houſe.*]

QUæviè pia & perita. Every holy and handy woman buildeth her houſe; not only by bearing and breeding up children, as *Rachel* and *Leah* builded the houſe of Iſrael, *Ruth.* 4. 11. but by a prudent and provident preventing of loſſes & dangers, as *Abigail*, as alſo by a careful plotting and putting every thing to the beſt: like as a Carpenter that is to build an houſe, layes the plot and platforme of it firſt in his braine, for caſts in his minde how every thing ſhall be, and then ſo orders his ſtuffe that nothing be cut to waſte. Loe ſuch is the guiſe of the good houſwife. As the husband is as the head from whom all the ſinewes do flow: ſo ſhe is as the hands into which they flow, and enable them to do their office.

But the foolish plucketh it down with her hands] With both hands earneſtly: ſhe undoes the family, whereof ſhe is the calamity, be ſhe never ſo witty, if withall ſhe be not religious and thrifty, heedy and handy. Be the husband never ſo frugal, if the wife be idle, or laviſh, or proud, or given to gadding and goſſipping, &c. he doth but draw water with a ſeive, or ſeek to pull a loaded cart

Sicut in ligno vermis ita perdit virum ſuum mulier malefica. *Hier.*

T through

through a sandy way without the help of a horse; it little bootes him to bestirre himself, for he puts his gets into *a bag with holes*; *Hag.* 1. 6. he labours in the very fire, *Hab.* 2. 15. as *Cowper* Bishop of *Lincolne* did, whose wife burnt all his Notes, that he had been eight yeares in gathering, lest he should kill himself with over-much study (for she had much adoe to get him to his meales) so that he was forced to fall to work again, and was eight yeares in gathering the same Notes wherewith he compos'd his Dictionary, that useful book. How much happier in a wife was that learned *Gul. Budeus? Conjux mea*, saith he, *sic mihi morem gerit ut non tractet negligentius libros meos quam liberos*, &c. My wife seeing me bookish, is no lesse diligent about my *books* then about my *barnes*, whom she breeds up with singular care and tendernesse. How well might he have done, (having such a learned helper) as a country man of his did, of whom *Thuanus* reporteth, *quod singulis annis singulos libros & libe os, Reip. dederit*, that he set forth every yeare a book and a child, a book and a child? But this, by the way only.

Young, his benefit of Affliction. 153.

Andreas Tiraquellius.

Vers. 2. *He that walketh in his uprightnesse, feareth the Lord*] He is in the fear of the Lord all day long, *Prov.* 23. 17. hee walketh in the fear of the Lord, and in the comforts of the holy Ghost, *Acts* 9. 31. The feare of the Lord is upon him, so that he takes heed and does it, 2 *Chron.* 19. 7. for he knowes *it shall be well with them that fear God, that fear before him.* Eccles. 8. 12. Gods Covenant was with *Levi* of life and peace, for the feare wherewith he feared God, and was afraid before his Name. Hence the Law of truth was in his mouth, and iniquity was not found in his lips: he walked with God in peace and equity, and did turne many from iniquity, *Mal.* 2. 5, 6. He that truly fears God, is like unto *Cato*, of whom it is said, that he was *Homo virtuti similimus*, and that he never did well that he might appear to do so, *sed quia aliter facere non potuit*, but because he could not do otherwise.

But he that is perverse in his wayes, despiseth him] Sets him aside, departs from his fear, dares to do that before him that hee would be loth to do before a grave person. Thus *David* despised God when he defiled his neighbours wife, 2 *Sam.* 12. 9. Not but that even then he had God for his cheif end, but he erred in the way, thinking hee might fulfil his lust and keep his God too (he would not forgoe God upon any termes) as *Solomon* thought to

to retaine his wisdome, and yet to pursue his pleasures. Hence his partiall and temporary Apostacy (as the word here rendered *perverse* importeth) his warping and writhing from the way of righteousnesse (as the *Septuagint* here interpret it) which was *interpretative*, a despising of God, a saying *Hee seeth it not.* σκολιάζων torquens incedens tuos

Vers. 3. *In the mouth of the foolish, is a rod of pride*] wherewith he beats others, and layes about him like a mad-man, or rather like a mad-dog he bites all he meets, and barkes against God himself: till he procure the hate of God and men, and smart for his petulancy; being beaten at length with his own rod, as the Lyon beats himself with his own taile.

But the lips of the wise shall preserve them] From the aspersion of false and foolish tongues. Their good names are oyled, so that evil reports will not stick to them. Dirt will stick upon a mud wall, not so upon marble. Or if they lye under some undeserved reproach for a season, either by a reall or verball Apology they wade out of it, as the Eclipsed Moon, by keeping her motion, wades out of the shadow, and recovers her splendour, *Esai.* 54. 17.

Vers. 4. *Where no oxen are, the crib is clean*] The barn and Garners are empty. *Neque mola, neque farina*, no good to begot without hard labour of men and Cattell. Let the idle mans Motto be that of the Lilly, *Neque laborant, neque nent.* They neither toyle nor spin. *Mat.* 6. 28. Man is born to toyle, as the sparks flie upwards, *Joh* 5. 7. And *Spinster* they say is a terme given the greatest women in our Law. Our lives are called the lives of our hands, *Isa.* 57. 10. because to be maintained by the labour of our hands.

But much increase is by the strength of the Oxe] This is one of those beasts, that serve *ad esum & ad usum*, and are profitable both alive and dead. An heathen counselleth good husbands that would thrive in the world to get first an house, then a wife, and then an oxe that lustily ploweth, and bringeth in much increase. *Bede* applyes this text to painfull Preachers (set forth by oxen, 1 *Cor.* 9. 9. *Rev.* 4. 7. for their tolerance and tugging at the work) where these labour lustily, there is (commonly) a harvest of holinesse, a crop of comfort. Only they must be *dustily diligent.* Διὰ κόνεος of κονί's dust.

Vers. 5. *A faithful witnesse will not lie*] *Nec precibus nec precio,*

he cannot lend an oath for a need before a Magiſtrate. Nay he will not lie upon any condition. See the note on *chapter* 13.5.

But a falſe witneſſe will utter lies] Or he that telleth lies will be a falſe witneſſe: he that makes light of a lie, will not ſtick at Perjury. That was a foule blur to the Romanes of old (if true) that *Mirrhanes* the Perſian General chargeth upon them, *Romanis promittere promptum eſt, promiſſis autem quanquam juramento firmatis minime ſtare.* The Romans will preſently promiſe any thing, but perform no promiſe though confirmed with an oath. Of the Romiſts at this day it is written by an Italian (no ſtranger to the Court of *Rome*.) that their Proverb is, *Mercatorum eſt, non Regum, ſtare juramentis.* It is for Merchants, not for Princes to ſtand to what they have ſworn. *Fides cum hæreticis non eſt ſervanda* is their poſition: and their practice is according. They play with oathes as the Monkey doth with his collar, which he doth ſlip on for his Maſters pleaſure, and ſlip off again for his own. *Paſcenius* ſcoffes King *James* for the invention of the Oath of Allegiance.

Procop. lib. 1. de bel. Perſic.

Verſ. 6. *A Scorner ſeeketh wiſedome and findeth it not*] Or, he *ſeeketh wiſedome and he ſeeketh it not.* He ſeeketh it not ſeriouſly, ſeaſonably, duly: he ſeeks it as a Coward ſeeks his adverſary, with a hope he ſhall not find him: or a man ſeeks his falſe-coyn, which he hath no joy to look upon. What's truth ſaid *Pilate?* in a ſeare to Chriſt; but ſtaid not the anſwer. How can this man give us his fleſh to eat, ſaid thoſe carnal Capernaites? *John* 6. and away they went; who if they had ſtayed out the Sermon, might have been ſatisfied in the point. *Herod* ſought to ſee Chriſt, but never ſent for him, nor went to him: and when the Lord Chriſt was brought before him, he looked upon him no otherwiſe then as upon ſome Jugler to ſhew him ſome tricks, and make him ſport; and is therefore anſwered with ſilence.

But knowledge is eaſie to him that doth underſtand] In any ſcience the worſt is at firſt: as the root of the herbe *Moly* in *Homer*, is ſaid to be black and unſightly, but the leafe lovely, and the fruit pleaſant. The more a man ſees into heavenly myſteries, the more he may. I love them that love me, ſaith Wiſedome, and thoſe that ſeek me early ſhall find me: Provided that they be not proud Perſons, but come with a deſire to learn, and a reſolution to practiſe.

Prov. 8. 17.

He that comes to a fountain to fill his pitcher, muſt firſt waſh it, and then put the mouth of it downward to take up water: So he that would have heavenly knowledge muſt firſt quit his heart of corrupt affections and high conceits, (*Intus exiſtens prohibet alienum*) and then humble himſelf at God's feet, every one to receive his words. See the Note on *chapter* 8. 9.

Deut. 33. 3.

Verſ. 7. *Go from the preſence of a fooliſh man*] If he be a proud foole, as *verſ.* 6. a ſcorner and derider of good counſel, and one that knows not how to liſp out the leaſt ſyllable of favoury language: Break off ſociety with ſuch, as ſoone as may be: for what good can be gotten by their company or conference? Doe men gather grapes of thornes, or figs of thiſtles? They infect the very aire they breath upon: and are therefore called λοιμοὶ, *Peſts* (according to the Septuagint) *Pſal.* 1.1. their tongues have the very plague in them, *their breath as fire ſhall devoure you*, *Iſa.* 33 10. *Non poteſt vir ille ſine convitiis quenquam à quo diſſentit vel in leviſſimis, nominare*, ſaith Dr. *Rivet* concerning Biſhop *Montague*. That man hath not the power to forbeare railing at any one that diſſents from him, though in never ſo ſmall a matter. Is there any good to be gotten by ſuch? do not their words eate as a gangrene?

Dabhar a word, Debhet a Peſt.

2 Tim. 2. 17.

Verſ. 8. *The wiſdome of the prudent is to underſtand his way*] His wiſdome begins in the right knowledg of himſelf, and ends in the right knowledge of God, that he may walk worthy of God in all wel pleaſing, worthy of the calling wherewith he is called, that high and heavenly calling, *Heb* 2.1. to the fruition of high and heavenly privileges, to an Angelical and convincing converſation, ſuch as may draw hearts or daunt them. We uſe to ſay of him that knows his place, and carries himſelf accordingly, *Such a man underſtands himſelf well enough*: So here.

But the folly of fooles is deceit] Or, is to underſtand deceit, to know the devils depths, to ſearch his skull for carnal arguments that they may *cum ratione inſanire*, be mad with ſhew of reaſon, and deceive the hearts of the ſimple. This their way is their folly: yet their poſterity (as wiſe as their foole-fathers) approve their ſayings, abbet their practices, *Pſal.* 49.13.

Verſ. 9. *Fooles make a mocke of ſin*] A ſport or paſtime of it, *Prov.* 10.23. (See the Note there) they dance with the devil all day, and yet think to ſup with Chriſt. But what ſaith the Hea-

Heathen Hiſtorian, *Næ illi falſi ſunt qui diverſiſſimas res expectant, ignaviæ voluptatem & præmia virtutis.* In good truth they are utterly out, that take their ſwinge in ſin, and yet look for the reward of vertue. No: their ſweet meat muſt have ſowre ſawce. God alſo will laugh at their deſtruction, and mock when their feare commeth: And then they all ſhall be damned that had pleaſure in unrighteouſneſſe, 2 *Theſ.* 2.12. yea *double-damned* becauſe they jeared when they ſhould have feared, 2 *Pet.* 2.13.

But among the righteous there is favour] That, though they ſin of infirmity, yet for as much as they are ſenſible and ſorrowfull for their failings, and ſee them to *confeſſion*, God will never ſee them to their *confuſion*. *Homo agnoſcit, Deus ignoſcit*, Man repenteth, and God remitteth: yea, he compaſſeth his returning people with favour as with a ſhield, he re-accepts them with all ſweetneſſe through Chriſt, who is *the propitiation for their ſins*, 1 *Joh.* 2.2.

Verſ. 10. *The heart knoweth his own bitterneſſe*] None can conceive the terrours and torments of a heart that lies under the ſenſe of ſin, and feare of wrath. A little water in a leaden veſſel is heavy. Some can beare in their griefe better then others: But all that are under this affliction have their back-burden. *Job's ſtroake was heavier then his groaning*, and yet his complaint was bitter too. *Chap.* 23.2. Some holy men (as Mr. *Leaver*) have deſired to ſee their ſin in the moſt ugly colours, and God hath heard them. But yet his hand was ſo heavy upon them, that they went alwaies mourning to their graves: And thought it fitter to leave it to God's wiſdome to mingle the potion of ſorrow, then to be their own chooſers.

Dr *Sibbes.*

Gal. 6.

And the ſtranger doth not intermeddle with his joy] None but ſuch as are of the *family of faith*, can conceive the ſurpaſſing ſweetneſſe of ſpiritual joy. The Cock on the dunghil knows not the worth of this jewel. It is joy *unſpeakeable*, 1 *Pet.* 1.8. Such as none feele but thoſe that ſtir up ſighs unutterable, *Rom* 8.26. It is joy unſpeakeable and *full of glory*, a hanſel of heaven, a foretaſte of eternal life. It is the peace that *paſſeth all underſtanding*: they that have it underſtand not the full of it, nor can relate the one halfe of it. *Paul* ſaid ſomewhat to the point, when he ſaid, *I do over-abound exceedingly with joy*: but words are too weake to utter it. Father *Latimer* ſaid ſomewhat, when he ſaid it was the *ſweet-meats of the feaſt of a good conſcience*. But *ſermo non valet expri-*

Phil. 4. 7.

ὑπερπερισσεύω. ὑπερ μετρ. 2 Cor. 7. 4. Chryſoſt.

exprimere, experimento opus eſt. It is a thing fitter to be beleeved, then poſſible to be diſcourſed. Tell a man never ſo long what a ſweet thing honey is, he can never beleeve you ſo well, as if himſelf taſte it. Thoſe that never yet taſted how good the Lord is, are far from intermedling with the juſt mans joy. The World wonders (ſaith Mr *Philpot* Martyr) how we can be ſo merry in ſuch extreme miſery. But our God is omnipotent which turneth miſery into felicity. Beleeve me there is no ſuch joy in the World as the people of Chriſt have under the Croſſe: I ſpeak it by experience, *&c.* Another holy Martyr, *Richard Collier*, after his condemnation ſang a Pſalme: Wherefore the Prieſts and Officers railed at him, ſaying, *He was out of his wits.*

Act. & Mon. fol. 1668.

Ibid. 1533.

Verſ. 11. *The houſe of the Wicked ſhall be overthrown*] As *Phocas* his high wals were, becauſe ſin was at the bottome Brimſtone alſo ſhall be ſcattered on the top, *Iob* 18.15. As it befel *Diocleſian*, whoſe houſe was wholly conſumed with fire from heaven: Wherewith himſelfe alſo was ſo terrified, that he dyed within a while after.

Euſeb. de vit. conſt. lib. 5.

But the tabernacle of the upright ſhall flouriſh] The wicked have houſes, and are called the *Inhabitants of the earth*, *Revel.* 12.12. The upright have Tabernacles or Tents that were tranſportative, and taken down at pleaſure: Here they have no continuing City, no manſion-place: And yet that they have ſhall flouriſh. Our bed is green, the beames of our houſe are Cedar, and our rafters of Firre. *Cant.* 1.16.17. See 2 *Sam* 23.4.

Verſ. 12. *There is a way that ſeemeth right unto a man*] Sin comes cloathed with a ſhew of reaſon, *Exod.* 1.10. And luſt will ſo bleare the underſtanding, that he ſhall think that there is great ſenſe in ſinning. *Adam* was not deceived, 1 *Tim.* 2.14. That is, he was not ſo much deceived by his judgement (though alſo by that too) as by his affection to his wife, which at length blinded his judgement. The heart firſt deceives us with colours: and when we are once a doting after ſin, then we joine and deceive our hearts, *James* 1.26. uſing fallacious and ſpecious ſophiſmes, to make our ſelves think that lawfull to day, which we our ſelvs held unlawful yeſterday: and that we are poſſeſt of thoſe graces whereto we are perfect ſtrangers.

But the end thereof are the waies of death] *Via multiplex ad mortem.* The very firſt ſtep in this evill way was a ſtep to hell: But the journeyes end (if men ſtop not, or ſtep not back in time) is undoubted deſtruction. Some flatter themſelves as *Micah*,

*Judg.*17.13. They flye to *the Temple of the Lord*, the *Temple of the Lord*: And think to take Sanctuary and ſave themſelves there from all danger; as the Jews fable that *Og* King of *Bashan* eſcaped in the floud by riding aſtride upon the Ark without. Wherein it fals out oft as it did with the riflers of *Semiramis* her tomb: who, where they expected to find the richeſt treaſure, met with a deadly poyſon. Or, as it doth with him that lying aſleep upon a ſteep rock, and dreaming of great matters befaln him, ſtarts ſuddenly for joy, and ſo breakes his neck at the bottome. As he that makes a bridge of his own ſhadow, cannot but fall into the water: So neither can he eſcape the pit of hell who laies his own preſumption in place of Gods promiſe, who caſts himſelfe upon the unknown mercies of God, *&c.*

Verſ.13. *Even in laughter the heart is ſorrowfull*] *Nulla eſt ſincera voluptas. Labor eſt etiam ipſa voluptas*, Of carnal pleaſures a man may break his neck, before his faſt. *All this availes me nothing* ſaid *Haman*. *Omnia fui & nihil profuit*, ſaid that Emperour. *Vanity of vanities, all is vanity*, ſaid *Salomon*, and not vanity only, but *vexation of ſpirit*. Nothing in themſelves, and yet full of power and activity to inflict vengeance and vexation upon the ſpirit of a man; ſo that even in laughter the heart is ſorrowful. Some kind of frothy and flaſhy mirth wicked men may have: ſuch as may wet the mouth, but not warme the heart, ſmooth the brow, but not fill the breaſt: It is but a *cold armfull*, as *Lycophron* ſaith of an evill wife: as they *repent in the face*, *Mat.* 6.16. ſo they *rejoyce in the face*, not in the heart, 2. *Cor.* 5, 12. *Ridenti & ringuntur*: there is a ſnare or a cord in the ſin of the wicked, that is, to ſtrangle their joy with, but the righteous ſing and are merry, *Prov.*29.6. Others may revell, they only muſt rejoice. *Hoſ.*9.1.

Λυγκὸν παραγέλασμα. Lyc.

And the end of that mirth is heavineſſe] They dance to the Timbrel and Harp, but ſuddenly they turn into hell, *Job* 21.12,13. & ſo their merry dance ends in a miſerable downfall. *Woe be to you that laugh now*: thoſe merry *Greeks* (that are ſo afraid of ſadneſſe, that they baniſh all ſerioufneſſe) ſhall one day wring for it. *Adoniahs* gueſts had ſoone enough of their good cheere and jollity: So had *Belſhazzar* and his *combibones optimi*. *Thou mad foole what doſt thou?* ſaith *Solomon* to the mirth-monger that holds it the only happineſſe to *laugh and be fat*. Knoweſt thou not yet there will be bitterneſſe in the end. *Principium dulce eſt, ſed finis amoris*

Luk. 6.

Eccleſ.2.

amoris amarus, The candle of the wicked ſhall be put out in a vexing ſnuffe. Their mirth (as Comets) blazeth much, but ends in a peſtilent vapour. As lightning it ſoon vaniſheth, leaveth a greater darkneſſe behind it, and is attended with the renting and roaring thunder of Gods wrath.

Verſ. 14. *The Back-ſlider in heart ſhall be filled with his own waies*] He hath made a match with miſchiefe, he ſhall ſoon have enough of it: he hath ſold himſelfe to do wickedneſſe, and he ſhall be ſure of his paiment: he hath drawn back to perdition, he hath ſtolen from his colours, run away from his Captaine, *Heb.*10.38. he ſhall have marſhal Law for it. God will ſerve ſuch odious Apoſtates, as *Theodorick* King of *Gothes* did a Deacon, that to ingratiate with this Arrian Prince, turned Arrian: inſtead of preferring him, he cut off his head. Or as that Turk ſerved the Traitour that betrayed the Rhodes: His promiſed wife and portion were preſented: but the Turk told him that he would not have a Chriſtian to be his Son-in-law, but he muſt be a *Muſulman*, that is, a beleeving Turk both within and without. And therefore he cauſed his baptized skin (as he called it) to be taken off, and him to be caſt in a bed ſtrawed with ſalt that he might get a new skin, and ſo he ſhould be his Son in law. But the wicked wretch ended his life with ſhame and torment. ὑποστέλλ.

But a good man ſhall be ſatisfied from himſelf] For he hath a ſpring within his own breaſt, he needs not ſharke abroad: he hath an *autarkie*, a ſelf-ſufficiency, 1 *Tim.*6.6. *Hic ſat lucis*, ſaid *Oecolampadius* clapping his hand on his breaſt, when ſick and asked whether the light did not offend him? Another being likewiſe ſick and asked how he did? anſwered, *My body is weak, my mind is well*. A third, when the pangs of death were upon him, being asked by a very deare friend that took him by the hand, whether he felt not much paine? *Truly no*, ſaid he, *the greateſt I find is your cold hand* Theſe good men *knew within themſelves*, that they had in heaven a better, and a more enduring ſubſtance, *Heb.*10,34. *within themſelves* they knew it; not in others, not in books, but in their own experience and apprehenſion, in the workings of their own hearts. Their knowledge was *Non in codicibus ſed in cordibus*: They could feelingly ſay, that *in doing of Gods will* not only *for doing* it, or after it was now done, but even whiles they were doing of it) *there was great reward*. *Pſal.* 19. 11. Righteouſneſſe is its own reward, and is never without a Mr Bolton.

double joy to be its strength: *Gaudium in re, gaudium in spe, gaudium de possessione, gaudium de promissione, gaudium de praesenti exhibitione, gaudium de futurâ expectatione*, joy in hand, and in hope, in present possession, and in certaine reversion.

Bern.

Verſ.15. *The simple beleeveth every word*] You may draw him any way with a wet finger, perswade him, to any thing, as *Rehoboam* that *old baby*. Νῆπε καὶ μὴ μακρὸν ἀκούειν. was a very good rule of *Epicharmus*. *Be not light of beliefe*: Try before you trust, look before you leap. *Alioqui saliens antequàm videas, casurus es antequàm debeas.* Wisdome would that as men should not be *over censorious* (*This man blaspheme th*, said they of our Saviour) so neither *over credulous* as the giddy-headed *Galathians* were, to their seducing Doctours, *Chap.*1.6. *I wonder that ye are so soon removed, &c.* Let us leave to the Papists *Ministrorum muta officia, populi caeca obsequia*, their Ministers dumb services, their peoples blind obediences: And ever count it a singular folly, to take mens bare authority in matters of faith, and not to *prove the spirits* whether they are of God, 1 *Ioh.*4.1. as those noble *Beraans* did; and are worthily renowned for it, *Act.*17.

Bern.de bono defer.

But the prudent man looketh well to his goings] He looketh not so much what others beleeve, or not beleeve, do or not do, as what he is bound to beleeve or do. He pins not his faith to another mans sleeve, he frames not his pace by another mans practise, but walks by line and by rule, treads gingerly, steps warily, lifts not up one foot till he finds sure footing for the other, as those *Psal.*35.6. This is to walke *exactly, accurately*, not as fooles, but as wise, *Eph.*5.15.

ἀκριβῶς.

Verſ. 16. *A wise man feareth and departeth from evill*] He trembleth at the judgements, whiles they hang in the threatnings, meets God with entreaties of peace, and so redeemes his own sorrows. *Solo auditu contremisco*, saith *Hierom*, Speaking of that terrible text, *Ezek.*16.42. I tremble at the very hearing of it. So *Erasmus* repeating those words. *Ezek.*3.18. *His blood will I require at thy hands*, These, saith he, are *fulmina non verba*, not words, but thunderbolts. A good child, if but threatned only, will amend his fault: yea, if he but heare others threatned. *Daniel* was more troubled then *Nebuchadnezzar* was, *Dan.*4.18. *Habakkuck*, when in a vision he saw the judgements of God that were to come upon the *Caldeans*, it made his very heart to ake and quake within him *Chap.*3.16.

But the foole rageth and is confident] Some render it *Rangeth* and is confident, *transit & confidit*, (so the Vulgar and the Original will well-enough beare it) he passeth on from sin to sin like a madman, and yet perswades himself that all shall do well; such a desperate fool was *Balaam*: though the Angel met him with a drawn sword, yet he would needs on: and what was the issue? he died by the sword of *Israel*, though he seemed a friend to *Israel*. Not to be warned, is both a just presage and desert of ruine.

Verſ. 17. *He that is soon angry dealeth foolishly*] Alexander in his *hot blood* slew his deareſt friends, whom he would have revived again with his *heart-blood*. —— *Qui non moderabitur iræ*

Infectum velit esse dolor quod suaserit, & mens.

Rash anger differs from madnesse, (saith *Seneca*) in nothing, but in time only. See my Common-place of *Anger*.

And a man of wicked devices is hated] i. e. He that beareth a grudge, intending revenge (as one that only wants, and therefore waits a fit time, as *Absolom* did for *Amnon*) this is a dangerous man, and deservedly detested of all: Its counted *Manhood*, indeed its *doghood*. The Curres of *Congo* they say, bite but never bark: *Esau* threatned *Iacob*. *Tiberius lentus in meditando ubi prorupisset, tristioribus dictis atrocia facta conjungebat.* The more he meditated revenge, the more did time and delay sharpen it: and the further off he threatned, the heavier the stroke fell: therefore he was generally hated, as an odious miscreant.

Verſ. 18. *The simple inherit folly*] *Acceperunt per successionem seu hereditario jure*, so one renders it, they are as wise as their forefathers, and they are resolved to be no wiser. *Me ex eâ opinione quam a majoribus accepi de cultu deorum, nullius unquam movebit oratio*, said *Tully*. I will never forsake that way of divine service, that I have received from my forefathers, for any mans pleasure, or by any mans perswasion. The Monarch of *Morocco* told the English Ambassadour for King *John*, that he had lately read Saint *Pauls* Epistles, which he liked so well, that were he now to chuse his Religion, he would, before any other, embrace Christianity. But every one ought, saith he, to die in the religion received from his Ancestours, and the leaving of the faith wherein he was born, was the only thing that he disliked in that Apostle.

Heyl. Geog.

But the prudent are crowned with knowledge] They know that *dies diem docet*: and therefore are not so wedded to their old Principles, Superstitions and Fopperies, but that they can, as right reason requires, relinquish and abjure them, glorifying the word, *Acts* 13. And receiving the truth in love, 2 *Thes.* 2. 10. Whereby it soone comes to passe that they get good repute and report of all men (as *Demetrius* had) yea and of the truth it self, 3 *John* 12. which is the Crown of all commendation. *Haud velim Erasmi gloria aut nomine vehi*, saith *Luther*. I care not to be cryed up as *Erasmus* is, &c.

Acts 13. 48.

Vers. 19. *The evill bow before the good*] Here they do so many times, as *Josephs* brethren before him in his greatnesse, as *Saul* before *Samuel*, *Balthazzar* before *Daniel*, the persecuting tyrants before *Constantine* the great; yea one of them *viz. Maximinus Galerius*, being visited with grievous sickneſſe, not only proclaimed liberty to the poore persecuted Christians, but also commanded their Churches to be reedified, and Publike Prayers to be made for his Recovery. So *Ezra.* 6. 10. Pray for the Kings life and for his sonnes: some of which had died in their minority, for the rest therefore Prayer must be made by the Church. That place is well known, *Isa.* 49. 23. Kings shall be thy nursing fathers, and their Queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet, &c. The Prophet seems to allude to the manner of the Persians: who when they were to speak to their King, did first kisse the pavement whereon he trod. However natural consciences cannot but do homage to the image of God, stamped upon the natures and practises of the righteous (as is afore noted,) and the worst cannot but think well of such, and honour them in their hearts In the life to come these things shall have their full accomplishment, and at the last day when the Saints shall judge the World, and Christ shall have put all things under his feet, so that they shall have power over the Nations, *Rev.* 2. 26.

Euseb.

Cresius.

Pictorum folia basiare regum. *Sidonial.*

Vers. 20. *The poore is hated*] i. e. *Lesse loved, little respected*, as *Gen.* 29. 31. *Mal.* 1. 5. *Luke* 14 26. The Heathen could say, Ἀχθος το δυστυχες A adversity finds few friends. *Et cum fortuna stat atque cadit fides.* Few will appear for suffering Saints, (This *Job* and *David* much complain of;) but as when a Deere is shot, the rest of the herd push him out of their company; so here *Tem-*

Tempora si fuerint nubila, solus eris. The same Hebrew word that signifies *Winter*, (an Emblem of *Poverty*,) signifies *reproach*. This thy sonne, *Luke* 15. 30. Not this *my brother*, because in poverty. Joseph. The Samaritanes would not once own the Jews when they were at *an under*, but disavow them, as they did to *Antiochus Epiphanes*. But when in Prosperity, then they would curry favour with them, and call them their sweet Cousins. When it was sometimes disputed among the Romanes in the Councell, using to deifie great men, whether Christ, having done many wonderful works, should be received into the number of the gods? it was resolved that he should not, *propter hoc quod paupertatem prædicavit & elegerit, quam mundus contemnit*, because he preached poverty and chose poore men whom the world cares not for.

But the rich man hath many friends] Such as they are, *olivæ* Purchas. *amici*, trencher-flies, such as follow the scent, and (like Bohemian curres) will fawn upon a good suit. As for faithful friends, *divitibus ideò amicus deest, quia nihil deest*, saith one, few such to be found, such as with *Ittai* the Gittite, and *Hushai* the Archite will stick close to a *David* when stripped of all. *Josephus* relates of the Jews, that they were very carefull how they received Proselites in *Salomons* time, because then the State of the Jews flourished.

Vers. 21. *He that despiseth his neighbour, sinneth*] His poore neighbour: Where the hedge is low, the beast will easily break over: None usually are so trampled on with the feet of pride and contempt by the great Buls of *Basan*, as the necessitous and afflicted. Hence poore and afflicted are set together, *Zeph.* 3. 12. so are to want, and to be abased, *Phil.* 4. 11. This is a great sinne saith *Salomon*, it is to commit sinne, and to *be convinced of the law*, as transgressours, saith Saint *James*, *chap.* 3. 9.

But he that hath mercy on the poore, happy is he] His sins shall be remitted, his necessities relieved, and the blessings of God multiplied upon him, even a μυριομακαριτης. See my Commonplace of *Almes*.

Vers. 22. *Doe they not erre that devise evill*] Heb. *That plow it* and plot it, that dig it and delve it: that whet their wits and beat their braines about it: do not these erre? are they not *heavenly wide*, utterly out? shall they not misse of their purpose, and meet with disappointment? witnesse those *Babel*-builders, *Gen.* 11. those Kil-carists, *Psal.* 2. those State traitours, *Sheba*, *Shebna*, Toto errant cœlo.

Shebna, &c. divers Engliſh Traitours who drew their laſt threed in the Triangle of Tiburn. *Knute* the firſt Danique King, cauſed the falſe *Edrics* head to be ſet on the higheſt part of the tower of *London*: therein performing his promiſe of advancing him above any Lord in the Land. Traitours alwayes become odious, though the treaſon be commodious. *Philip* Duke of *Auſtria*, paid the Ambaſſadours of *Charles* the fourth (who had betrayed their truſt) in counterfeit coyne: whereof when they complained, he anſwered that falſe coyne was good enough for falſe knaves: *James* the firſt King of *Scots*, was murdered in *Perth*, by *Walter* Earle of *Athol*, in hope to attain the Crown: but his hopes failed him. Crowned indeed he was, but with a Crown of red hot iron clapt upon his head, being one of the torture; wherewith he ended at once his wicked days and devices.

Daniels hiſt. 19.

Parei hiſt. prof. madul. 769.

Hect. Boeth.

But mercy and truth ſhall be to them that deviſe good] Mercy and truth were the beſt that *David* could wiſh to his fait friend *Ittai*, 2 *Sam.* 15. 20. Theſe two attributes of God ſhall cauſe that good deviſes ſhall not miſcarry. His mercy moves him to promiſe, his truth binds him to perform, 2 *Sam.* 7. 18, 21. For thy words ſake, and according to thine own heart haſt thou done all theſe things. According to thine own heart, that is of meere mercy, out of pure and unexcited love, thou didſt give thy word and promiſe, and for thy words ſake thou haſt performed it.

Verſ. 23. *In all labour there is profit.*] In all honeſt labour: for there are that do *wickedly with both hands earneſtly*; and what profit have ſuch of all their labour, &c. *Eccleſ.* 1. 3. do they not take pains to go to hell? There are alſo that labour about *ματαιοτεχνήματα toyleſome toyes*, that pay not for the pains, that do *magno conatu magnas nugas agere*. Such a one was *Palcottus* Archbiſhop of *Bonony*, who made a great book of the ſhadow of Chriſts body in a ſindon; and it was commented upon by the Profeſſour there. This *Ariſtotle* cals *laborious loſſe of time*. The Apoſtle cals upon men to labour working with their hands *the thing that is good*: ſo ſhall they have, not for their owne uſes only, but alſo to give *to him that needeth*, *Epheſians* 4. 28. τὸ τῆ χρείαν ἀναγκαῖον.

But the talk of the lips tendeth only to penury] Great talkers are *do-littles*, for moſt part *Corniculas citius in Africâ, quam res rationeſque ſolidas in Turriani ſcriptis invenies*, ſaith one *Turrian* was a very

a very *wordy man*, ye cannot find matter for words in him. λόγος ὢν δημάδους ἐμποιήσειεν. The Athenians fought againſt *Philip* with words and meſſages, ſaith one: but *Rabſhakeh* could tell *Hezekiah*, that warre was to be made, (ſo is work to be done) not with words, and the talk of the lips, but with counſell and ſtrength, *Iſa.* 36. 5. And why ſtand you looking upon one another? get you down to *Egypt*, ſaid *Jacob* to his ſonnes, *Geneſ.* 42. 1.

Verſ. 24. *The Crowne of the wiſe is their riches*] An ornament, an incouragement in well-doing, and an inſtrument of doing much good, if God give an heart thereto: for *quid cervo ingentia cornua cum deſit animus?* To what end is a treaſure, if a man have loſt the Key that leads to it?

Vel mihi da clavem, vel mihi tolle ſeram.

But the fooliſhneſſe of fools is folly] That is, of *rich fools*: ſuch as was Pope *Clemens* the fifth, of whom the Hiſtorian ſaith, *Papa hic ditior quam ſapientior*, that he was more wealthy then wiſe. The Crown of the wiſe is their riches; but yet give them a foole, you put a ſword into a mad mans hand; the folly of ſuch fools will ſoon be fooliſhneſſe. Why? was it not fooliſhneſſe before they were rich? yes, but now it is become egregious fooliſhneſſe. Ἀσφαλὲς δὲ μαιρίας ἐυπορῶν the earth cannot beare the inſolencies of ſuch. Set a beggar on horſeback, &c.

Verſ. 25. *A true witneſſe delivereth ſouls*] Or *lives* that lie at ſtake. He that helps the truth in ſuch a neceſſity, doth a worthy work. To walk about with ſlanders is to *ſhed blood*, *Ezek.* 22. 9. Way was made to that bloody French maſſacre, by falſe reports caſt abroad by the Fryar-liars, that the Proteſtants under pretence of religion met by night that they might feed daintily, and then lie together promiſcuouſly. He that hath a mind to hang his dog (ſaith the French Proverb) will firſt give out that he is run mad. The devil was firſt a liar, and then a murtherer from the beginning. John 8. 48.

Verſ. 26. *In the feare of the Lord is ſtrong confidence*] The reverential feare of God is *monimentum, munimentum, ornamentum*. The wiſe man had ſaid, *Verſ.* 24. *The Crown of the wiſe are their riches*, and *chap.* 18. 11. he will tell us, that the rich mans wealth is his ſtrong city. Now leſt any ſhould hereby be brought to think of riches more highly then is meet, he gives us to know that wealth severed from the feare of God, can neither adorn us nor

ſecure vs. Great is the confidence of a good conſcience. Our God whom we ſerve is able to deliver us, and he will deliver us out of thine hand, *Dan.* 3. 17. *Hezekiah* pulled down the brazen
2 Kings 18. 5. ſerpent, for he *truſted in God. At ego rem divinam facio.* But I am ſacrificing ſaid *Numa*, when they told him the enemy was at hand. *Non ſic Deos colimus, aut ſic vivimus ut illi nos non vincerent*, ſaid the Emperour *Antonius*. We are bold to beleeve that God will deal better with us then ſo.

And his children have a place of refuge] i. e. Gods children run to his name and are ſafe. Or the *children of him that fears God.* For God will bleſſe thoſe that feare him, *both ſmall and great*, Pſal. 115. If I can but once find the feare of God in thoſe
Selneccer. about me, ſaid Reverend *Claviger, ſatis habeo, ſi tibique mihi, meæ uxori, filiis, & filiabus proſpexi.* I ſhall have enough for my ſelfe, wife and children: they will be all cared for.

Verſ. 27. *The feare of the Lord is a fountain of life.*] So ſaid to be, both for the conſtant faithfulneſſe as never failing, and for the gracious effects, *viz.* Bleſſings of all ſorts; 1. Temporal, *Prov.* 22. 4. Riches, Honour, Life. 2. Spirituall, *Mal.* 4. 2. Such ſhall grow up as the Calves of the ſtall, fat and faire liking. 3. Eternall, *Pſal.* 31. O how great things, &c. eye hath not ſeen, &c. It ſhall be always well with them, *Eccleſ.* 8. 12. And though many afflictions, &c. yet he that feareth God, ſhall come out of them all, *Eccleſ.* 7. 18.

To depart from the ſnares of death] Satan that mighty hunter, hath laid ſnares for us in all places: And the way of this world is like the vale of *Siddim*, ſlimy and ſlippery, full of lime-pits and pitfals, ſnares and ſtumbling-blocks, laid on purpoſe to maime us or miſchief us. He that fears God comes off without hurt, by remembring that, (which as ſhort as it is, yet our memories are ſhorter) *Cave, Deus videt.* Take heed, God ſeeth thee. A godly man had theſe verſes written before him, on a Table in his ſtudy;

Ne pecces, Deus ipſe videt, tuus Angelus aſtat:
Accuſat Satanas & lex, mens conſcia culpæ;
Mors incerta furit; cruciat te luridus Orcus:
Et manet æternum triſti damnatio pœnâ.

Verſ. 28. *In the multitude of people is the King's honour*] For that's a ſigne of peace, plenty, proſperity and juſt government, as in *Salomons* days, when *Iſrael* and *Judah* were many as the ſand

ſand which is by the ſea in multitude, eating and drinking and making merry, 1 *King.* 4. 20. and as in *Auguſtus* his daies, when Chriſt (the Prince of peace) was borne into the world, *cuncta atque continua totius generis humani aut pax fuit, aut pactio.* Flor. hiſt. lib.
Ferdinand the third, King of *Spaine*, raigned full 35 yeares: In all which time, *nec fames nec peſtis fuit in regno ſuo*, ſaith *Lopez*, Gloſſ. in prolog. part. 1.
there was neither famine nor peſtilence throughout that Kingdome. What incredible waſte of men hath war lately made in *Germany*, (that ſtage of warre,) in *Ireland*, and here in this Kingdome, beſides what formerly? In the Civil diſſentions between the houſes of *Yorke* and *Lancaſter*, were ſlain eighty Prin- Dan. hiſt.
ces of the blood royall, and twice as many Natives of *England*, as were loſt in the two Conqueſts of *France*. The diſſentions between *England* and *Scotland*, conſumed more Chriſtian blood, wrought more ſpoile and deſtruction to both Kingdomes, and continued longer then ever quarrel we read of, did between any two People of the world. *Be wiſe now therefore O yee Kings*, &c. *Tu vero Herodes ſanguinolente time*, as *Beza* covertly war- Camd. Eli.
ned *Charles* the ninth, author of the French Maſſacre. Many parts 165.
of *Turkie* lie unpeopled: moſt of the poore being enforced with Victuals, and other neceſſaries, to follow their great armies in their long expeditions: of whom, ſcarce one of ten ever return Turk. hiſt.
home again, there by the way periſhing, if not by the enemies ſword yet by want of Victuals, intemperateneſſe of the aire, or immoderate pains-taking. Hence the Proverb, Whereever the great Turk ſets his foot, there graſſe grows not any more.

Verſ. 29. *He that is ſlow to anger, is of great underſtanding*] The wiſedome from above is *firſt pure, then peaceable, tractable*, &c. Thunder, Haile, Tempeſt, neither trouble nor hurt cæleſtiall bodies. Anger may ruſh into a wife mans boſome, not reſt there, *Eccleſ.* 7. 9. it dwels only where it domineers: and that is only where a fool is maſter of the family. A wife man either receives it not, or ſoon rids it. *Be ſlow to wrath*, is a leſſon that God hath engraven, (as one wittily obſerveth) in our very nature. For the laſt letter that any child ordinarily ſpeaketh is R: and that's the radical letter of all words of ſtrife and wrath, almoſt in all languages. אף אריך יץ *ארך אפים* ira, horror, war, jar, ſtr. &c.

But he that is haſty of ſpirit, exalteth folly] He ſets it up *upon a pole*, as it were: he makes an *O yes*, and proclames his own folly, by his ireful looks, words, geſtures, actions, as that furious

Friar *Fevardenſius* doth in his book called *Theomachia Calviniſtica*: where he took up his Pen with as much paſſion and wrath as any Souldier takes up his ſword. Such another hafty foole was Frier *Alphonſus* the Spaniard; who reaſoning with Mr *Bradford* Martyr, was in a wonderfull rage chafing with *Om*, and *cho*: ſo that if *Bradford* had been any thing hot, one houſe could not have held them. Acts, & Mon.

Verſ 30. *A ſound heart is the life of the fleſh*] A heart well freed from paſſions and perturbations holds out long, and enjoyes good health: Neither cauſeth it moleſtation of mind, or want of welfare to others. It is the life of *fleſhes* (it. the plural) not only its own but other mens bodies are the better (at leaſt not the worſe) for it: whereas the envious and angry man rangeth and rageth: and like a mad dog biting all he meets, ſets them (as much as in him lies) all a madding, and undoes them. R. Levi.

But envy is the rottenneſſe of the bones] A corroding and corrupting diſeaſe it is, like that which the Phyſicians call *Corruptio totius ſubſtantiæ*, it dries up the marrow; and becauſe it cannot come at another mans heart, this hell-hag feeds upon its own; tormenting the poore carkaſſe without and within. It is the moth of the ſoule, and the worme (as the Hebrew word ſignifies) of the bones, thoſe ſtronger parts of the body: it is the ſame to the whole man that ruſt is to iron, (as *Antiſthenes* affirmeth,) it devoureth it ſelf firſt, as the worme doth the nut it grows in. *Socrates* called it *ferram animæ*, the ſoules ſaw; and wiſhed that envious men had more eares and eyes then others, that they might have the more torment by beholding and hearing of other mens happineſſes. For *invidia ſimul peccat & plectitur: expedita juſtitia.* Like the Viper, it is borne by eating through the dams belly: like the Bee it loſeth its ſting and life together: like the little flie, to put out the candle, it burnes it ſelf: like the Serpent *Porphyrius*, it drinks moſt part of its own venome: like the Viper that leapt upon Saint *Pauls* hand to hurt him, but periſhed in the fire: or as the ſnake in the Fable that lick'd off her own tongue, as envying teeth to the file in the forge. In fine, Envy ſlayeth the ſilly ſoule, *Job* 5.2. as it did that fellow in *Pauſanias*: who envying the glory of *Theagenes* a famous wreſtler, whipt his Statue (ſet up in honour of him after his death) every night ſo long, till at length it fell upon him, and killed him. Pauſan. Eliac. p. 188.

Verſ.

Verſ. 31. *He that oppreſſeth the poore, reproacheth his maker*] Sith it is he that maketh poore, and that maketh rich, and (thereby) killeth and maketh alive, 1 *Sam.*2.6,7. Rich men only ſeem to be alive. Hence *David*, ſending his ſervants to that *Pamphagus*, that rich cormudgin *Nabal*, ſpeaketh on this ſort: *Thus ſhall ye ſay to him that liveth* (there is no more in the Original) as if rich men only were *alive*; poore people are *free among the dead* (free of that company, as *David* was) when they are cruſhed and oppreſſed, eſpecially by rich cormorants and Cannibals, *Pſal.* 14.4. A poore mans livelihood is his life, *Luk.* 8.43. for a poore man in his houſe is like a ſnaile in his ſhell, cruſh that, and you kill him. This reflects very much upon God; the poore mans King, (as *James* the fourth of *Scotland* was called) who will not ſuffer it paſſe unpuniſhed: for he *is gracious*. As unskilful hunters may ſhoot at a beaſt, but kill a man: ſo do theſe oppreſſours, hit God the poore mans maker. 1 Sam. 25. 6. Pſal. 88. 5.

But he honoureth him that hath mercy on the poore] *Quibus verbis nihil gravius, nihil efficacius dici potuit*: God takes it for an honour: how ſhould this prevaile with us? Honour the Lord with thy ſubſtance, *Prov.*3.8. and take it for a ſingular honour, that he will vouchſafe to be thus honoured by thee, as *David* did, 2 *Sam*, 29. How exceedingly ſhall ſuch be honoured in that great *Panegyris* at the laſt day, when the Judge ſhall ſay, *Come ye bleſſed, &c. I was hungry and ye fed me, &c. Mat.*25. πανήγυεις Heb. 12. 23.

Verſ 32. *The wicked is driven away in his wickedneſſe*] Being arreſted by death (as a cruell Serjeant) in the devils name, he is *hurried* away, and *hurled* into hell, as dying in his ſins, and killed by death, *Rev.*2.23. and oh what a dreadfull ſkreek gives the guilty ſoule then to ſee it ſelf launching into an infinite Ocean of ſcalding lead, and muſt ſwim naked in it for ever!

But the righteous hath hope in his death] Death to the righteous, as the vally of *Achor*, is a doore of hope to give entrance into paradiſe: to the wicked it is a trap-doore to hell. *Improbi dum ſpirant, ſperant: juſtus etiam cum expirat, ſperat.* *Ælian* tels how he once heard a dying Swan ſing moſt ſweetly and melodiouſly, which in her life time hath no ſuch pleaſant note. As on the other ſide *Sirens* are ſaid to ſing curiouſly while they live, but to roare horribly when they dye. Such is the caſe of the godly and the wicked when they come to dye. εὐφωνότατος καὶ ᾠδικώτατον.

Verſ. 33. *Wiſdome reſteth in the heart of him, &c.*] He ſets not

not his good parts and practiſes *a ſunning*, as vainglorious fooles uſe to do, that they may be cried up and applauded. *Hierome* cals *Crates* the Philoſopher (we may call the whole nation of them ſo) *Gloriæ animal, populariſ auræ vile mancipium*, a baſe hunter after praiſe of men. The truly wiſe concealeth himſelf till he ſeeth a fit time: and may be compared to the red Roſe, which though outwardly not ſo fragrant, is inwardly far more cordial then the Damask; being more thrifty of its ſweetneſſe, and reſerving it in it ſelf: Or, to the Violet which grows low, hangs the head downward, and hides it ſelf with its own leaves: Whereas the Marrigold (of nothing ſo good a ſmell) opens and ſhuts with the Sun; which when it is ſet, it hangs down the head, as forlorne and deſperate. So, that which is in the midſt of of fooles is made known. *Jehonadab* muſt needs ſee what zeale *Jehu* hath for the Lord of hoſts: His piety is ſhored up by popularity, &c.

Epiſt. ad Julian. conſolator.

Verſ. 34. *Righteouſneſſe exalteth a nation*] True Religion and the power of godlineſſe is the beauty and bulwark of a State: ſo are good Laws enacted and executed. This made the faithful City (*Iſa* 1.21.) to be the Princeſſe of Provinces, *Lam* 1.1. that land, a *land of deſire*, an *heritage of glory*. Ier.3.19. even the glory of all Nations, *Ezek.* 20.6. *Joſephus* cals that Commonwealth Θεοκρατίαν, and *Proſper*: conceit is, that *Iudæi* were ſo called becauſe they received *jus Dei*. It was laid of old *Angli quaſi Angeli*, and, *Anglia regnum Dei*. *England* was called the Kingdome of God; and *Albion quaſi Olbion*, a happy Country, the Paradiſe of pleaſure and garden of God. Now the Lord is with us, while we are with him, &c. But if we caſt off the yoke of his obedience, as *Capernaum*, though lifted up to heaven, we ſhall be brought down to hell. Sins are the Snuffers that dim our Candleſtick, and threaten the removall of it: the leven that defiles our Paſſeovers, and urges God to paſſe away and depart from us: the reproach, that will render us a Proverb and a by-word, *Dent.*28. an aſtoniſhment and an hiſſing, *Jer.* 25.9. like *Sodom* and her ſiſters, a reproach and a taunt, *Ezek.*5.15. which to prevent, *Currat pœnitentia ne præcurrat ſententia. Mittamus preces & lachrymas cordis legatos.* Let us break off our ſins and cry mightily to God: For otherwiſe a diſmal change, a ſad removal of our Candleſtick may be as certainly foreſeene and foretold, as it viſions and letters were ſent us from heaven, as once to

Deut. 28. 13.

Polyd. Virg.

Iſidor.

Cyprian.

to thoſe ſeven Churches of *Aſia Rev.*2. & 3.

Verſ. 35. *The King's favour is toward a wiſe ſervant*] As was *Pharaoh's* toward *Joſeph*, *Salomon's* toward *Ieroboam*, *Darius's* toward *Daniel*, *Henry* the eight's toward *Cromwell*, whom for his wiſdome and faithfulneſſe he raiſed from a mean man (Son to a blackſmith) to be firſt Maſter of his jewel-houſe, then Baron of *Okeham* in *Rutlandſhire*, then Knight of the garter, Earle of Eſſex, Lord great Chamberlaine, and laſtly, ordained him his Vicar general. And if Kings do thus, what will not the King of Kings do for every faithful and wiſe ſervant of his, whom he hath made Ruler over his houſhold? *Mat.*24.45. Verily, I ſay unto you, that he ſhall make him Ruler over all his goods *ver.*47. yea, partaker of his maſter's joy, *Mat.*25.

Speed.

But his wrath is againſt him that cauſeth ſhame] Such as was *Ieroboam* at length, *Haman*, *Shebna*, *Ziba*, *Gehezi*, *Ahitophel*, *Iudas*, &c. It fares with many Princes, as it doth with the creature called *Millipeda*, which the more feet it hath, the ſlowlier it goeth. Corrupt ſervants hinder the courſe of juſtice, that it cannot run down as a torrent. This reflects upon their lords, and at length fals heavily upon themſelves.

CHAP. XV.

Verſ. 1. *A ſoft anſwer turneth away wrath*]

IT is eaſier to ſtir ſtrife then to ſtint it. Hard to hard will never do: But lay a ſtint upon a pillow, and you may break it with eaſe.

Frangitur ira gravis quando eſt reſponſio ſuavis.

What more boiſterous then the winds? *tamen iidem imbribus ſopiuntur*, ſaith *Pliny*, yet are they laid with ſoft ſhowres. How ſoon was *David* diſarmed by *Abigails* gentle Apology, and made as meek as a Lamb? So were the hot and haſty *Ephraimites* by *Gideon's* mild and modeſt anſwer, *Judg.*8. By long forbearing is a Prince perſwaded, and a ſoft tongue breaketh the bones. *Prov.* 25.15. Howbeit ſome perſons muſt be more roughly dealt with (or they will never have done; Nettles hardly handled ſting not as they will if gently touched,) in ſome caſes eſpecially, as when Gods

God's glory is engaged. When *Servetus* condemned *Zuinglius* for his harſhneſſe, he anſwers, *In aliis manſuetus ero, in blaſphemiis in Chriſtum non ita.* In other caſes I will be mild: but in caſe of blaſphemies againſt Chriſt I have no patience. So *Luther* in a letter to *Staupicius*, *Inveniar ſane ſuperbus, &c. modò impii ſilentii non arguar dum Dominus patitur.* Let me be counted proud or paſſionate, ſo I be not found guilty of ſinful ſilence when the cauſe of God ſuffereth. Madneſſe in this caſe is better then mildneſſe: Moderation here is meere mopiſhneſſe, nay it is much worſe.

Ep. ad Servet.

But greivous words ſtir up anger] Hebr. *make it to aſcend, viz.* into the noſtrils, as fire in a chimney, when blown up with bellowes. Some men have quick and hot ſpirits: yea, ſome good men, as thoſe two brethren, *ſons of thunder*, how ſoon was their choler up? *Luk.9.55.* Now, hard and harſh words do caſt oile upon the flame, and ſet their paſſions afloat: and then there is no *ho* with them. *Fertur equis auriga, nec audit currus habenas.* How was *Saul* enkindled by *Doeg*, and *David* by *Nabals* curriſhneſſe? *Rehoboam* with one churliſh breath loſt ten tribes. And *Adrian* the Emperor gave the Cryer great thanks, who when he was bidden to quiet the tumultuous people with an imperious Σιωπᾶσθε, *Hold your tongues*, he held out his hand only: and when the people liſtned with great ſilence (as the manner was) to heare the Cry, *Hoc verò, inquit, Princeps vult.* This is that, ſaid he, that the Emperour requires you, *viz.* to be ſilent. The beſt anſwer to words of ſcorne and petulancy (ſaith One) is *Iſaacks* Apology to his brother *Iſmael*; patience, and ſilence. ἡ σιγὴ καὶ ἡ κρύπτουσα σιγὴς λόγον: ἡ ἄκαιρος ἡδονή. Either reply not at all, or elſe ſo that all may be well betwixt you.

Dio in vit. Adr.

Verſ. 2. *The tongue of the wiſe uſeth knowledge wight*] Hebr. *deales kindly with her*, offers her no abuſe, by venting her unſeaſonably, and making her over-cheap, and little ſet by. Eloquence wiſely ordered is very commendable, and avails much: but what a pore praiſe was that to the Duke of *Buckingham*, that ſpeaking to the *Londoners* in the behalfe of that Uſurper *Richard* the third, he gained the commendation, that no man could deliver ſo much bad matter in ſo good words and coynt phraſes? Here was *eloquentiæ ſatis, ſapientiæ parum.* The tongue was given us for better purpoſe; 'twas *Davids* glory, and he uſed it accordingly.

Daniels hiſt.

But

But the mouth of fooles poureth out fooliſhneſſe] Hebr. *bubbleth, it out, blurteth it out* as a fountain *caſteth out its waters*, with a great force and ſwiftneſſe: *non quid ſed quant um* is all their care being talkative above meaſure, and forward to utter whatſoever comes into their chaps.

Quicquid in buccam.

Verſ. 3. *The eyes of the Lord are in every place*] He is πανόπτης, σκοπός, *All-eye*: and his providence like a well-drawn picture, that vieweth all that come into the roome. *Rev.* 2. I know thy works *and thy labour* not thy works only, but thy labour in doing them. And as for the Offendour, though he think to hide himſelfe from God, by hiding God from himſelfe, yet God is nearer to him then the bark is to the tree; *for in him all things ſubſiſt, Col.* 1. 17. *and move, Acts* 17. 28. underſtand it of the minds motions alſo. And this the very Heathen ſaw by natures ruſh-candle. For *Thales Mileſius* being asked, whether the gods knew not when a man doth ought amiſſe? yea ſaid he, if he do but think amiſſe. *Deus intimior nobis intimo noſtro*, ſaith another, God is nearer to us then we are to our ſelves. *Repletively* he is every where, though *inclaſively* nowhere. *Nuſquam eſt, & ubique eſt.* As for the world it is to him as a ſea of glaſſe, *Rev.* 4. 6. *corpus diaphanum*, a clear tranſparent body, he ſees thorow it.

Vide Sen. Ep. ad Luci 34.

Intereſt animis noſtris & cogitationibus. Sen.

Beholding the evill and the good] The evill are firſt mentioned, becauſe they make queſtion of this truth. But what ſaith a worthy Divine yet alive? Think not that he who is inviſible, cannot ſee; God, like the Optick vertue in the eye ſees all, and is ſeen of none. No man needs a window in his breaſt, (as the heathen *Momus* wiſh't) for God to look in at; every man before God is all window, *Job* 34. 22. The eyes of Chriſt are as a flaming fire, *Rev.* 1.14 And the ſchoole of nature teacheth, that the fiery eye needs no outward light, that ſees *extra mittendo*, by ſending out a ray, &c.

Verſ. 4. *A wholeſome tongue is a tree of life*] As uttering words that have a healing property in them, pure, precious and profitable: not unlike that tree of life in the midſt of Gods Garden, that would have given immortality to the eaters. *See Auguſt. de Civit. dei lib.* 15. *cap.* 20.

But perverſeneſſe therein it a breach of the ſpirit] that is, in the conſcience which it goreth and gaſheth: and in the heart, which it defileth and diſpoleth to further evill: it leaveth both a ſting and

and a ſtaine in a man's own ſoule; beſides the much miſchief that it doth to the ſpirits and manners of other men that are corrupted by it. Gods ſpirit alſo is not a little grieved and vexed, when the godly man ſuddenly fals, (as ſometimes he doth,) into bitter words, clamours and evil ſpeakings: theſe are even as ſmoke to the eyes, and make the ſpirit of God ready to loath and leave his lodging, as the Apoſtle intimates, *Eph.* 4 30. : 1. There are that thus tranſlaate the text, *But the miſchievouſneſſe of it is as a breach made by the Winde*; and ſet this ſenſe upon it, as a bluſtring winde, which throws down trees and houſes doth much harm: ſo a violent and venemous tongue, cauſing troubles and calamities is very pernicious and hurtful, *Iob* 8. 2. Pray we therefore with *David*, Pſal. 120. *Deliver me Lord from a lying lip and a deceitfull tongue*, &c,

Verſ. 5. *A fool deſpiſeth his fathers inſtruction*] Heb. *entertains it with contumelious and opprobrious language*, as a mad man doth a potion offered him for his health. *Hierome* oft renders the word, *to blaſpheme*: and indeed to reject good counſel, of a father eſpecially, with ſcorne and reproach, is *blaſphemy in the ſecond Table.*

But he that regardeth reproof, is prudent] Wiſe he is, and wiſer he will be. This made *David* prize and pray for a reprover, *Pſal.* 141. 5. And 'tis ſaid of *Gerſon* (that great and wiſe Chancellour of *Paris*) that he took pleaſure in nothing more, *quàm ſi ab aliquo fraternè & charitativè redargueretur* then in a friendly reproof. The like is reported of Sir *Anthony Cope*, by Dr. *Harris*, who preached his Funeral: and of that famous man of God, Mr. *William Wheately* by Mr. *Scudder*, who writes his life. *He was glad*, ſaith he, *when any of the righteous ſmote him, and would take it well, not from his Superiours only, but from his equals and far inferiours.*

In vit. Gerſ.

Samuels ſun. Epiſt.

Mr. Wheatleyes Archtyp. Pref.

Verſ. 6. *In the houſe of the righteous is much treaſure*] Every righteous man is a rich man, whether he hath more or leſſe of the things of this life. For firſt, he hath *plenty* of that which is precious. Secondly *Propriety*: what he hath, is his own, he holds all in *Capite-tenure* in Chriſt, he ſhall not be called to account as an uſurper. *All is yours*, 1 Cor. 3, 22. *becauſe you are Chriſts, and Chriſt is Gods.* And although he hath little (many times) in preſent poſſeſſion, yet he is rich in reverſion: rich in bils and bonds, rich in an apparent pledge, that is worth all the world beſides: that

that is, in Chriſt; for having given us his ſon, how ſhall he not with him give us all things alſo? *Rom.* 8.

But in the revenues of the Wicked are trouble] For beſides the curſe of unſatisfiableneſſe, in the very purſuit of them he meets with many grievances, fears, jealouſies, diſgraces, interruptions, diſcontentments: and then after the unſanctified enjoyment of them, follows the ſting of conſcience that diſſweetens all, and that will inexpreſſibly vex and torment him thorough all eternity. He hath ſwallowed down riches, and he ſhall vomit them up again; God ſhall caſt them out of his belly, &c. *Iob* 20. 15. Diſgorge he ſhall ſurely thoſe murthering morſels, either by remorſe and reſtitution in the meane time, or with deſpaire and impenitent horrour hereafter.

Verſ. 7. *The lips of the wiſe diſperſe knowledge*] They are the *lights of the world*, and they diffuſe light whereever they come, ſhining as lamps, or *luminaries*: and ſeeking to ſave themſelves, and thoſe that heare them. How did thoſe learned Scribes, (our famous Reformers) bring forth their rich treaſure, and liberally diſperſe it; by preaching, writing, and every way trading their talents for the Churches good? *Farellus* with his talent, gained to the faith five cities of the Cantons, with their territories. *Wickliffe, Hus, Luther, Calvin, &c.* how active and fruitful were they in their generations to diſpread and ſcatter light over the Chriſtian world, to wife and winne ſouls to Chriſt? *Prov.* 11. 30. Theſe ſurely ſhine as ſtarres in heaven, *Dan.* 12. 3. that like ſtarres by their light and influence, made ſuch a ſcatter of riches upon earth. Every ſtarre (ſaith one) is like a purſe of gold, out of which God throws down riches and plenty, upon the ſonnes of men. And as it is the nature of gold to be drawn forth marvellouſly, ſo that, as the learned affirme, an ounce of gold, will go as farre as eight pound of ſilver: ſo it is the nature of ſound knowledge to be ſpreading and diffuſive.

φωσῆρες. Phil. 2.

Hic eſt ille Farellus qui Genevenſes, Novocomenſes, Monipelgardenſes, &c. Chriſto lucre-fecit. Melch. Adam. in vit.

Zanch. de op. dei part. 2. l. 3. c. 6.

But the heart of the fooliſh doth not ſo] Or, *is not right.* 'Tis little worth, *Prov.* 10. 20. as having no true treaſure in them, but froth and filth, vanity and villany: hence they do not only not diſperſe knowledge, (which they have not, *Pſ.* 14. 4.) but patronize and promote ignorance and errour, ſow cockle, as faſt as wiſer men do corne: and are as buſie in digging deſcents to hell, as the other are in building ſtaire caſes for heaven.

Verſ. 8. *The ſacrifice of the wicked is an abomination*] Their very incenſe ſtinks of the hand that offers it, *Iſa.* 1. 13. Good words may be uttered, but we cannot heare them, becauſe uttered with a ſtinking breath: and good meat may be preſented but we cannot eat of it, becauſe cook't or brought to Table by a naſty ſloven. Works *materially* good, may never prove ſo *formally* and *eventually*; *viz.* when they are not right *quoad finitem & quoad finem.* 1. When they proceed not from a right *principle*, a pure heart, a good conſcience, and faith unfained. 1 *Tim* 1. 5. 2. When they tend not to a *right end*, the glory of God in our own or other mens ſalvation. *Chriſtus opera noſtra non tam actibus quam finibus penſat.* The glory of God muſt conſume all other ends, as the Sunne puts out the light of the fire. Zanchius.

But the Prayer of the righteous is his delight] His muſick, his *hony drops*, his ſweeteſt perfume, his *Calves of the lips*, with which when we cover his altar, he is abundantly well-pleaſed. For as all Gods ſenſes, nay his very ſoule is offended with the bad mans ſacrifice, *Iſ.* 1. 13, 14, 15. (His ſharp noſe eaſily diſcerneth and diſguſteth the ſtinking breath of his rotten lungs. though his words be never ſo ſented and perfumed with ſhews of holines.) So the Prayer that proceeds from an upright heart. though but faint and feeble, doth come before God, *even into his ears*, Pſal. 18. 6. and ſo ſtrangely charms him, *Iſa.* 26. 16. (ſee the margin) that he breaks forth into theſe words, *Ask me of things concerning my ſonnes, and concerning the works of my hands command yee me.* Iſa. 45. 11. O that we underſtood the latitude of this Royal charter! Then would we pray always with all Prayers and Supplications in the Spirit: then would we watch thereunto with all perſeverance, and *not faint* or *ſhrink back*, *Epheſ.* 6. 18, *Luke* 18. 1. Cant. 4. 11. Pſal. 141. 2. Hoſ. 14. 2. לחש incantamentum. ἐκγκεῖν.

Verſ. 9. *The way of the wicked is abomination*] Not his ſacrifices only, but his civilities: all his actions natural, moral, recreative, religious, are offenſive to all Gods ſenſes, (as the word ſignifies.) The very plowing of the wicked is ſinne, *Prov.* 21. 4. all they do is defiled, yea their very conſciences. Their hearts like ſome filthy bog or fenne, or like the lake of *Sodom*, ſend up continual poiſonous vapours unto God: And he not able to abide them, ſends down eft-ſoones a *counterpoiſon* of plagues and puniſhments, *Pſal.* 11. 6. *Rom.* 1. 18.

But he loveth him that followeth after righteouſneſſe] Although he

he *fulfill not all righteouſneſſe*, yet if he *make after it with might and main*, (as the word ſignifies, if he purſue it and have it in chaſe, (as ravenous creatures have their prey,) if by any means he may attain to the reſurrection of the dead, *Phil.* 3. 11. That is, that height of holineſſe that accompanieth the Reſurrection: This is the man whom God loves. Now Gods love is not an empty love: it is not like the winter Sunne, that caſts a goodly countenance when it ſhines, but gives little warmth and comfort. *Thou meeteſt him that rejoyceth and worketh righteouſneſſe, thoſe that remember thee in thy ways.* Iſa. 64. 5. *that think upon thy commandements to do them*, Pſal. 103. *qui faciunt præcepta, etſi non perficiant*, that are weak, but willing, *Heb.* 13. 18. that are lifting at the latch, though they cannot do up the door: Surely (ſhall every ſuch one ſay) In the Lord have I righteouſneſſe and ſtrength, *Iſa.* 45. 24. *Righteouſneſſe*, that is, mercy to thoſe that come over to him, and *Strength* to enable them to come, as the ſea ſends out waters to fetch us to it. Aug. θέλοντες.

Verſ. 10. *Correction is grievous unto him that forſaketh the way*] He pleaſeth himſelf in his out-ſtrays, and would not be reduced: he is in love with his own ruine, and takes long ſtrides toward hell, which is now but a little afore him. And if any man ſeek to ſave him, *with feare pulling him out of the fire*, he flies in his face. This is as great madneſſe, as if they whom our Saviour had healed or raiſed, ſhould have raged and railed at him for ſo doing. Jude 23.

And he that hateth reproof ſhall die] He that is imbittered by rebukes, and not bettered by chaſtiſements ſhall die, πελάζωων ἀιχῶς ſay the Septuagint: ſhall *die ſhamefully*, yea, ſhall die eternally, as the next verſe ſhows, ſhall be ſwallowed up of hell and deſtruction, which even now gapes for him. They that will not obey that ſweet command, *Come unto me all yee, &c.* ſhall one day have no other voice to obey, but that terrible *Diſcedite*, Go yee curſed into everlaſting flames.

Verſ. 11. *Hell and Deſtruction are before the Lord*] Tophet is prepared of old: and where ever it is, as it ſkils not curiouſly to enquire, (below us it ſeems to be, *Rev.* 14. 11. *& ubi ſit ſentient qui curioſius querunt*) ſo it is moſt certain, that hell is naked before God, and deſtruction uncovered in his ſight, *Iob.* 26. 6. We ſilly fiſhes, ſee one another jerked out of the pond of life, by the hand of death: but we ſee not the frying pan and the fire that Pareus in loc.

they are caſt into, that *die in their ſins* and refuſe to be reformed. Caſt they are into utter darkneſſe, *Mat.* 8. 12. *In tenebras exteAug. Hom. 16 nebris infeliciter exclaſi, infelicius excludendi.* Howbeit this thickeſt darkneſſe hideth not from God, but the light ſhineth as the day, *Pſal.* 139. 12. he perfectly knows the ſtate of the dead and the damned. Oh that men knew more of it! and d d beleeve in any meaſure that eternity of extremity that is there to be endured! Oh that they would be forewarned to flie from this wrath to come! Oh that they were wiſe, that they unc erſtood this, that they would conſider their latter end, thoſe *quatuor noviſſima*! Deut. 32. 29. *Utinam ubique de Gehennâ diſſereretur*, ſaith *Chryſoſtome*. He that doth but heare of hell, is without any further labour or ſtudy taken off from ſinful pleaſures, ſaith *Nyſſen*. But if a man had but one glimpſe of it, it were enough, (ſaith *Bellarmine*) to make him not only turn Chriſtian and Sober, but Anchorite and Monk; to live after the ſtricteſt rule that can be. But alaſſe we cannot get men to think of it, til they be plunged headlong into it.

Eſſe aliquos manes, &c.——
Juvenal. *Nec pueri credunt niſi qui nondum æra lavantur.*

No though one ſhould come from the dead to teſtifie unto them, they would not be perſwaded, *Luke* 16. 31.

How much more then the hearts of the children of men] Though deep and deceitful, full of turnings and windings. *Multæ ſunt in animo latebræ, multi receſſus*, ſaith *Tully*: yet God can fathom and find them out, *Ier.* 17. 9, 10. He ſearcheth the hearts and reins, which yet are the moſt remote and abſtruſe of all the entrails, covered from the eye of the Anatomiſt with fat and fleſh, &c. By hearts and reins underſtand thoughts and affections; the reins being the ſeat of the ſtrongeſt affection, that which is for generation. Loe theſe are pervious and patent to the eyes of God, yea diſſected, quartered, cleft in the back bone, (as the Apoſtles word, *Heb.* 4. 13. ſignifies) how much more then their evil actions? theſe cannot poſſibly be hid from Gods all-ſeeing eye, though they dig deep to ſecure themſelves, as thoſe Gunpowder-traitours: though they throw thereupon Wood, Stones, and Rubbiſh: all theſe to God would be, but as ſpectacles to make their ſins appear the greater, or as Perſpectives to multiplie them.

περσπεκτικὰ ἔργα.
——Lux altiſſimi cœli occultum ni hil eſſe ſinit latebraſque per omnes. Intrat. Claudian.

Verſ. 12. *A Scorner loveth not one that reproveth him*] Nay he hateth

hateth thoſe that reprove him in the gate. *Amos.* 5. 10. as *Ahab* did *Micaiah*, *Herodias John Baptiſt*, the Phariſees our Saviour *&c. Biſhop Ridley* lamenting a little before his death, the ſtate of *England*, even of the greateſt Magiſtrates, ſome (the Kings highneſſe excepted) evermore unkindly and ungently againſt thoſe that went about moſt buſily and wholeſomely to cure their ſore backs, ſpurned privily, and would not ſpare to ſpeak evil of them, even to the Prince himſelf; and yet would they toward the ſame Preachers outwardly bear a jolly countenance, and faire face. As for *Latimer*, *Lever*, *Bradford* & *Knox*, their tongues were ſo ſharp, they ripped ſo deep in their galled backs to have purged them, no doubt of their filthy matter that was feſtered in their hearts; of unſatiable covetouſneſſe, of filthy carnality, and voluptuouſneſſe, of intolerable ambition and pride, of ungodly lothſomneſſe to hear poor mens cauſes and to hear Gods word. And theſe Act. & Mon. men of all others, theſe Magiſtrates then could never abide, 1616. *&c.* Thus that godly Martyr, and much more to the ſame purpoſe.

Neither will he goe unto the wiſe] Men ſhould run to and fro to increaſe knowledge, *Dan.* 12. 4. The *Shunamite* rode ordinan- 2 King. 4. 23. ly to the Prophet on the Sabbaths, and other holy-dayes. Thoſe good ſoules *Pſal.* 84. 7. paſſed on from ſtrength to ſtrength, ſetting the beſt foot forwards for like purpoſe; yea thoſe that were weake and unfit for travel, would be brought to the ordinances upon horſes, in chariots, and in litters, *Iſa.* 66. 20. But now the Scorner holds it not worth while to put himſelf to this paines: and is ready to ſay with *Jeroboam*, It is too much for men to go up to *Jeruſalem*, to go up to the mountaine of the Lord to learn his wayes, *Iſa.* 2. 3. Yea, he ſet watchers to obſerve who would go from him to *Judah* to worſhip, that he might ſhame them at leaſt, if not ſlay them. *Hoſ.* 5. 1. He would never have gone to the Prophet to be reproved, and when the Prophet came to him, he ſtretcht forth his hand to apprehend him. Mat. 12. 42. So *Herod* had a deſire to ſee Chriſt, but could never find a heart to go heare him: and yet our Saviour looked, that men ſhould have come as far to him, as the Queen of *Sheba* came to *Solomon*.

Verſ. 13. *A merry heart makes a chearfull countenance*] It ſits ſmiling in the face, and looks merrily out of the windowes of the eyes. This is not, till faith have healed the conſcience, and till

till grace have huſhed the affections, and compoſed all within. Saint *Steven* looked like an Angel, when he ſtood before the councel, *Act.6.* and the Apoſtles went away rejoycing, *Act.* 5. There are that rejoyce in the face onely, and not in the heart, 2*Cor.*5.12. this is but the hypocriſie of mirth, and we may be ſure that many a mans heart bleeds within him, when his face counterfeits a ſmile. It is for an *Abraham* only to laugh for joy of the promiſe, and
Pſal. 119.162. for a *David* to rejoyce at the word as one that findeth great ſpoile: wherein the pleaſure is uſually as much as the profit. Chriſts chariot wherein he carries his people up and down in the world, and brings them at length to himſelf, is paved with love,
Cant. 2.4. *Cant.* 3.9,10. he brings them alſo into his *wine-cellar*, where he cheares up their hearts, and cleares up their courtenances: and this is *præmium ante præmium*. Heaven afore-hand theſe are ſome few cluſters of the grapes of the cœleſtial *Canaan*.

But by the ſorrow of the heart, the ſpirit is broken] As the lookes are marred, ſo the ſpirits are dulled, and difabled, as a limb out of joynt can do nothing without deformity or pain. Dejection takes off the wheeles of the ſoule, hinders comfortable intercourſe with God, and that ſpiritual compoſednes, that habitual chearfulneſſe, that Sabbath of ſpirit that every man ſhould ſtrive to enjoy. Affections (ſaith one) are the wind of the ſoul, paſſions the ſtorme. The ſoul is well carried, when neither ſo becalmed, that it moves not when it ſhould, nor yet toſſed with tempeſts of wrath, grief, fear, care &c. to move diſorderly. Of theſe we muſt be careful to cruſh the very firſt inſurrections: ſtormes riſe out of little guſts; but the top of tho e mountaines above the middle region are ſo quiet, that aſhes (lighteſt things) are not moved out of place.

Verſ. 14. *The heart of him that hath underſtanding ſeeketh knowledge*] As an hungry man ſeeks meat, or a covetous man gold; the more he hath, the more he deſires. *Moſes* was no ſooner off the mount where he had ſeen God face to face, but he cryes *Lord ſhew me thy glory*. *David* that knew more then his teachers, cryes ever and anon, *Teach me thy ſtatutes*. *Job* preferres knowledge
Job 23.12. before his neceſſary food; *Chryſippus* was ſo ſtudious, that hee could not make time to eat his meat, but had perſhed with hunger, if his maid *Meliſſa* had not put meat into his mouth. *John* eate the book that the Angel gave him, *Rev.* 10.9. *Jacobus de Voragine*, and *Petrus Comeſtor* had their names, from devouring the Bible

Bible. Let fools feed on fooliſhneſſe, as ſwine do on ſwill, as flyes do on botches, as carrion kites do on ſtinking carcaſes, as Tartarians do on dead camels, aſſes, dogs, cats &c. the wiſe-man findes no ſuch ſweetneſſe in the moſt delicate and dainty diſhes, as in the ſearch after divine knowledge, *Pſal.* 119. 103. Even *Ariſtotle* ſaith that a little knowledge, though conjectural, about heavenly things, is to be preferred above knowledge, though certaine, about earthly things. And *Agur* ſaith, it is to *aſcend into heaven*: Prov. 30. 4.

Verſ. 15. *All the dayes of the afflicted are evill*] The guilt of ſin puts a ſting into afflictions, and makes them very grievous. *Nihil eſt miſerius quam animus hominis conſcius*, ſaid the Heathen. Such Plaut.
an affliction may well be called as *Am.* 6. 6. *ſhebharim a breaking to ſhivers*, for then God is a terrour to man, *Jer.*17. 17. and runs upon the thick boſſes of his bucklers, *Iob* 15.26. Himſelf is alſo a *Magor-miſſabib* to himſelf: ſo that he is for the time, in the very ſuburbs of hell, and ready to become his own deathſman as *Iudas*. Hence *Anſelm*, *Mallem purus à peccato*, ſaith he, *gehennam intrare*, *quam peccati ſorde pollutus*, *cœlorum regna tenere*.

But he that is of a merry heart, hath a continuall feaſt] The ſincere heart, the quiet conſcience will not only ſtand under greateſt preſſures, as *Paul* 2 *Cor.* 1.9. 12. but goes as merrily to dye in a good cauſe as ever he did to dine, as diverſe Martyres: be the aire clear or cloudy, he enjoyes a continual ſerenity, and ſits continually at that bleſſed feaſt, whereat the bleſſed angels are cookes and butlers (as *Luther* hath it) and the three Perſons in Trinity gladſome gueſts. Maſter *Latimer* ſaith, that the aſſurance of heaven is the ſweet-meats of this feaſt. There are other dainty diſhes, but this is the banquet. Another ſaith, *In minimo maximum eſt, bona mens in corpore humano: quæ ſi adſit, delicioſius vivit etiam is qui teruntium non habet in orbe, quam ſi ſix suum hominem ſexcentos conſles Sardanapalos.* All other feaſts to this are ſtark hunger. It is a full feaſt, a laſting feaſt, not for a day as that of *Nabal*, nor for 7. dayes as that of *Sampſon*, no nor of nineſcore dayes, as that of *Ahaſhueroſt*, but a durable continual feaſt without intermiſſion of ſolace, or interruption of ſociety. *Vis ergo ô homo ſemper epulari? vis nunquam triſtis eſſe?* (ſaith *Bernard*) *benè vive*. Wilt thou therefore, O man, never be ſad? wilt thou turne thy whole life into a merry feſtival? get and keep a good

conſcience. The Heathen Philoſopher could ſay Ὁ ἀγαθὸς ἄνθρωπος ἑορτάζει, A good man keeps holy-day all the year about. Diogen.

Verſ. 16. *Better is a little with the feare of the Lord*] This is one ſpecial conſideration that keeps up the good heart in continuall comfort. Contented godlineſſe is great riches —*Miſera eſt magni cuſtodia cenſus.* Great treaſures bring great troubles. It is not the great cage that makes the bird ſing. It is not the great eſtate that brings alway the inward joy, the cordiall contentment. The little lark with a wing ſees further then the oxe with a bigger eye, but without a wing? Birds uſe not to ſing when they are on the ground; but when got into the aire, or upon the top of trees. If Saints be ſad, it is becauſe they are too buſie here below, and (*Martha* like) troubled about many things with neglect of that one thing neceſſary. They that will be rich, peirce themſelves thorough with many ſorrowes. If the bramble beat rule, fire will riſe out of it that will conſume the cedars: the lean kine will ſoon eat up the fat, and it ſhall not be ſeen by them. It is hard to handle theſe thornes hard, and not to prick one's fingers. Riches (though well got) are but as Manna: thoſe that gathered leſſe, had no want: and thoſe that gathered more, 'twas but a trouble and annoyance to them. Juvenal.

Verſ. 17. *Better is a dinner of herbes where love is*] *Menſa conſecrata eſt amicitiæ*, ſaith one. The table is dedicated to friendſhip, and an abſurd thing it is there to raiſe quarrels, or to revenge wrongs, as *Abſolom* did when he killed his brother *Amnon*, as *Alexander* did when he killed his friend *Philotes*: and as the great Turk when he intends the death of any of his great Baſhaws, hee invites them to a feaſt, in the midſt whereof he commandeth the black gown to be caſt upon their ſhoulders, and then they are preſently taken from table and ſtrangled. *Iſaac* made a feaſt for *Abimelech* and *Phicol* to ſhew that he was heartily reconciled to them, *Gen.* 26. 30. The Greeks had their χαρισήρια, or love-feaſts for like purpoſe. Among the Latines (as *Varro* teſtifyeth) it was held a compleat feaſt, *ſi belli conveniant homines, ſi temporis ſit habita ratio, ſi locus ſit non ingratus, ſi non negligens apparatus*, if they were merry men that met, if they ſate not over-long nor over-late, if the place were pleaſant, and the chear indifferent. Green herbes (it ſeemes) was a great diſh with them, which therefore they called *Holus ab ὅλον*, as if they thought no diſh were wanting, if that were ſet upon the table. Theſe herbes they are called. Varro. In veter. fragm.

called ὀξύβαφα *Acetaria*, becauſe they uſed to dip them in vineger: and thereunto if they had bread, (which they called *Panis* of πάω) they held, they had all that heart could wiſh, or need require. Beeman.

Verſ. 18. *A wrathfull man ſtirreth up ſtrife*] *Miſcet lites*, he mingleth ſtrife with his meat, and feeds upon chafing-diſhes. Such troubleſome gueſts *Auguſtin* forbad his table by theſe two verſes written round about it,

Quiſquis amat dictis alienis rodere famam,
Hanc menſam vetitam noverit eſſe ſibi. Poſſid. in vit.

This is the worſt muſike at meat that may be. But ſome men *maledictis aluntur, ut venenis capreæ.* *David* met with ſuch hypocritical mockers in feaſts, that moſt uncivilly gnaſhed upon him with their teeth, *Pſal.* 35. 16. Hence much miſchief many times ariſeth: For, as *Baſil* noteth, *Ira exitat rixam, rixa parit convicia, convicia ictus, ictus vulnera, & ſæpe vulnera mors conſequitur.* Wrath ſtirres up ſtrife, ſtrife cauſeth ill words, ill words draw on blowes, bloodſhed, and loſſe of life ſometimes.

But he that is ſlow to anger, appeaſeth ſtrife] Is as buſie to ſtint ſtrife, as the other to ſtirre it; brings his buckets to quench this unnatural fire betwixt others, and puts up injuries done to himſelf, as *Jonathan* did when his father flang a javelin at him, he roſe from table, and walked into the field. *David* alſo, though provoked, yet he, as a *deaf man heard not, and was as one dumb, in whoſe mouth there was no reproofe.* Such peaceable and peace-making men are bleſſed of God, and highly eſteemed of men; when wranglers are to be ſhunned as perilous perſons. Make not friendſhip with an angry man, ſaith *Solomon*, *Prov.* 22. 24. And they are not much to be regarded, that with every little offenſive breath, or diſgraceful word are blown up into rage, that will not be laid downe without revenge or reparation, to cure their credits.

Verſ. 19. *The way of a ſlothfull man, is as a hedge of thornes*] *Perplexed* and *letſome*; ſo that he gets no ground, makes no riddance; he goes as if he were ſhackled, when he is to go upon any good courſe, ſo many perils he caſts, and ſo many excuſes he makes: this he wants and that he wants, when in truth it is a heart only that he wants; being wofully hampered, and inthralled in the inviſible chaines of the Kingdome of darkneſſe, and driven about by the devil at his pleaſure. This will be a bodkin at theſe men's hearts

hearts one day to think, I had a price in my hand, but no heart to make uſe of it; I fooliſhly held that *a little with eaſe was beſt*, and ſo neglected ſo great ſalvation; ſhifting off him that ſpake to me from heaven, *Heb.* 12. 25. and pretending ſome *Lion in the way*, ſome *gooſe at the gate*, when I was to do any thing for my ſoules health. Never any came to hell (ſaith one) but had ſome pretence for their coming thither.

Germani dicunt Anſer eſt in porta.

Via ſtrata.

But the way of the righteous is made plaine] Or, *is caſt up as a Cauſey*, a Gabbatha, *Joh.* 19. 13. a rode raiſed above the reſt. There ſeemes to be an alluſion to that bank, or cauſey that went from the kings houſe to the Temple, 1 *Chron.* 26. 16, 8. 1 *Kings* 10. 5. 2 *Chron.* 9. 11. And the ſenſe is, that the godly by much practiſe of piety, having gotten an habit, diſpatch duty with delight, and come off with comfort; ſee *Iſa.* 40. 31.

Verſ. 20. *A wiſe ſon maketh a glad father*] See the Note on *chap.* 10. 1.

Verſ. 21. *Folly is joy to him that is deſtitute of underſtanding*] See the Note on *chap.* 10. 23.

But a man of underſtanding walketh uprightly] And hee doth it with delight as the oppoſition implyes. Chriſts burden is no more grievous to him, then the wing is to the bird. *Mat.* 11. 30, 1 *Joh.* 5. 3. His ſincerity ſupplyes him with a ſerenity; the joy of the Lord, as an oyle of gladneſſe, makes him lith and nimble in waies of holineſſe: And this ſpirituall joy in ſome is an habitual gladneſſe of heart, which conſtantly after aſſurance is found in them, though they feel not the paſſions of joy: but in others there are felt at ſometimes the vehement paſſions of joy, but not any conſtant gladneſſe.

Sinceritas ſerenitatis mater, ſine qua tranquillitas omnis tempeſtas eſt. *Iſidor.*

Verſ. 22. *Without counſell purpoſes are diſappointed*] The word here rendered *Counſell*, ſignifies *Secret*: becauſe counſel ſhould be kept ſecret; which to ſignifie, the old *Romans* (as *Servius* teſtifyeth) built the Temple of *Conſus* their God of counſel *Sub tecto in Circo*, in a publike place, but under a covert. And it grew to a proverb, *Romani ſedendo vincunt*. The Romanes, by ſitting in counſel, conquer their enemyes. But what a ſtrange man was *Xerxes* (and it proſpered with him accordingly) who in his expedition againſt Greece called his Princes together, but gave them no freedom of ſpeech, nor liberty of counſel: Leſt (ſaid he to them) I ſhould ſeem to follow mine own counſel, I have aſſembled you: And now, do you remember, that it becomes you rather

Val. Max. lib. 9. cap. 5.

rather to obey then to adviſe. Such another was that *James* that raigned in *Scotland*, in our *Edward* the fourths time. He was too much wedded (ſaith the Hiſtorian) to his own opinion, and would not endure any mans advice (how good ſoever) that hee fancied not: he would ſeldome ask counſel, but never follow any. See the Note on *chap.* 11. 14. Daniels Hiſt.

Verſ. 23. *A man hath joy by the anſwer of his mouth*] It reflects comfort upon a man when he hath ſpoken diſcreetly to the benefit and good content of others. Some degree of comfort followes every good action, as heat accompanies fire; as beams and influence iſſue from the Sun, which is ſo true, that very Heathens upon the diſcharge of a good conſcience, have found comfort, and peace anſwerable.

A word ſpoken in due ſeaſon, how good is it?] One ſeaſonable truth falling on a prepared heart, hath oft a ſtrong and ſweet operation. *Galeacius* was converted by a ſimilitude uſed by *Peter Martyr* reading on 1 *Corinth.* *Junius* was reduced from Atheiſme, by conference with a countrey-man of his. *Luther* having hard *Staupicius* ſay that that is kinde repentance which begins from the love of God, ever after that time the practice of repentance was the ſweeter to him. Alſo this ſpeech of his took well with *Luther*, *Doctrina prædeſtinationis incipit a vulneribus Chriſti.* The doctrine of predeſtination begins at Chriſts wounds. *Melanchthon* tells how that one time, when *Luther* (as he was naturally paſſionate) fell into a great diſtemper upon ſome provocation, hee quickly quieted him by reciting this verſe Melch. Adam.

Vince animos iramque tuam qui cætera vincis.

At the hearing hereof *Luther* curbs in his paſſion, and ſmiling ſaid, *Non volumus de his amplius, ſed de aliis colloqui.* Wee'le talk no more of theſe matters. Johan. Manl. loc. com.

Verſ. 24. *The way of life is above to the wiſe*] He goes an higher way then his neighbour, even in his common buſineſſes, becauſe they are done in faith and obedience. He hath his feet where other mens heads are, and (like an heavenly Eagle) delights himſelf in high-flying. Buſied he may be in mean low things, but not ſatisfyed in them as adequate objects. A wiſe man may ſport with children, but that is not his buſineſſe. *Domitian* ſpent his time in catching flyes, and *Artaxerxes* in making hafts for knives, but that was the baſeneſſe of their ſpirits. Wretched worldlings make it their work to gather wealth: as children do to tumble a ſnow-

ſnow-ball; they are ſcattered abroad throughout all the land, (as thoſe poor *Iſraelites* were, *Exod.* 5. 12. to gather ſtubble) not without an utter neglect of their poor ſoules. But what, I wonder, will theſe men do when Death ſhall come with a *writ of Habeas corpus*, and the Devil with a *writ of Habeas animum*, when the cold grave ſhall have their bodyes, and hot hell hold their ſoules? O that they that have their hands elbow deep in the earth, that are rooting and digging in it, as if they would that way dig themſelves a new and a nearer way to hell, O that theſe greedy moles, theſe inſatiate muck-wormes would be warned to flye from the wrath to come, to take heed of hell beneath, and not ſell their ſoules to the devil for a little pelf, as they ſay Pope *Silveſter* did for ſeven years enjoyment of the Popedom! Oh that they would meditate every day a quarter of an houre (as *Francis Xaverius* counceller *John* 3 King of *Portugall*) on that divine ſentence, *What ſhall it profit a man to win the whole world and loſe his own ſoule!* He ſhould be a loſer by the ſale of his ſoule, hee ſhould be (that which he ſo much feared to be) a beggar, begging (in vaine) though but for a drop of cold water to coole his tongue.

Verſ. 25. *The Lord will deſtroy the houſe of the proud*] Where he thinks himſelf moſt ſafe, God will pull him (as it were by the eares) out of his tabernacle, he will ſurely unrooſt him, unneſt him; yea though he hath ſet his neſt among the ſtarres, as he did proud Lucifer, who keept not his firſt eſtate, but left his habitation which indeed he could hold no longer; for it ſpued him out into Hell that *Infernus ab inferendo dictus*. See the Note on *chap.* 12 7. & 14. 11. Jude 6.

But he will eſtabliſh the border of the widow] Not the reſt of her goods only, but the very utmoſt borders of her ſmall poſſeſſion. She hath commonly no great matters to be proud of, nor any patrons to ſtick to her and ſtickle for her. She hath her name in Hebrew of *dumbneſſe*: becauſe either ſhe cannot ſpeak for her ſelf (death having cut off her head, her husband who was wont to ſpeak for her) or if ſhe do ſpeak, her tale cannot be heard, *Luke* 18. 4. God therefore will ſpeak for her in the hearts of her great teſt oppoſites and oppreſſours. He alſo will do for her, and defend her borders: as he did for the *Shunamite*, and for the *Sarzeptan*, and for the poor Prophets widdow (whoſe debts he paid for her) and for the widow of *Naim*, whoſe ſon he raiſed unrequeſted אלמנה

requeſted, *Luke* 7. 13. Eſpecially if ſhe be a widow indeed, 1 *Tim.* 5. ſuch as *Anna* was, *Luke* 2. A vine whoſe root is uncovered thrives not: a widow whoſe covering of eyes is taken away, joyes not. But in God the fatherleſſe findeth mercy, *Hoſ.* 14. 3. and he will cauſe the widowes heart to ſing for joy, *Job* 29. 13.

Verſ. 26. *The thoughts of the wicked are abomination*] Let him not think to think at liberty. *Thought is not free*, as ſome fools would have it. To ſuch God ſaith, Hearken, O earth, Behold I bring evil upon this people, even *the fruit of their thoughts*, *Jer.* 6. 19. The very Heathen could ſay, *Fecit quiſque quantum voluit*, what evil a man wills hee does. And *Inceſta eſt & ſine ſtupro quæ ſtuprum cupit*. He that luſteth after a woman, hath lain with her in his heart. If I regard iniquity in mine heart, ſaith *David*, ſhall not God find this out, and for it reject my prayer? *Pſal.* 66. 18. *Kimchi* (being ſowred with phariſaicall leven) makes this ſtrange ſenſe of that Text: If I regard iniquity only in my heart, ſo that it break not forth into outward act, the Lord will not hear me, that is, he will not hear ſo as to impute it or account it a ſin. But was not this *cædem Scripturarum facere*, (as *Tertullian* hath it) to murther the Scripture, or at leaſt to ſet it on the rack, ſo to make it ſpeak what it never intended? to force it to go two miles, when it would go but one?

But the words of the pure are pleaſant words] Such as God books up, *Mal.* 3. 16. and makes hard ſhift to hear, as I may ſo ſay, for he *hearkens and heares. ib.* The rather, becauſe theſe pleaſant words are the fruits and products of that law of grace within, that good treaſure, that habit of heavenly mindedneſſe they have acquired. For though the heart of the wicked be little worth, and as little ſet by; yet the tongue of the juſt is as choice ſilver, *Prov.* 10. 20. (See the Note there.) He mints his words, and God layes them up as his riches, yea looks upon them as apples of gold in pictures of ſilver, *Prov.* 25. 11. as gold put in a caſe of cutwork of ſilver, which is no leſſe precious then pleaſant. See *Eccleſ.* 12. 10. with the Note there.

Verſ. 27. *He that is greedy of gaine, troubleth his own houſe*] Fires his own neſt, while he thinks to feather it; fingers that that will burn in his purſe, will prove *lucrum in arca, damnum in conſcientia*, gain to his purſe, but loſſe to his conſcience. Adde hereunto that the covetous mans houſe is continually on a tumult of Auguſtin.

of haſte and hurry: Up, up, up, ſaith he: to bed, to bed: quick at meat, quick at work, *&c.* what with labour, and what with paſſion and contention, he and his houſhold never live at hearts-eaſe and reſt. Thus it was in the houſes of *Laban* and *Nabal.*

But he that hateth gifts, ſhall live] *Viz.* Gifts given to pervert or buy juſtice: the fire of God ſhall devour the tabernacles of ſuch corrupt judges. *Iob.* 15.

So for thoſe that are bribed out of their Religion, *Stratagema nunc eſt Pontificium, ditare multos, ut pii eſſe deſinant.* The Papiſts propoſe rewards to ſuch as ſhal relinquiſh the Proteſtant Religion, and turn to them, as in *Auſburgh*, where they ſay there is a known price for it, of 10. Florens a year. In *France*, where the Clergy have made contributions for the maintenance of Renegado Miniſters. Thus they tempted *Luther*, but he would not be hired to go to hell; and thus they tempted that noble *Marquiſſe* of *Vicum*, Nephew to Pope *Paul* the fifth, who left all for Chriſt and fled to *Geneva*, but he cryed out, *Let their mony periſh with them that preferre all the worldi wealth before one-dayes-communion with Ieſus Chriſt and his deſpiſed people.*

Joh. Egnat. Gelli. dial. 5.

Specul. Europ. Hem. Germania illa beſtia non curat aurum.

Verſ. 28. *The heart of the righteous ſtudieth to anſwer*] His tongue runs not before his wit: but he weighs his words before he utters them (as carrying a paire of ballance betwixt his lips) and dippes his words in his mind ere men ſee what colour they are of, as *Plutarch* ſaith *Phocion* did. He hath his heart (not at his mouth but) at his right hand, ſaith *Solomon*, to make uſe of, when he ſees his time. *Melanthon*, when ſome hard queſtion was propoſed to him, would take three dayes-deliberation to anſwer it. And in his anſwer to *Staphylus* he ingenuouſly confeſſeth, or rather complaineth: *Quos fugiamus habemus, quos ſequamur nondum intelligimus*: We know whom we are to flye from (meaning the Papiſts) but whom to follow, we as yet know not. Such diviſions there were amongſt themſelves, and ſuch lack of light, at the beginning of the Reformation, that it was an ingenious thing to be a right reformed Catholike. A young man, one *Vincentius Victor* (as *Chemnitius* relates it) when learned *Auguſtin* demurred, and would not determine the point concerning the Original of a rational ſoule, cenſured boldly the Fathers unreſolvedneſſe, and vaunted, that he would undertake to prove by demonſtration, that ſoules are created *de novo*, by God. For which peremtory raſh-

φεσβεύεσθαι δὲ λέγειν εἰς νοῦν καταβάλλεται.

raſhneſſe, the Father returned the young man a ſober reprehenſion, a mild anſwer, as the Hebrew word *here uſed* importeth: not ſo ſharp as that of *Baſill* to the Emperours cook (who yet well enough deſerved it.) For when the fellow would needs be pouring forth what he thought of ſuch and ſuch deep points of divinitity which he underſtood not, *Baſil* rounded him up with, Σὺν ἐσὶ τῆς τῶν ζώμων κεφυκὰιας φρονπίζειν. It is for thee, man, to look well to thy porridge-pot, and not to meddle with theſe diſputes.

עָנָה ſignificat reſpondere humiliare, negotiari.

Verſ. 29. *The Lord is farre from the wicked*] He was ſo from the proud Phariſee, who yet gat as neare God as he could: preſſing up to the higheſt part of the Temple. The poor Publican, not daring to do ſo, ſtood aloof off: yet was God far from the Phariſee, near to the Publican. *Videte magnum miraculum*, (ſaith *Auguſtin.*) *Altus eſt Deus; erigis te, & fugit à te; inclinas te & deſcendit ad te, &c.* Behold a great miracle: God is on high, thou lifteſt up thy ſelf, and he flyes from thee: thou boweſt thy ſelf downward, and he deſcends to thee. Low things he reſpects, that he may raiſe them, proud things he knowes afar off, that he may depreſſe them. When a ſtubborn fellow being committed, was no whit mollified with his durance but the contrary; One of the Senatours ſaid to the reſt, let us forget him a while, and then hee'le remember himſelf. Such is Gods dealing with thoſe that ſtout it out with him. I will go and returne to my place till they acknowledge their offence and ſeek my face: in their affliction (if ever) they will ſeek me earely. *Hoſ.* 5. 15. And it proved ſo, *Chap.* 6. 1.

Hoſ. 5. 15.

But he heareth the prayer of the righteous] The Lord is neare to all that call upon him. *Pſal.* 145. 18. His eares are *in their prayers*, 1 *Pet.* 3. 12. Yea, he can feel breath, when no voice can be heard for faintneſſe, *Lam.* 3. 56. when the fleſh makes ſuch a din, that it is hard to hear the ſpirits ſighs, he knowes the meaning of the Spirit. *Rom.* 8. 26, 27. and can pick Engliſh out of our broken requeſts: yea, he hears our afflictions: *Gen.* 16. 11. our teares, *Pſal.* 39. 12. our chatterings. *Iſa.* 38. 14. though we cry to him but by implication only, as the young Ravens do, *Pſ.* 147. 9. It is not with God as with their *Jupiter* of *Creet*, that had no eares, that was not at leiſure to attend ſmal matters, that had *cancellos in cœlo*, as *Lucian* faines, certain creviſes or chinkes in heaven thorough which, at certain times, he looks down upon men

στόμα.

Non vacat exiguis rebus adeſſe Iovi. Lucian. dialog.

and heares prayers: whereas at other times he heares them not though they call upon him never ſo long, never ſo loud. Neither is it with God as with *Baal*, that purſuing his enemies, could not hear his friends: nor yet as with *Diana*, that being preſent at *Alexander's* birth, could not at the ſame time preſerve her Epheſian Temple from the fire. *Am I a God at hand ſaith the Lord, and not a God afar off? Jer.* 23. 23. Yes, yes, he is both: and delights to diſtinguiſh himſelf from all dunghil-deities by hearing prayers. Hereby *Manaſſeh* knew him to be the true God, 2 *Chron.* 33. 13. and all *Iſrael* hereupon cryed out with one conſent, *The Lord he is God, the Lord he is God.* 1 King. 18. 39. See the Note on *verſ.* 8, of this *Chapter.*

Verſ. 30. *The light of the eyes rejoyceth the heart*] Light and ſight are very comfortable. He was a mad fool that being warned of wine by the Phyſicians, as hurtful to his eyes, cryed out, *Vale lumen amicum*, If *they will not bear with wine, they are no eyes for me.* Truly the light is ſweet, & a pleaſant thing it is to behold the Sun. *Eccleſ.* 11. 7. *Eudoxius* profeſſed, that he would be willing to bee burnt up by the Sun preſently, ſo he might be admitted to come ſo near it, as to behold the beauty of it, and to ſee further into the nature of it. Plutarch.

And a good report maketh the bones fat] *Fama bona, vel auditio bona.* A good name, or good newes. *Ego ſi bonam famam ſervaſſo, ſat dives ero*, ſaith he in *Plautus.* It is riches enough to be well reputed and reported of. It is ἡδιστον ἀκουσμα, the ſweeteſt hearing. It pleaſed *David* well, that whatſoever he did pleaſed the people. It pleaſed St. *John* well, that his friend *Demetrius* had a good report of the truth, 3 *Joh.* 12. and he had no greater joy then to hear that his children walked in the truth. *Pindarus* could ſay, that the Bath doth not ſo refreſh the bones, as a good name doth the heart. Xenophon.

Verſ. 31. *The ear that heareth the reproofe of life*] That is, *lively* and *life-giving reproofes. Veritas aſpera eſt, verum amaritudo ejus utilior & integris ſenſibus gratior quam meretricantis linguæ diſtillans favus.* Truth is ſharp, but be it bitter, yet is it better and more ſavoury to ſound ſenſes, then the honey-drops of a flattering tongue. Joh. Sariſ. de nugis curialium.

Verſ. 32. *He that refuſeth inſtruction, deſpiſeth his own ſoule*] Is *a ſinner againſt his own ſoule*, as *Core* and his complices were: and ſets as light by it, as if it were not worth looking after. Oh! is it

is it nothing to loſe an immortal ſoule, to purchaſe an everliving death? wilt thou deſtroy that for which Chriſt dyed? 1 *Cor.* 8. 11. what ſhall a man give in exchange for his ſoule? There is no great matter in the earth but man, nothing great in man but his ſoule, ſaid *Favorinus*; whoſe image and ſuperſcription is it but God's? *Give* therefore *unto God the things that are Gods*, by delivering it up to his diſcipline.

But he that heareth reproofe, getteth underſtanding] Hebr. *Poſſeſſeth his heart.* This is like that ſentence of our bleſſed Saviour, *In your patience poſſeſſe ye your ſoules*] They have need of patience that muſt hear reproof: for man is a croſſe creature, and likes not to be controlled or contraried. But ſuffer (ſaith that great Apoſtle) *the words of exhortation*: ſuffer them in God's name, ſharp though they be, and ſet on with ſome more then ordinary earneſtneſſe. Better it is that the vine ſhould bleed then dye. *Sinite virgam corripientem, ne ſentiatis malleum conterentem. Certes*, when the Lord ſhall have done to you according to all the good that he hath ſpoken concerning you, and hath brought you to his Kingdome, *This ſhall be no griefe unto you or offence of heart* (as he ſaid in a like caſe) that you have hearkened to inſtruction, and been bettered by reproof. Mat. 20. 22. Luke 21. 19. 1 Sam. 25. 30, 31.

Verſ. 33. *The feare of the Lord is the inſtruction of wiſdome*] See the Note on *chap.* 1. 7.

And before honour is humility] *David* came not to the Kingdom till he could truly ſay; *Lord, my heart is not haughty, nor mine eyes lofty*, &c. *Pſal.* 131. 1. *Abigail* was not made *David's* wife, till ſhe thought it honour enough, to waſh the feet of the meaneſt of *David's* ſervants, 1 *Sam.* 25. 40. *Moſes* muſt be forty years a ſtranger in *Midian*, before he become King in *Jeſhurun*, he muſt be ſtruck ſick to death in the Inne, before he go to *Pharaoh* on that honourable Embaſſage. *Luther* obſerved that ever (for moſt part) before God ſet him upon any ſpecial ſervice for the good of the Church, he had ſome ſore fit of ſickneſſe. Surely, as the lower the ebbe, the higher the tide: ſo the lower any deſcend in humiliation, the higher they ſhall aſcend in exaltation: the lower this foundation of humility is laid, the higher ſhall the roof of honour be over-laid.

CHAP. XVI.

Verſ. 1. *The Preparations of the heart in man*]

HE ſaith not *of man*, as if it were in mans power to diſpoſe of his own heart; *but in man*, as wholly wrought by God; for our ſufficiency is not in our ſelves; but in him (as we live, ſo) we move, *Act.* 18 28. (underſtand it of the motions of the mind alſo.) It is he that faſhioneth the hearts of men, *Pſ.* 33. 13. ſhaping them at his pleaſure. He put ſmall thoughts into the heart of *Aſſuerus*, but for great purpoſes. And ſo he did into the heart of our *Henry* 8. about his marriage with *Katherine* of *Spain*, eloquent the Riſe of that Reformation here, *quàm deſperaſſet ætas præterita, admiratur præſens, obſtupeſcet futura*, as *Scultetus* hath it, which former ages deſpaired of, the preſent admireth, and the future ſhall ſtand amazed at.

Sculc. Annal. dec. 2. ep. dedic.

And the anſwer of the tongue is from the Lord] For though a man have never ſo exactly marſhalled his matter in his hand, as it were in battel array, (as the Hebrew word here imports, and as *David* uſing the ſame word, ſaith, he will marſhall his Prayer, and then be as a ſpie upon a watch-tower, to ſee what became of it, whether he got the day, *Pſal.* 5. 3) though he have ſet down with himſelf both what and how to ſpeak: ſo that it is not only *ſcriptum in animo, ſed ſculptum etiam*, as the Orator ſaid: yet he ſhall never be able to bring forth his conceptions, without the *obſtetrication* of Gods aſſiſtance. The moſt eloquent *Demoſthenes*, being ſent ſundry times in Embaſſage to *Philip* king of *Macedony*, thrice ſtood ſpeechleſſe before him, and thrice more forgot what he intended to have ſpoken. Likewiſe *Latomus* of *Louvain* (a great ſcholler,) having prepared a ſet ſpeech to be made before the Emperour, *Charles* the fifth, was ſo confounded when he came to deliver it, that he uttered nothing but non-ſenſe, and thereupon fell into a fit of deſpaire. So *Auguſtine* having once loſt himſelf in a Sermon, and wanting what elſe to ſay, fell upon the Manichees, (a point that he had well ſtudied) and by a good Providence of God, converted one there preſent, that was infected with that errour. Digreſſions are not always

עֶרֶךְ diſpoſitio ordinata, & actus in ſtruere ſignificat.

πρὶς ἄρτιος ἐγένετο, τοσαῦτα διελέχθετο ὥστ' ἀ λαλεῖν ἐπελάθετο.

unuſeful: Gods ſpirit ſometimes draws aſide the doctrine to ſatisfie ſome ſoule which the Preacher knows not. But though God may force it, yet man may not frame it; and it is a moſt happy ability to ſpeak punctually, directly and readily to the point. The Corinthians had *elocution* as a ſpecial gift of God: and Saint *Paul* gives God thanks for them, that in every thing they were enriched by him, in all utterance and in all knowledge, 1 *Cor.* 1. 5.

Verſ. 2. *All the ways of a man are clean in his own eyes*] Every man is apt enough to think well of his own doings, and would be ſorry but his penny ſhould be good ſilver. They that were born in hell know no other heaven: neither goes any man to hell, but he hath ſome excuſe for it. *Quintilian* could ſay *ſceleri nunquam deſtiſſe rationem*: As covetouſneſſe, ſo moſt other ſins go cloaked and coloured. *Sed ſordet in conſpectu judicis quod fulget in conſpectu æſtimantis.* All is not gold that gliſters. A thing that I ſee in the night may ſhine; and that ſhining proceed from nothing but rottenneſſe. *Melius eſt pallens aurum, quam fulgens auricalcum*; That which is highly eſteemed amongſt men, is abomination in the ſight of God, *Luke* 16. 15. Auguſt. Bern.

But the Lord weigheth the ſpirits] Not *ſpeeches* and actions only, as *Prov.* 5. 21. but mens aimes and inſides. Men ſee but the ſurface of things, and ſo are many times miſtaken: but Gods fiery eyes pierce into the inward parts, and there diſcover a *new found World of wickedneſſe*. He turns up the bottome of the bag, as *Joſephs* ſteward did: and then out come all our thefts and miſdoings, that had ſo long laine latent.

Ver. 3. *Commit thy Works unto the Lord*] Depend upon him alone for direction & ſucceſs; this is the readieſt way to an holy ſecurity & ſound ſettlement. Hang not in doubtful ſuſpenſe, as *Meteors* do in the ayr, *Luk.* 12. 29. Neither *make diſcourſes in the ayre*, (ſo one renders it,) as thoſe uſe to do, whoſe hearts are haunted with carking cares. Let *not your thoughts be diſtracted about theſe things*. So the Syriack hath it. But caſt your burden upon the Lord, *Pſal.* 55. 22. by a *writ of remove*, as it were. Yea caſt all your care upon God: for he careth for you, 1 *Pet.* 5. 7. I will be *Careleſſe* according to my name, ſaid *John Careleſſe* Martyr. Commit the matter to God, and he will effect it. *Pſalm.* 37. 5.

And thy thoughts ſhall be eſtabliſhed] Never is the heart at reſt, ſtill.

till it repoſe upon God: till then it flickers up and down, as *Noahs* dove did upon the face of the flood: and found no footing, till ſhe returned to the Ark. This is certain (ſaith a Reverend Divine, yet living) *ſo farre as a ſoule can ſtay on, and truſt in God,* M. Caſe. ſo farre it enjoys a ſweet ſettlement and tranquillity of ſpirit: perfect truſt is bleſſed with a perfect peace: A famous inſtance for this we have in our Saviour: *Now is my ſoule troubled and what ſhall I ſay? Father ſave me from this houre; but for this cauſe came I to this houre: Father glorifie thy name,* Joh. 12. 27, 28. All the while the eye of his humanity was fixed upon deliverance from the houre of temptation, there was no peace nor reſt in his ſoule: becauſe there he found not only incertainty but impoſſibility; *for this cauſe came I to this houre.* But when he could come to this, *Father glorifie thy name,* when he could wait on, acquieſce in, and reſigne to the will of his Father, we never heare of any more objections, feare or trouble. Thus he.

Verſ. 4. *The Lord hath made all things for himſelf*) that is, for his own glory, which he ſeeks in all his works, and well he may: Plato finem hujus mundi bonitatem Dei eſſe affirmavit. for firſt he hath none higher then himſelf, to whom to have reſpect; And ſecondly, he is not in danger (as we ſhould be in like caſe, of being puffed up or deſirous of vain-glory. Or thus, *He hath made all things for himſelf,* that is, for the demonſtration of his goodneſſe, according to that of *Auguſtine, Quia bonus eſt deus ſumus: & in quantum ſumus, boni ſumus.* We owe both our being De Doctr. Chriſtiana. and well-being, and the glory of all to God alone, *Rom.* 11. *ult.*

The wicked alſo for the day of evill] i. e. of deſtruction. Hereof Bern. *Dei voluntas eſt ratio rationum: nec tantùm rectè ſed regulæ.* Howbeit whereas Divines make two parts of the decree of Reprobation, *viz.* Preterition and Predamnation. All agree for the latter (ſaith a learned Interpreter,) that God did never determine to damne any man for his own pleaſure, but the cauſe of his Perdition was his own ſin. And there is a reaſon for it. For God may (to ſhew his ſoveraignty) annihilate his creature; but to appoint a reaſonable creature to an eſtate of endleſſe pain, without reſpect of his deſert, cannot agree to the unſpotted Juſtice of God. And for the other part of paſſing over and forſaking a great part of men for the glory of his Juſtice, the exacteſt Divines do not attribute that to the meer will of God, but hold, that God did firſt look upon thoſe men as ſinners at leaſt in the general corruption brought in by the fall; For all men have ſinned ¶

ned by *Adam*, and are guilty of high treaſon againſt God.

Verſ. 5. *Every one that is proud in heart, &c.*] That lifts up himſelf againſt God and his righteous decree, daring to reprehend what they do not comprehend about the doctrine of Reprobation, as thoſe *chatters, Rom.* 9. 20. Theſe whiles like proud and yet brickle clay, they will be knocking their ſides againſt the ſolid and eternal decree of God (called mountains of braſſe, *Zach.* 6. 1.) they break themſelves in pieces. So likewiſe do ſuch as ſtumble at the word, being diſobedient, whereunto alſo they were appointed, 1 *Pet.* 2. 8. How much better were it for them to take the Prophets counſell, *Heare and give eare, be not proud, for the Lord hath ſpoken it. Give glory to the Lord your God,* (let him be juſtified and every mouth ſtopped; ſubſcribe to his moſt perfect juſtice, though it were in your own utter deſtruction) *before your feet ſtumble upon the dark mountains,* &c. Jer. 13. 15, 16. That was a proud and Atheiſtical ſpeech of *Lewis* the eleventh. *Si ſalvabor, ſalvabor: ſi verò damnabor, damnabor.* If I ſhall be ſaved, I ſhall be ſaved, and if I ſhall be damned, I ſhall be damned; and there's all the care that I ſhall take. Not unlike to this was that wretched reſolution of one *Ruffus*, of whom it is ſtoried, that he painted God on the one ſide of his ſhield, and the devill on the other, with this mad Motto, *Si tu me nolis iſte rogitat.* If thou wilt not have me here's one will.

Though hand joyne in hand] See the note on *chap.* 11. 21. Some make *hand in hand* to be no more then *out of hand, Immmediately,* or *With eaſe*; for nothing is ſooner or with more eaſe done, then to fold one hand in another. God ſhall ſpread forth his hands in the midſt of them, as he that ſwimmeth ſpreadeth forth his hands to ſwim, and he ſhall bring down their pride together with the ſpoile of their hands, *Iſ.* 25. 11. The motion in ſwimming is eaſie, not ſtrong: for ſtrong ſtrokes in the water would rather ſink then ſupport. God with greateſt facility can ſubdue his ſtouteſt adverſarie, when once it comes to handy-gripes, when once his hand joyns to the proud mans hand, (ſo ſome ſenſe this text,) ſo that they do *manus conſerere*, then ſhall it appear that it is a fearful thing to fall into the hands of the living God, *Heb.* 10.

Verſ. 6. *By mercy and truth iniquity is purged*] Leaſt the proud Perſon hearing theſe dreadful threats ſhould fall into deſpair, here

here is a way ſhewed him how to eſcape. *By mercy and truth*, that is, by the goodneſſe and faithfulneſſe of God, by his love that moved him to promiſe pardon to the penitent, and by his truth that binds him to perform, iniquity (though never ſo hateful, be it blaſphemy or any like hainous ſin, *Mat.* 12. 31.) is purged or expiated, *viz.* thorough Chriſt, who is the Propitiation for our ſins, 1 *John* 2. 2. See *chap.* 14. 22. with the note.

And by the feare of the Lord men depart from evill] As in the former clauſe were declared the cauſes of Juſtification, ſo here the exerciſe of ſanctification, for theſe two go ever together. Chriſt doth not only waſh all his in the fountain of his blood opened for ſin and for uncleanneſſe, *Zach.* 13. 1. but healeth their natures of that ſwiniſh diſpoſition, whereby they would elſe wallow againe in their former filth. The Laver and Altar under the Law ſituated in the ſame Prieſts Court ſignified the ſame, as the water and blood iſſuing out of Chriſts ſide; *viz.* the neceſſary concurrence of Juſtification and Sanctification in all that ſhall be ſaved: *that* was intimated by the Laver and water, *this* by the altar and blood.

Verſ. 7. *When a mans ways pleaſe the Lord*] Sin is the only make-bait that ſets God and man at difference. Now when God is diſpleaſed, all his creatures are up in armes to fetch in his rebels, and to do execution. *Who then would ſet the briars and thorns againſt him in battell?* would he not go thorough them? would he not burn them together? *Let him then take hold of my ſtrength*, ſaith God, that he may make peace with me, and he ſhall make peace with me, *Iſa.* 27. 4, 5. And not with God only, but with the creature too that gladly takes his part, and is at his beck and check. *Laban* followed *Iacob* with one troop. *Eſau* met him with another: both with hoſtile intentions. But God ſo wrought for *Iacob* whom he had choſen, that *Laban* leaves him with a kiſſe, *Eſau* meets him with a kiſſe. Of the one he hath an Oath. Tears of the other, Peace with both. Who ſhall need to feare men, that is in league with God?

Verſ. 8. *Better is a little with righteouſneſſe, &c.*] A ſmall ſtock well-gotten, is more comfortably enjoyed and bequeathed to Poſterity, then a curſed hoard of evill gotten goods. The reaſon why People pleaſe not God, and are contrary to all men (as this verſe refers to the former) is becauſe they preferre gain before God, and care not how they wrong men, ſo they may have it. See *chap.* 15, 16.

Verſ.

Verſ. 9. *A mans heart deviſeth his way, but God directeth his ſteps,*] Man purpoſeth, God diſpoſeth of all. *Prov.* 19. 21. Events many times croſſe expectation, neither is it in man to order his own ways, *Ier.* 10. 23. This the Heathen ſaw, and were much troubled at, as the Athenians were, when their good General *Nicias*, loſt himſelf and his army in *Sicily*. So the Romans, when *Pompey*, *Cato*, and others, worthy Patriots, were worſted by *Julius Cæſar*, *Brutus* a wife and valiant man overthrown by *Antonius*, cryes out ὦ τλῆμον ἀρέτη, &c. *O miſerable vertue, thou art a meer ſlave to fortune.* Chriſtians have learned better language, and can ſet down themſelves with ſounder reaſon, if croſſed of their deſignes or deſires; they know *it is the Lord*; they are dumb becauſe it is his doing, and they are puniſhed leſſe then their deſerts, *Ezra* 9. 13. *Pompey* (that ſeeing all to go on *Cæſar's* ſide, ſaid, there was a great deal of miſt over the eye of Providence,) did no better then blame the Sunne, becauſe of his ſore eyes.

Ἀνθρώπου ὁρῶν τὰς θεοφιλῶν ἐλπίδας διὰ τοῦτο πυκνὰ σφαλλομένας καὶ ἀνατρεπομένας ὅτι τὸν ἀνθρώπινον λογισμὸν τοῦ θείου κρείττω νομίζουσιν. Thucyd. Dio.

Verſ. 10. *A divine ſentence is in the lips of the King*] It is, or ſhould be. His words uſually paſſe for oracles, and many times ſtand for laws: It ſhould be his care therefore to ſpeak as the Oracles of God, 1 *Pet.* 4 11. yea ſo to ſpeak and ſo to do, as one that ſhall be judged by the law of Liberty, *Iam.* 2. 12. (Or as ſome read it,) as they that ſhould judge by the Law of liberty. Our old word *Koning*, and by contraction *King* comes of *Con* (ſaith *Becanus*,) which comprehends three things, *Poſſum*, *Scio*, *Audeo*, I can do it, I know how to do it, and I dare do it. If either he want power, or skill, or courage to do juſtice, the People in ſtead of admiring his divinations, will cry out of him as the Romanes did of *Pompey*, *miſeria noſtra Magnus eſt*. This Grandee is our great miſery.

His mouth tranſgreſſeth not in judgement] *viz.* if he ask counſell at Gods mouth, as *David* did, and execute *Iuſtice*, *Iuſtice*, as *Moſes* ſpeaks, *Deut.* 16. 20. that is, pure juſtice, without mud or mixture of ſelfiſh affections, ſparing neither the great for might, nor the mean for miſery.

Verſ. 11. *A juſt weight and ballance are the Lords*] i. e. are commanded and commended by him. See *chap.* 11. 1. *Deut.* 25. 14, 15, 16. with the notes.

All the waights of the bag are his work] i. e. his ordinance, and therefore not to be violated. Yea they are *judicia Domini*, as the

vulgar here reads the former clauſe. God's judgements. Let no man therefore go beyond or defraud his brother in buying and
Gall. l. 11. c. 18. ſelling, for God is the Avenger of all ſuch, 1 *Theſ.* 4. Surely his
Magiſtrates muſt not tranſgreſſe in judgement, leſt they prove
Colum. lib. 1. but *fures publici*, as *Cato* called them, *Latrones cum privilegio*, as *Columella*, publike thieves, *ſcabs*, as the Prophet *Eſay* terms them, *chap.* 5. 7. and leſt their regiment without righteouſneſſe appear to be but robbery with Authority: So neither muſt private Perſons cheate and deceive their brethren by falſe waights and meaſures *&c.* leſt they be looked upon as the botches of the Common-wealth, and enemies to civil ſociety.

Verſ. 12. *It is an abomination for Kings to commit Wickedneſſe*] It is ſo for any man, but eſpecially for great men. *Peter* Martyr told Queen *Elizabeth* in an Epiſtle, that Princes were doubly obliged to God, firſt *as men*, ſecondly as *chiefe men*. When I was
French. Chron. born into the world ſaid *Henry* the fourth of *France*, there were thouſands of others born beſides my ſelf; what have I done to God more then they? it is his meer grace and mercy which doth often bind me more unto his juſtice, for the faults of great men are never ſmall. Thus he. It is reported of *Tamberlane* that warlike Scythian, that having overcome *Bajazet* the great Turk, he asked him whether ever he had given God thanks for making him ſo great an Emperour? who confeſſed ingenuouly he never thought of it. To whom *Tamberlane* replyed, that it was no wonder ſo ungrateful a man ſhould be made a ſpectacle of miſery. For you, ſaith he, being blind of one eye, and I lame of a leg; was there any worth in us, why God ſhould ſet us over two
Leunclav. Annal. Turcic. great Empires of Turks and Tartars, to command many more worthy then our ſelves? Good turnes aggravate unkindneſſes: and mens offences are increaſed by their obligations.

For the Throne is eſtabliſhed by righteouſneſſe] Politicians give many directions for the upholding and conſerving of Kingdomes: but this of *Salomon* is farre beyond them all. See it exemplified, *Jer.* 22. 13. *to* 20. Shalt thou reigne becauſe thou cloſeſt thy ſelf in Cedar? did not thy father eate and drink, and do judgement and juſtice, and then it was well with him, &c.

Verſ. 13. *Righteous lips are the delight of Kings*] i. e. Of good Kings, ſuch as *David* was, who loved *Nathan* never the worſe, but the better, for dealing plainly with him, gave him free acceſſe to

to his bed-chamber, and named him a Commiſſioner for the declaring of his Succeſſour, 1 *Kings* 1. King *Edward* the ſixth took much delight in *Latimer* that faithful Preacher; and *Queen Elizabeth* enquired much after *Dearing*, after ſhe had once heard him telling her in a Sermon, that once it was *Tanquam ovis*, but now *Velut indomita juvenca*, &c. But *Dearing* was without her Privity laid up faſt enough by the Biſhops, and kept far enough from coming near the Court any more.

And they love him that ſpeaketh right] They ſhould do ſo: but it fals out ſomewhat otherwiſe oft-times. *Ahab* hated *Micaiah*, and looks upon *Eliah* as a troubler of *Iſrael*: Alaſſe! what had theſe righteous ones done? they taxed his ſinne, they foretold his judgement: they deſerved it not, they inflicted it not, they were therefore become his enemies, becauſe they told him the truth. Truth breeds hatred, as the faire Nymphs are fained to do the ugly Faunes and Satyres. Moſt Princes are led by their Paraſites, who ſooth them up in their ſins, and ſmooth them up with faire words, which ſoake into them, as oyle doth into earthen veſſels. *David* was none ſuch, *Pſal.* 101. he went not attended, ſaith one, *ut nunc ſit, magno agmine Aionum, Negonum, Ganeonum, Palponum, Gnathonum, Balatronum*, with a great ſort of Sycophants, Count-paraſites, Flatterers, &c. but had the beſt he could pick to be next his Perſon, and loved them that ſpoke right.

Verſ. 14. *The wrath of a King is as meſſengers of death*] In the *plurall number*, the better to ſet forth the danger of a King's diſpleaſure. Thou ſhalt ſurely die *Abimelech*, 1 Sam. 22. 16. *Adonijah* ſhall be put to death this day, &c. 1 *Kings* 2 24. *Haug* Haman *on the tree that is fifty cubits high, &c. Hunc Pugionem tibi mittit Senatus, &c. Queen Elizabeth* was ſo reſerved, that all about her ſtood in a reverent awe of her very preſence and aſpect, but much more of her leaſt frown or check; wherewith ſome of them who thought they might beſt preſume of her favour, have been ſo ſuddenly daunted and planet-ſtricken, that they could not lay down the grief thereof but in their graves. One of theſe was Sir *Chriſtopher Hatton* Lord Chancellour, who died of a flux of urine and grief of minde. Neither could the Queen having once caſt him down, with a word raiſe him up again, though ſhe viſited and comforted him.

Omne trahit fecum Cæſaris imaſum. Ovid.

Speed.

Camd. Eliſ. 406.

But a Wiſe man will paciſie it] Either by ſome prudent ſpeech or

or politique device, as *Abigail* did *David*, and *David Saul*, as *Benhadads* ſervants did *Ahab*, and as our King *Edward* the firſt his ſervant did him. For this King venturing his life, by ſpurring his horſe into a deep river, only to be revenged on his ſervant that had incenſed him by a ſawcy anſwer; was ſoon pacified when once he ſaw him on his bended knees, expoſing his neck to the blow of the drawn ſword, wherewith the King purſued him.

Act. & Mon.

Verſ. 15. *In the light of the King's countenance is life*] As when it is well with the head, it is the better with all the members: and as when the ſky is clear, the bodies of men are in better temper. When *David* had given *Ziba* the land, *I humbly beſeech thee*, ſaid he, *that I may find grace in thy ſight my Lord the King.* 2 Sam. 16. 4. As if he ſhould ſay, I had rather have the Kings favour then the lands. *Artabazus* (in *Xenophon.*) complained when *Cyrus* had given him a Cup of gold, and *Chryſantas* a kiſſe in token of his ſpecial favour: ſaying, that the Cup that he gave him was not ſo good gold, as the kiſſe that he gave *Chryſantas.*

Ut mala nulla feram niſi nudam Cæſaris iram,
Nuda parum nobis Cæſaris ira mali eſt?

Ovid.

And his favour is as a cloud of the latter raine] that refreſheth the ground after drought, and ripeneth the corne after harveſt. In the Iſland of Saint *Thomas* on the back ſide of *Africa*, in the midſt of it is an hill, and over that a continual cloud wherewith the whole Iſland is watered. *Chriſto optime congruit hæc ſententia*, ſaith *Lavater* here. This ſaying of *Salomon* may very fitly be applyed to Chriſt the King immortal. He ſhall come down like raine upon the mowen graſſe, as ſhowers that water the earth, *Pſal.* 72. 6. One caſt of his countenance is more worth to a *David* then all the worlds wealth, *Pſal.* 4. 7, 8. yea more worth then the corporal preſence of Chriſt: therefore he tels his Diſciples they ſhall be great gainers by loſing of him; For I will ſend you the Comforter, who ſhall ſeale up my love to you, and ſhed it abroad in your hearts.

Abbots Geog. 251.

Verſ. 16. *How much better is it to get Wiſedome then gold*] q. d. It is unſpeakably better to get grace then gold; for what is gold and ſilver, but the guts and garbage of the earth? and what ſerves it to but the life that now is, the back and belly? and what is the happineſſe that a man hath in much ſtore of it, but *skin-deep* or rather

ther imaginary? *Surely man walketh in a vaine ſhew, in heaping up riches, &c.* That I ſpeak not of the uncertainty of riches, their commonneſſe to the wicked alſo, the inſincerity of the comforts they yeeld, and their utter inſufficiency to fill the infinite heart of man. *Non enim plus ſatiatur cor auro quàm corpus auro.* The contrary of all which is true of heavenly wiſdome. *How much better is it therefore, &c.*

Pſal. 39.

Verſ. 17. *The high-way of the upright is to depart from evill*] That's his rode, his deſire, and endeavour, his general purpoſe, though ſometimes (by miſtake, or violence of temptation) he ſtep out of the way and turn aſide to ſin; yet there is no *way of wickedneſſe* in him. His endeavour is, with *Paul*, to walk in all good conſcience, to ſhape his courſe by the chart of Gods word, to ſhun ſin as a Serpent in his way, as poiſon in his meats.

Pſal. 139.

He that keepeth his way, preſerveth his ſoule] As if a man be out of Gods precincts, he is out of his protection. *He ſhall keep thee in all thy waies*, not in all *thine out-ſtrayes*. He that leaves the high-way and takes to by-waies, travelling at unſeaſonable houres &c. if he fall into foule hands, he may go look his remedy: The Law allows him none.

Verſ. 18. *Pride goeth before deſtruction*] A bulging wall is neere a downfall: ſwelling is a dangerous ſymptome in the body, ſo is pride in the ſoule. *Sequitur ſuperbos ultor a tergo Deus.* Surely, as the ſwelling of the ſpleen is dangerous for health, and of the ſailes for the over-bearing of a little veſſel, ſo is the ſwelth of the heart by pride. Inſtances hereof we have in hiſtory not a few. *Pharaoh, Adonibezek, Agag, Haman, Herod*, &c. *Xerxes*, having covered the Seas with his Ships, and with two millions of men, and paſſed over into *Grecia*, was afterwards (by a juſt hand of God upon him for his prodigious pride) forced to fly back in a poore fiſhers boat: which being over-burdened, had ſunk all, if the *Perſians*, by the caſting away of themſelves, had not ſaved the life of their King. It was a great foretoken of *Darius* his ruine, when in his proud Embaſſy to *Alexander*, he called himſelfe the *King of Kings, and Couſin of the gods*, but for *Alexander*, he called him his Servant. The ſame Senatours that accompanied proud *Sejanus* to the Senate, conducted him the ſame day to priſon: they which ſacrificed unto him as their god, which erſt kneeled down to adore him, ſcoffed at him.

Seneca. Herod. Q. Curt.

him, ſeeing him dragged from the Temple to the gaole, from ſupreme honour to extreme ignominy. *Sigiſmund* the young King of *Hungary*, beholding the greatneſſe of his army, in his great jollity, hearing of the coming of the Turks, proudly ſaid, what need we fear the Turk, who need not at all to fear the falling of the heavens: which if they ſhould fall, yet were we able with our ſpeares and halberds, to hold them up for falling upon us? He afterwards ſhortly, received a notable overthrow, loſt moſt of his men, and was himſelf glad to get over *Danubius* in a little boat to ſave his life. What ſhould I ſpeak of *Bajazet* the terrour of the world, and as he thought, ſuperiour to fortune, yet in an inſtant with his ſtate in one battle overthrown into the bottom of miſery and deſpaire, and that in the middeſt of his greateſt ſtrength?

Dio in Tiberio.

Turk. hiſt. fol. 208.

Ibid. 287.

Verſ. 19. *Better it is to be of an humble ſpirit*] An humble man is worth his weight in gold: he hath far more comfort in his loſſes, then proud giants have in their rapines and robberies. Truth it is, that meekneſſe of ſpirit commonly drawes on injuries. A crow will pull wooll from a ſheeps ſide, ſhe dur't not do ſo to a wolf or a maſtiffe. Howbeit it is much better to ſuffer wrong then to do it, to be patient then to be inſolent, to be lowly in heart and low of port, then to enjoy the pleaſures or treaſures of ſin for a ſeaſon.

Verſ. 20. *He that handleth a matter wiſely, ſhall finde good*] Doing things with due deliberation and circumſpection, things of weight and importance eſpecially: (for here *Deliberandum eſt diu, quod ſtatuendum eſt ſemel*) we may look for Gods bleſſing, when the beſt that can come of raſhneſſe is repentance. Youth rides in poſt to be married, but in the end finds the Inne of repentance to be lodged in: The beſt may be ſometimes miſcarried by their paſſions to their coſt, as good *Joſiah* was, when he encountred the King of *Egypt*, and never ſo much as ſent to *Jeremy*, *Zephany*, or any other Prophet then living, to ask, *ſhall I go up againſt* Pharaoh *or not?*

And whoſo truſteth in the Lord, happy is he] Let a man handle his matter never ſo witely, yet if he truſt to his own wiſedom, he muſt not look to find good. God will croſſe even the likelyeſt projects of ſuch, and crack the ſtrongeſt ſinew in all the arme of fleſh. The Babylonians held their city impregnable; and boaſted (as *Xenophon* witneſſeth) that they had twenty-years-proviſion aforehand; but God confuted their carnall confidence. The Jewes in *Iſay*, when they lookt for an invaſion, lookt in that day to the armour of the houſe of the Forreſt, and gathered together the waters of the lower pool, numbred the houſes, and caſt up the ditches to fortifie the wall; but they looked not all this while to God their Maker, &c. therefore they had a day of trouble and of treading down, and of perplexity, by the Lord God of hoſts in the vally of viſion. *Iſa.* 22, 5, 8, 9, 10. where the beginning is creature-confidence or ſelf conceitedneſſe, the end is commonly ſhame and confuſion in any buſineſſe. Whereas he that in the uſe of lawfull means reſteth upon God for direction and ſucceſſe, though he faile of his deſigne, yet he knowes whom he hath truſted, and God will *know his ſoule in adverſity.*

Verſ. 21. *The wiſe in heart ſhall bee called prudent*] He ſhall have the ſtile and eſteem of an intelligent, though not haply of an eloquent man. Of ſome it may be ſaid as *Solinus* ſaith of his *Poly-hiſtor* to his friend *Antius*, *Fermentum (ut ita dicam) cognitionis, ei magis ineſſe, quam bibliothecas eloquentiæ deprehendas*, you may find more worth of wiſedom in them, then force of words. *Bonaventure* requireth to a perfect ſpeech, *Congruity*, *Truth* and *Ornament*. This latter ſome wiſe men want: and it is their Ornament, that they neglect Ornament, as *Tully* writes of *Atticus*, and as *Beza* writes of *Calvin*, that he was *facundiæ contemptor & verborum parcus, ſed minimè ineptus ſcriptor*, a plain, but profitable Authour.

Solin. præfat. De libris Atticiſcriptum reliquit Cicero eos hoc ipſo fuiſſe ornatos quod ornamenta negligerent.

And the ſweetnes of the lips increaſeth learning] That is, eloquence with prudence edifieth, and is of ſingular uſe, for the laying forth of a mans talent to the good of others. As one being asked whether light was pleaſant? replyed, That's a *blind mans queſtion*: ſo if any ask whether eloquence and a gracious utterance be uſeful in the Church of God? It is an inſulſe and inficete queſtion. *Zanchy* ſpeaking of *Calvin* and *Viret*, (who were Preachers together at *Geneva* when he firſt came thither out of *Italy*) uſeth theſe words, *Sicut in Calvino inſignem doctrinam, ſic in Viretoſingularem eloquentiam, & in commovendis affectibus efficacitatem admirabar, i. e.* As *Calvin* I admired for his excellent learning, ſo did I *Viret* no leſſe for his ſingular eloquence, and efficacy in drawing affection. *Beza* alſo was of the ſame minde, as appeares by that Epigram of his;

πυθὸλυσεφώπημα.

Zanch. Miſcel. Ep. ded.

Gallica

Gallica mirata eſt Calvinum Eccleſia ſuper,
Quo nemo docuit doctius:
Et miratur adhuc fundentem mella Virorum,
Quo nemo fatur dulcius.

Verſ. 22. *Underſtanding is a well-ſpring of life*] *Vena vitæ*: as the heart is the principle of life, the braine of ſenſe: ſo is wiſdom in the heart, of all good carriage in the life, and of a timely laying hold upon eternal life: beſides the benefit that other men make of it, by fetching water thence as from a common well.

But the inſtruction of fools is folly] When they would ſhew moſt gravity, they betray their folly; they act not from an inward principle, therefore they cannot quit themſelves ſo, but that their folly at length will appear to all men, that have their ſenſes exerciſed to diſcerne betwixt good and evil. There are that read the Text, *Caſtigatio ſtultorum ſtultitia eſt*, It is a folly to correct or inſtruct a fool: for it is to no more purpoſe, then to waſh a black-more, *&c.*

Verſ. 23. *The heart of the wiſe teacheth his mouth*] Frameth his ſpeech for him, and ſeaſoneth it with ſalt of grace ere it ſets it, as a diſh, before the hearers. *Neſcit pœnitenda loqui ſi qui proferenda prius ſuo tradidit examini*, ſaith *Caſſiodore*. He cannot lightly ſpeak amiſſe, that weighs his words before he utters them: The voice which is made in the mouth, is nothing ſo melodious as that which comes from the depth of the breaſt. Heart-ſprung ſpeech hath weight and worth in it. Lib. 10. Ep. 4.

And addeth learning to his lips] By reſtraining talkativeneſſe, and making him as willing to hear as to ſpeak, to learn as to teach, to be an Auditour as an Orator.

Verſ. 24. *Pleaſant words are as an honey-comb*] Dainty and delicious, ſuch as the Preacher ſet himſelf to ſearch out, *Eccleſ.* 12. 10. Such as his father *David* found Gods words to be *Pſal.* 119. 103. wells of ſalvation, *Iſa.* 12. 2. breaſts of conſolation, *Iſa.* 66. 11. the hony-drops of Chriſts mouth, *Cant.* 4. Oh hang upon his holy lips as they did *Luke* 19. *vult.* Haſt thou found hony with *Sampſon*? Eat it as he did, *Prov.* 25. 6. Eat Gods Book as *John* did, *Rev.* 10. 9. finde fatneſſe and ſweetneſſe in it, *Pſal.* 63. 5. get joy and gladneſſe out of it, *Pſal.* 51. 8. And if at any time the word in ſearching our wounds, put us to paine, (as honey will cauſe pain to exulcerate parts) let us bear it, and not be like children, who though they like honey well, yet will they not endure to have it come near their lips, when they have ſore mouthes.

Sweet to the ſoule, health to the bones] *i. e.* ſatisfactory to the mind, and medicinal alſo to the body, which many times followes the temperament of the minde. *Alphonſus* King of *Sicily* is ſaid to have recovered of a dangerous diſeaſe by the pleaſure that he took in reading Q. *Curtius*; and ſome others in like ſort by reading *Livy*, *Aventine* &c. But theſe were *Phyſicians of no value* to that of *David*: Unleſſe thy law had been my delight, I ſhould then have periſhed in mine affliction. Look how thoſe that are fallen into a ſwoone may be fetched again with cold water ſprinkled on their faces, or with hot water poured down their throats: ſo thoſe that are troubled in minde may by patience and comfort of the Scriptures recover hope. Pſal. 119. 92.

Verſ. 25. *There is a way that ſeemeth right to a man*] This we had before *totidem verbis*, Prov. 14. 12. See the Note there. And think not this a vain repetition; but know that it is thus redoubled, that it may be the better remarked and remembred. Nothing is more ordinary, or more dangerous then ſelf-deluſion. To deceive another is naught, but to deceive thy ſelf (which yet moſt men do) is much worſe; as to bely ones ſelf, kill ones ſelf, *&c.* is counted moſt abominable. To warn us therefore of this greateſt wickedneſſe, it is that this ſentence is reiterated.

Verſ. 26. *He that laboureth, laboureth for himſelf*] he earnes it to eat it, he gets it with his hands to maintaine the life of his hands, as it is therefore alſo called, *Iſa.* 57. 10. *Animantis cujuſque vita in fuga eſt*, ſaith the Philoſopher; Life will away if not repaired by aliment. *Et dii boni, quantum hominum unus exercet venter!* O what adoe there is to provide meat for the belly! There are that make too much adoe whiles they make it their God, *Philip.* 3. 19. as did that *Nabal*, *Pamphagus*, thoſe in St. *Pauls time* that *ſerved not the Lord Jeſus Chriſt, but their own bellies*; and our Abbylubbers; *Quorum luxuriæ totus non ſufficit orbis*; *O monachi, veſtri ſtomachi*, &c. See my common place of *Abſtinence*. Seneca.

For his mouth craveth it of him.] Hebr. *Bowes down to him, or upon him*; Either as a ſuppliant, or as importunately urgent; The belly hath no eares, neceſſity hath no law. *Maleſuada fames* will have it, if it be to be had. *Druſus*, meat being denied him, did (Quippe quem famis cogit os. Caſtalio. Sueton. in Tiber.

did eat the very ſtuffings of his bed: but that was not nouriſhment. The ſtomack of man is a monſter, ſaith one: which being contained in ſo little a bulk as the body, is able to conſume and devour all things: and yet is not conſumed of it ſelf, nor deſtroyed by that heat that diſgeſteth all that comes into it.

Verſ. 27. *An ungodly man diggeth up evill*] *i. e.* He ranſacketh and raketh out of the duſt, out of the dunghil ſuch old evils as have long laine hid, to lay in the Saints diſhes, and to upbraid them with. Thus the *Manichees* dealt by *Auſtin*, when they could not anſwer his arguments, they hit him in the teeth with his youthful follyes: whereunto his reply was only this, *Quæ vos reprehenditis, ego damnavi.* What you diſcommend in me, I have long ſince condemned. The malicious Papiſts did the like to Reverend *Beza*, reprinting his Wit-wanton Poems (put forth in his youth) on purpoſe to deſpite him; and objecting to him his former miſcariages, which he had ſorely repented. This when one of them did with great bitterneſſe, all the anſwer he had was, *Hic homo invidet mihi gratiam Chriſti.* This man envyes me the grace of Jeſus Chriſt. Neither dealt *Aaron* and *Miriam* much more gently with their brother *Moſes*, *Num.* 12. 1. when they ſpake againſt him, becauſe of the *Ethiopian* woman, whom he had married. Who was this *Ethiopian* woman, but *Zipporah*? (for an *Ethiopian* and a *Midianite* are all one) And when did he marry her? many a year agoe. *Exod.* 2. But they were reſolved to pick a hole in *Moſes coat*: and having nothing elſe to faſten on, they digge up this evil, and throw it as dirt in his face.

In his lips there is a burning fire] The tongue (in its ſhape and colour) reſembleth a flame of fire. It is oft ſet on fire of hell, and it ſelf ſetteth on fire the whole courſe of nature. Their breath, as fire, ſhall devour you, *Iſa.* 33. 10. as the fire of *Ætna* devoured *Empedocles*, that would needs go too near it. But what ſhall be given unto thee, or what ſhall be done unto thee thou falſe tongue? (falſe though thou ſpeak the truth, if with a minde to do miſcheif;) Sharp arrowes of the mighty, with coals of Juniper, yea that very fire of hell from whence thou waſt enkindled, *Pſal.* 120. 3, 4.

Verſ. 28. *A froward man ſoweth ſtrife*] The *Belialiſt* before mentioned, *verſ.* 27. as he digges, ſo he ſowes; but as ill feed as may

may be, that which comes not up but with a curſe, as *cud-weed* and *devils-bit*: he is a ſedulous ſeedſman of ſedition; this bad ſeed hee ſowes in every furrow, where hee can finde footing.

And a whiſperer ſeparateth even very friends] A Peſtilent *pickthank* that carryes tales, and ſo ſowes ſtrife. Such were *Doeg* and and other abjects that tare *Davids* name and ceaſed not, *Pſal.* 35. 15. toſſing it with their carrion-mouthes as dogs, buzzing into *Sauls* eares ever and anon, that that might ſet him agog againſt him. Such alſo were thoſe malicious Makebates, the Phariſees; who, when they thought the diſciples had offended, ſpake not to them, but to their maſter, why do thy diſciples that which is not lawful? As when they thought Chriſt offended, they ſpake not to him, but to his diſciples. Thus theſe whiſperers went about to ſeparate very friends, to make a breach in the family of Chriſt, by ſetting off the one from the other. The words of ſuch whiſperers are as wounds, and they go down into the innermoſt parts of the belly. *Prov.* 18. 8. They are like the wind that creepes in by the chinkes and creviſes in a wall; or the craks in a window, that commonly prove more dangerous then a ſtorm that meets a man in the face upon the champion.

Verſ. 29, *A violent man entiſeth his neighbour*] As thoſe ſeducers at *Epheſus* dragg'd diſciples after them, *Act.* 20. 30. compelling them by their perſwaſions to embrace diſtorted doctrines, ſuch as cauſe *convulſions of conſcience.* Such are faid to thruſt men out of Gods wayes, *Deut.* 13. 5. As *Jeroboam* did the houſe of *Iſrael*, as *Julian* and other cunning perſecutors did in the primivite times: prevailing as much by their *tiſing tongues*, as by their *terrifying ſawes.* Heb. 11. 37. they were ſawen aſunder, they were tempted. The Apoſtle rankes and reckons their alluring promiſes among their violent practiſes. But though they ſpeak faire, beleeve them not: for there are ſeven abominations in their hearts. *Prov.* 26. 25.

ἀναστατοῦν, διεστραμμένα.

ἐπισπᾶσθαι, ἐπισπᾶσθαι.

Verſ. 30. *He ſhutteth his eyes to deviſe froward things*] Wicked men are great ſtudents: they beat their braines and cloſe their eyes, that they may revolve, and excogitate miſcheif with more freedome of minde. They ſearch the devils ſcull for new deviſes: and are very intentive to invent that which may do hurt; their wits will better ſerve them to find out an hundred ſhifts or carnall arguments, then to yeeld to one ſaving truth, though never ſo much cleared up to them

Moving his lips he bringeth evill to passe] Mumbling and muttering to himselfe, and so calling the Devill into counsell, he hath him at hand to bring about the businesse. *Bartolus* writes of Doctor *Gabriel Nele*, that by the onely motion of the lips, without any utterance, he understood all men, perceived and read every mans mind in his countenance. If *Nele* could do so, how much more the Devill? who besides his naturall sagacity, hath had so long experience, and both knowes and furthers those evill plots and practises, that himself hath injected into wicked hearts.

Lib.1.de.ver. oblig.

Ver. 31. *The hoary head is a crowne of glory*] *Old age* and *Honour* are of great affinity in the Greek tongue. God gave order, that the aged should be honoured, *Levit.*19.32. See the note there.

Cognata sunt γήρας & χάρις, ut ἥβος & ἔβος.

Credebant hoc grande nefas, & morte piandum,
Si juvenis vetulo non assurrexerat.

Juvenal.sat. 13.

There is a certaine plant (which our Herbalists call *Herbam impiam*, or wicked cudweed) whose younger branches still yeeld flowers to overtop the elder. Such weeds grow too rife abroad. It is an ill soyle that produceth them.

If it be found in the way of righteousnesse] *Canities tunc venerabilis est, quando ea gerit quæ canitiem decent, &c.* saith old *Chrysostome*. Hoarinesse is then only honourable, when it doth such things as become such an age: else it is *mucor potius quàm canities*, rather filthy mouldinesse, then venerable hoare-headednesse. Manna the longer it was kept against the command of God, the more it stank. What can be more odious than an old goat, an old fornicator, *&c?* What more ridiculous then *puer centum annorum*, a child of fourescore or an hundred yeares old? *Turpis & ridiculosa res est elementarius senex*, saith *Seneca*. An *ABC*-*old-man* is a shameful sight. *Nectarius*, that succeeded *Nazianzen* at *Antioch*, had little else to commend him to the place, but a goodly gray beard, and a graceful countenance. Whereas of *Abraham* it is reported, that he went to his grave in a good old age, or, as the Hebrew hath it, *with a good gray head*. Pluck out the gray haires of vertues, and the gray head can not shine with any great glory.

In Epist. ad Heb. serm.7. Arsatius succeeded Chrysostome, being an old dotall of 80. yeares, quem pisces fascundiâ ranæ agilitate superabant. Sen.Epist.62. ad Lucil. Veneranda canities, & vultus sacedote dignus. Baron.

Vers. 32. *He that is slow to anger is better then the mighty*] Unruly passions are those Turkes (saith One) that we must constantly make war with: Those Spaniards with whom (as another saith) whoever made peace, gained nothing but repentance: *Pax erit infida, pax incerta*, as *Livi* saith of that which the *Romans* made

Liv.Hist.l.9.

made with the *Samnites*, a peace worse then war, as *Austin* saith of the peace brought in by *Sylla*. Men must be at deadly feud with those lusts that war in their members, *Jam.*4.1. fighting against their soules, 1 *Pet.*2.11. These to conquer, is the noblest and most signal victory: sith in subduing of these we overcome the devill, *Ephes.*4.26. *Jam.*4.7. As in yeelding to them, we give place to him, and entertaine him into our very bosomes. Passionate persons, though they be not drunk, yet are not they their own men: But have so many lusts, so many Lords, conquering countries (as *Alexander*) vanquished of vices: Or as the Persian Kings, who commanded the whole world, but were commanded by their Concubines. How much better *Valentinian* the Emperour, who said upon his death-bed, that among all his victories one only comforted him; And being asked what that was? He answered, I have overcome my worst enemy, mine own naughty heart.

De civ.Dei lib.3.c.28.

Latius regnes avidum domando
Spiritum quam si Lybiam remotis
Gadibus jungas, & uterque Pœnus
Serviat uni.

Horat.lib.2. Carm.

I cannot better English it, then by *Salomons* next words, *He that ruleth his spirit is better then he that taketh a City*. See this exemplified in *Jacob*, who did better (when he heard of the rape of *Dinah*) in holding his peace, then his Sons did in taking and pillaging the City *Shechem*. *Gen.*34. None was to triumph in *Rome*, that had not got five victories: He shall never triumph in heaven that subdueth not his five senses himself.

Isidor.Tranq.

Vers. 33. *The lot is cast into the bosome*] This sentence at first sight seemes light and unworthy of the place it holds in this book. But as every line in the holy Bible is pure, precious, and profitable, so this sets forth a matter of very great moment; *viz.* that the providence of God extendeth to the disposing of all things, even those things also, that in regard of us, are meerely contingent and casual. Lottery is guided by providence, as in the finding out of *Achan*, designing of *Saul* to be King, dividing the Land among the Israelites, *&c.* *Chance-medly* is providence. *Exod.*22. *Cambyses* lighting off his horse (after he had been shewing great cruelty to them of *Athens*) his sword flew out of his scabberd and slew him. *Disponit Deus membra pulicis & cuticis*, saith *Austin*, God disposeth of gnats and flies. Birds flying

ing ſeem to fly at liberty, yet are they guided by an over-ruling hand, *Mat.*10.26. he teacheth them to build their neſts, *Pſa.*84.4. ♈ in the word ♈♈ for a *neſt* there is written bigger then ordinary, to imply ſo much, ſay Hebricians: he alſo proviles them their meat (their ſeverall meats in due ſeaſon) the young Raven eſpecially, *Pſal.* 147.9. if that be true that *Ariſtotle* reporteth. This doctrine of Gods particular providence rightly reſented yeelds incredible profit, and comfort. See my *Love tokens*, pag.11,12.

Hiſt. animal. lib.9 cap 31.

CHAP. XVII.

Verſe 1. *Better is a dry morſel, and quietneſſe therewith*]

THough there be not ſo much as a little vinega: to dip in. See *Chap.*15.17. with the Note there. The Hebrew word properly ſignifies a morſell of bread, as Rabbi *Elias* tells us. So then better is a cruſt of courſe bread without any othe: cates or diſhes (never ſo little, with love and peace) then an *houſe-full of ſacrifices*, that is, of *good cheere*, uſually at offering up of ſacrifices, *Prov.*7.14. And hereunto Saint *James* ſeemes to allude, *Chap.* 5.5.

Verſ. 2. *A wiſe ſervant ſhall have rule over a ſon &c.*] God hath a very gracious reſpect unto faithfull ſervants, and hath promiſed them the reward of inheritance *Col* 4.24. which properly belongs to ſons. This fals out ſometimes here, as to *Joſeph*, *Jeſſuah*, thoſe ſubjects that married *Salomons* daughters. 1 *Kings* 4. 10,14. but infallibly hereafter, when they ſhall come from Eaſt and Weſt to ſit down with *Abraham*, *Iſaac*, and *Jacob* in the Kingdome of heaven, and to enter *into their maſter's joy*, *but the children of the kingdom ſhall be caſt out Mat.*8. 11 12.

Verſ 3. *The fining-pot is for ſilver &c.*] God alſo hath his fire in *Zion*, and his furnace in *Jeruſalem* *Iſa.*31.9. his *coniſatories*, and his *crucibles*, wherein he will refine his, as ſilver is refined, and try them as gold is tried, *Zech.*13.9 Not as if he knew them not till he had tryed them; for he made them, and therefore cannot but know them: As Artificers know the ſeveral parts and properties of their works. *Sed tentat ut ſciat, id eſt ut ſcire nos faciat*, ſaith *Auguſtin.* He therefore tries us, that he may make us know what is in us, what droſſe, what pure metal: and

and that all may ſee that we are ſuch as (for a need) can glorifie him in the very fires, *Iſa.*24.15. that the trial of our faith being much more precious then of gold that periſheth though tried in the fire, may be found to praiſe, and honour, and glory, 1 *Pet.*1.7.

Verſ.4. *A wicked doer giveth heed to falſe lips*] It is an ill ſign of a vitious nature to be apt to beleeve ſcandalous reports of godly men. If men loved not lyes, they would not liſten to them. Some are of opinion that *Salomon* having ſaid, *God tryeth the hearts*, doth in this and the two next following verſes inſtance ſome particular ſins ſo accounted by God, which yet paſſe amongſt men for no ſins, or *peccadilloes* at the utmoſt, ſeeing no man ſeemes to receive wrong by them: ſuch as theſe are; to liſten to lying lips, to mock the poore, to rejoyce at another mans calamity, and the like. Loe they that do thus, though to themſelves and others they may ſeeme to have done nothing amiſſe, yet God that tries the hearts will call them to account for theſe malicious miſcarriages.

Verſ. 5. *He that mocketh the poore, &c.*] See the Note on *Chap.*14.31.

And he that is glad at calamities, ſhall not be unpuniſhed] He is ſick of the *devils diſeaſe* ἐπιχαιρεκακία, which *Job* was not tainted with, *Chap.*31. as the *Edomites*, *Ammonites*, *Philiſtims*, and other of *Sions* enemies, *Lam.*1. were. How bitterly did the Jewes inſult over our Saviour when they had nailed him to the Croſſe? And in like ſort they ſerved many of the Martyrs, worrying them when they were down, as dogs do other Creatures: and ſhooting ſharp arrows at them, when they had ſet them up for marks of their malice and miſchiefe. Herein they deale like barbarouſly with the Saints as the Turks did with one *John de Chabes* a Frenchman at the taking of *Tripolis* in *Barbary*. They cut off his hands and noſe, and then when they had put him quick into the ground to the waſte, they, for their pleaſure ſhot at him with their arrows and afterwards cut his throat. Mr *John Denly* Martyr, being ſet in the fire with the burning flame about him, ſang a Pſalme; Then cruell Dr *Story* commanded one of the tormentours to hurle a faggot at him, whereupon, being hurt therewith upon the face that he bled again, he left his ſinging, and clapt both his hands upon his face. Truly, ſaid Dr *Story* to him that hurled the fagot, *Thou haſt marred a good old ſong.* This *Story* being after the coming in of Queen *Elizabeth*, queſtioned in Parliament for many foule

Turk. hiſt. fol.756.

Act. & Mon. fol.1530.

foule crimes, and particularly for perſecuting and burning the Martyrs, he denied not but that he was once at the burning of an *Herewigge* (for ſo he termed it) at *Uxbridge*; where he caſt a faggot at his face as he was ſinging of Pſalms, and ſet a wine-buſh of thornes under his feet a little to prick him, &c. This wretch was afterwards hang'd, drawn and quartered, and ſo this Proverb was fulfilled of him, *He that is glad at calamities ſhall not be unpuniſhed.*

Ib. 1918.

Anno. 1571.

Ver. 6. *Children's children are the crown of old men*] That is, if they be not children that cauſe ſhame, as *verſe* 2. and that diſgrace their Anceſtors, ſtaine their blood. If they obey their parents counſel, and follow their good example: for otherwiſe, they prove not crowns, but corrolives to their aged Sires, as did *Eſau*, *Abſolom*, *Andronicus*, and others.

And the glory of children are their parents] If thoſe children ſo well deſcended do not degenerate, as *Jonathan* the ſon of *Gerſhom* the Son of *Manaſſeh* (or rather of *Moſes*, as the Hebrewes read it with a *Nun ſuſpenſum*) *Judg.* 18. 31. and as *Elies*, *Samuels*, and ſome of *Davids* ſons did. *Heroum filii noxæ*: *Manaſſeh* had a good father, but he degenerated into his grandfather *Ahaz*, as if there had been no intervention of an *Hezekiah*. So we have ſeen the kernel of a well-fruited-plant degenerate into that crab or willow that gave the original to his ſtock. But what an honour was it to *Jacob* that he could ſweare *by the feare of his father Iſaac*? to *David*, that he could (in a reall and heavenly complement) ſay to his Maker, *Truly Lord I am thy ſervant, I am thy ſervant, the ſon of thy handmaid? Pſal.* 116. 16. To *Timothy*, that the ſame faith that was in him, had dwelt firſt in his mother *Lois*, and his grandmother *Eunice*? 2 *Tim.* 1. 5. to the children of the Elect Lady &c. To *Mark*, that he was *Barnabas* his ſiſters ſon? To *Alexander* and *Rufus* (men mentioned only, *Mar.* 15. 21. but famouſly known in the Church to be the ſons of *Simon* of *Cyrene*? To the ſons of *Conſtantine* the Great, to come of ſuch a Father, whom they did wholly put on, ſaith *Euſebius*, and exactly reſemble? To be deſcended of thoſe glorious Martyrs and Confeſſours that ſuffered here in Queen *Maries* dayes?

Euſeb. Ἐλογένεύσαντο τὸ Κωνσταντίν.

Verſ. 7. *Excellent ſpeech becometh not a fool*] A *Nabal*, a ſapleſſe worthleſſe fellow, in whom all worth is withered and decayed, *qui nullas habet dicendi vires*, as *Cicero* hath it, that can ſay no good, except it be by rote, or at leaſt by book: what ſhould he do

do diſcourſing of high points? God likes not faire words from a foule mouth. Chriſt ſilenced the devil when he confeſſed him to be the Son of the moſt high God. The Leapers lips ſhould be covered, according to the Law. The *Lacedemonians*, when a bad man had uttered a good ſpeech in their Councel-houſe, liking the ſpeech, but not the ſpeaker, commanded one of better carriage to give the ſame counſel, and then they made uſe of it. The people of *Rome* ſware they would not beleeve *Carbo*, though he ſware.

Odi hominem ignavâ operâ, philoſophâ ſententiâ.

Liv.

Much leſſe do lying lips a Prince] Or any *ingenuous man*, as ſome render it. A Princes bare word ſhould be better ſecurity then another mans oath, ſaid *Alphonſus* King of *Arragon*: When *Amurath* the great Turk was exhorted by his cruell Son *Mahomet* to break his faith with the Inhabitants of *Sfetigrade* in *Epirus*, he would not hearken, ſaying, *That he which was deſirous to be great amongſt men, muſt either be indeed faithfull of his word and promiſe, or at leaſt wiſe ſeeme ſo to be*: thereby to gaine the minds of the people, who naturally abhorre the government of a faithleſſe and cruel Prince. What a foule blur was that to Chriſtian Religion, that *Ladiſlaus* King of *Hungary* ſhould, by the perſwaſion of the Popes Legat, break his oath given to this *Amurath* at the great battel of *Varna*, and thereby open the mouth of that dead dog to raile upon Jeſus Chriſt? And how will the Papiſts ever be able to wipe off from their Religion that ſtaine that lies upon it, ever ſince the Emperour *Sigiſmund*, by the conſent and advice of the Councel of *Conſtance*, brake his promiſe of ſafe conduct to *John Hus* and *Hierome* of *Prague*, and burnt them? But they have a rule to walk by now, *Fides cum hæreticis non eſt ſervanda*, Promiſes made to Hereticks are not to be obſerved. And it is for Merchants, ſay they, and not for Princes to ſtand to their oaths, any further then may ſtand with the publike good. This divinity they may ſeeme to have drawn out of *Plato*: who, in his third dialogue of the Common-wealth, ſaith, that if it be lawfull for any one to lye, it may be lawful doubtleſſe for Princes and Governours, that aime therein at the weale publike. But God by the mouth of his Servant and Secretary *Salomon* here, aſſures us it is otherwiſe.

Turk. Hiſt. fol. 321.

Ib. 297.

Verſ. 8. *A gift is as a precious ſtone, &c.*] Hebr. *As a ſtone of grace*. Like that precious ſtone *Pantarbe*, ſpoken of in *Philoſtratus*, that hath a marvellous conciliating property: Or the wonder-

In vita Apollon. l. 3. c. 14.

der-working Loadſtone, that among other ſtrange effects reckoned up by *Marbodeus* and *Piſtorius*, doth *poſſeſſores ſuos diſertos & Principibus gratos reddere*, make thoſe that have it well-ſpoken men, and well accepted of Princes.

Whitherſoever it turneth, it proſpereth] Moſt men are φιλόζενοι, and love with ſhame, *Give ye*. Yet ſome *Perſian*-like ſpirits there are (as hath been made good before by the examples of *Luther*, *Galeazbrius*, and ſome others) that regard not ſilver, and as for gold (in ſuch a way) they have no delight in it. *Iſa.* 13.17. But theſe are black ſwans indeed. The moſt ſing, *Quis niſi mentis inops oblatum reſpuat aurum?* Who but a foole would refuſe offered gold?

Verſ. 9. *He that covereth a tranſgreſſion, ſeeketh love*] In friendſhip faults will fall out: Theſe muſt be many of them, diſſembled, and not chewed, but ſwallowed down whole, as Phyſick-pils: for elſe, they will ſtick in a man's teeth, and prove very unpleaſant. See the Note on *Prov.* 10.12.

But he that repeateth a matter, ſeparateth very friends] He that is ſo ſoft and ſenſible of ſmalleſt offences, ſo tender and tickliſh that he can put up nothing without revenge, or reparation: He that rips up and rakes into his friends frailties, and make them more in the relating, having never done with them, he ſhall ſoone make his beſt friends weary of him, nay, to become enemies to him.

Verſ 10. *A reproof entereth more into a wiſe man, &c.*] A word to the wiſe is ſufficient: A look from Chriſt brake *Peter's* heart and diſſolved it into teares. *Auguſtus* being in a great rage, ready to paſſe ſentence of death upon many, was taken off by theſe words of his friend *Mecænas* written in a Note and caſt into his lap, *Tandem aliquando ſurge carnifex*. When *Luther* was once in a great heat, *Melanthon* cooled him and qualified him by repeating that verſe, *Vince animos, iramque tuam, qui cætera vincit*. Maſter your paſſions, you that ſo eaſily maſter all things elſe.

Ἀνάσχου, ἄνθρωπε ὀργιζόμενε. Dio in Aug. Joh. Manl. loc. Com.

Then an hundred ſtripes into a foole] *Hic enim plectitur, ſed non flectitur; corripitur, ſed non corrigitur*. Beaten he is, but not bent to goodneſſe: amerced, but not amended. The Cypreſſe the more it is watered, the more it is withered. *Ahaz* was the worſe for his afflictions, ſo was the railing thiefe. *Ieroboams* withered hand works nothing upon his heart. He had her in as great a miracle wrought before him (ſaith a reverend man) as Saint *Paul* had

Dr Preſton.

had at his Converſion, yet was he not wrought upon, becauſe the ſpirit did not ſet it on.

Verſ. 11. *An evill man ſeeketh only rebellion*] viz. how to gainſtand and miſchieve thoſe that by words or ſtripes, ſeek to reclaim him. Some read it thus: *The rebellious ſeeketh miſchief only*, he is ſet upon ſin, he ſhall be ſure of puniſhment. No warnings will ſerve obdurate hearts: wicked men are even ambitious of deſtruction: Judgements need not goe to find them out, they run to meet their bane, they ſeek it, and as it were ſend for it. But this they need not do, *for a cruell meſſenger ſhall be ſent againſt him*. God hath forces enough at hand to fetch in his rebels. *viz.* good and evill Angels, Starres, Meteors, Elements, other Creatures, reaſonable, unreaſonable, inſenſible. The ſtones in the wall of *Aphek* ſhall ſooner turn Executioners, then a rebellious Aramite ſhall ſcape unrevenged; Not to ſpeak of hell-torments prepared for the devill and his Angels, and by them to be inflicted on rebels and reprobates.

Verſ. 12. *Let a bear robbed of her whelps meet a man*] A bear is a fierce and fell creature, the ſhe-bear eſpecially, as *Ariſtotle* noteth; but moſt of all when robbed of her whelps, which ſhe licketh into forme, and loveth without meaſure. To meet her in this rage is to meet death in the face: and yet that danger may be ſooner ſhifted and ſhunned, then a furious foole ſet upon miſchief: Such were the primitive Perſecutours: not ſparing thoſe Chriſtians whom bears and lions would not meddle with. Such an one was our bloody *Bonner*, who in five years ſpace took and roaſted three hundred Martyrs, moſt of them within his own Walk and Dioceſſe. Such another was that mercileſſe *Minerius*, one of the Popes Captains, who deſtroyed two and twenty towns of the innocent Merindolians in *France*, together with the inhabitants: and being intreated for ſome few of them that eſcaped in their ſhirts to cover their nakedneſſe, he ſternly anſwered that he knew what he had to do, and that not one of them ſhould eſcape his hands, but he would ſend them to hell to dwell among devils.

Act. & Mon.

Ibid.

Nihil eſt tam inhumanum, &c. quam committere, ut beneficio non dicam digni ſed victus eſſe videare. Cic.

Verſ. 13. *Who ſo rewardeth evill for good, &c.*] Ingratitude is a monſter in nature, and doth therefore carry ſo much more deteſtation, as it is more odious even to themſelves that have blotted out the image of God. Some vices are ſuch as nature ſmiles upon, though frowned at by divine Juſtice: not ſo this. *Lycur-*

gus would make no law againſt it, becauſe he thought none could be ſo abſurd as to fall into it. Amongſt the Athenians there was an action Δικαιων of a maſter againſt a ſervant ungratefull for his manumiſſion, not doing his duty to his late maſter: Such were againe to be made bond-ſlaves. Who can chuſe but abhorre that abominable act of *Michael Balbus*, who that night that his Prince (*Leo Armenius*) had pardoned and releaſed him, got out and ſlew him? And that of *Muleaſſes* King of *Tunis*, who cruelly tortured to death the Manifet and Meſnar, by whoſe means eſpecially he had aſpired to the Kingdom: grieving to ſee them live, to whom he was ſo much beholding; And that of Doctor *Watſon* Biſhop of *Lincoln* in Queen *Maryes* days; who being with *Bonner* at the Examination of Maſter *Rough* Martyr, (a man that had been a means to ſave *Watſons* life in the days of King *Edward* the ſixth) to requite him that good turn, detected him there to be a pernicious heretick, who did more hurt in the North-parts then a hundred more of his opinion. Whereunto may be added that of *William Parry*; who having been for burglary condemned to die, was ſaved by Queen *Elizabeths* pardon. But he (ungrateful wretch) ſought to requite her by vowing her death, *Anno Dom.* 1584. To render good for evill is divine, good for good is humane, evill for evill is bruitiſh, evill for good is diveliſh.

Val. Max. lib. 2. cap. 1.

Zonaras in Annal.

Turk. hiſt. 642.

Act. & Mon. fol. 1843.

Speed. fol. 1178.

Evill ſhall not depart from his houſe.] i. e. *from his Perſon and Poſterity*, though haply he may eſcape the laſh of mans law for ſuch an abhorred villany. See this fulfilled in *Saules* family, for his unworthy dealing with *David*; in *Muleaſſes* and many others. *Jeremy* (in a ſpirit of Prophecy) bitterly curſeth ſuch, and foretelleth the utter ruine of them and theirs, *chap.* 18, 20, 21. &c. ſhall evill be recompenſed for good? ſaith he; therefore deliver up their children to the famine, and let their wives be widdows. Let a cry be heard from their houſes, &c.

Verſ. 14. *The beginning of ſtrife is as when one lets out water*] It is eaſier to *ſtirre* ſtrife then *ſtint* it. *Lis litem generat*: As water, it is of a ſpredding nature. *Do* therefore here as the Dutchmen do by their banks: they keep them with little coſt and trouble, becauſe they look narrowly to them, and make them up in time. If there be but the leaſt breach, they ſtop it preſently; otherwiſe the ſea would ſoon overflow them.

Fertur in arva furens cumulo, campoſque per omnes
Cum ſtabulis armenta trahit.

Virgil. Æneid. 2.

The

The ſame may fitly be ſet forth alſo by a ſimilitude from fire: which if quenched preſently, little hurt is done; As if not, *behold how great a wood a little fire kindleth*, ſaith Saint *James*. If fire break out but of a bramble, it will devoure the Cedars of *Lebanon*, Judges 9. 15. Cover therefore the fire of contention, as *William* the Conquerour commanded the *coverfeu-bell*. Jam. 3. 5.

Therefore leave off contention before it be medled with] *Antequam commiſceatur*. Stop or ſtep back, before it come to further trouble. *Satius eſt recurrere quam male currere*, better retire then run on, in thoſe ignoble quarrels eſpecially, *ubi & vincere inglorium eſt & atteri ſordidum*, wherein, whether he win or loſe, he is ſure to loſe in his credit and comfort. We read of *Francis* the firſt King of *France*, that conſulting with his Captains how to lead his *army over the Alpes into* Italy, whether this way or that way? *Amarill* his fool ſprang out of a corner, where he ſate unſeen, & bade them rather take care which way they ſhould bring their army out of *Italy* again. It is eaſie for one to intereſt himſelf in quarrels, but hard to be diſingaged from them, when he is once in. Therefore *Principiis obſta*, withſtand the beginnings of theſe evils, and ſtudy to be quiet, 1 *Theſ.* 4. 11. Milk quencheth wildfire. Oyle (ſaith *Luther*,) quencheth lime: ſo doth meekneſſe ſtrife.

Verſ. 15. *He that juſtifieth the wicked, and he that condemneth the juſt*, &c.] To wrong a righteous man in word only is a grievous ſinne; how much more to murther him under pretence of Juſtice? as they did innocent *Naboth*; as the bloody Papiſts do Chriſts faithful witneſſes; and as the Iews did Chriſt himſelf, crying out, *We have a law, and by our law he ought to die*, &c. This is to play the Thief or Man-ſlayer *cum Privilegio*, this is to *frame miſchief by a law*, Pſal. 94. 20. The like may be ſaid of that other branch of injuſtice, the juſtifying of the wicked. *Bonis nocet, qui malis parcit*. He wrongs the good, that ſpares the bad: better turn ſo many wild-Boars, Bears, Wolves, Leopards looſe amongſt them, then theſe monſtrous men of condition: that will either corrupt them or otherwiſe miſchieve them. For thou knoweſt this People is ſet upon miſchief, *Exod.* 32. 22. They cannot ſleep unleſſe they have hurt ſome one. Neither pertains this Proverb to Magiſtrates only, but to private perſons too; who muſt take heed how they precipitate a cenſure: Herein *David* was too blame in pronouncing the wicked happy, and condemning the gene-

generation of Gods children, *Pſal.* 73. for the which over-ſight he afterwards ſhames and ſhents himſelf, yea *befools* and *bebeaſts*, himſelf, as well he deſerved, *verſ.* 22.

Ver. 16. *Wherfore is there a price in the hand of a fool, &c.*] Wealth without wit is ill beſtowed. Think the ſame of good naturall parts, either of body or minde: ſo, for authority, opportunity and other advantages. Whereto ſerve they if not rightly improved and employed? Certainly they will prove no better then *Vrijahs* letters to thoſe that have them; or as that ſword which *Hector* gave *Ajax*; which ſo long as he uſed againſt his enemies, ſerved for help and defence; but after he began to abuſe it to the hurt of hurtleſſe beaſts, it turned into his own bowels. This will be a bodkin at thy heart one day, I might have been ſaved, but I wofully let ſlip thoſe opportunities that God had thruſt into my hands, and wilfully cut the throat of mine own poor ſoul, by an impenitent continuance in ſinfull courſes, againſt ſo many diſſwaſives. Oh the ſpirit of fornication, that hath ſo beſotted the minds of the moſt, that they have no heart to look after heaven, while it is to be had, but trifle and foole away their owne ſalvation!

Verſ. 17. *A friend loveth at all times*] Such a friend was *Jonathan*, *Huſhai* the Archite, *Ittai* the Gittite, who ſtuck cloſe to *David* when he was at his greateſt *under*. But ſuch faithful friends are in this age all for the moſt part gone in Pilgrimage (as he once ſaid) and their return is uncertain. *David* met with others beſides thoſe above mentioned, that would be the cauſes but not the companions of his calamity: that would fawn upon him in his flouriſh, but forſake him in his trouble. *My lovers and friends ſtand aloof, &c.* The Ancients pictured Friendſhip, in the ſhape of a faire young man, bare-headed meanly apparelled, having on the out-ſide of his garment written, *To live and to die with you*, and on his forehead *Summer and Winter*. His breaſt was open, ſo that his heart might be ſeen: and with his finger he pointed to his heart where was written *Longè*, *Prope*, Faire and near.

B. Morton.

Humphry Duke of Glocester, being wounded and overthrown by the Duke of *Alanzon* at the battell of *Agincourt* was rescued by his brother King *Henry* the fifth, who beſtriding him, delivered him from danger, &c. Speed.

And a brother is born for adverſity] Birth binds him to it, and although at other times *fratrum concordia rara*, brethren may jar and jangle, yet at a ſtrait, and in a ſtreſſe, good nature will work, and good blood will not belie it ſelf. And as in the natural ſo in the ſpiritual brotherhood, *Miſery breeds unity*. *Ridley* and *Hooper*, that when they were both Biſhops differed ſo much about Ceremonies

remonies, could agree well enough, and be mutual comforts one to another, when they were both Priſoners. *Eſther* concealed her kindred in hard times: but Gods People cannot. *Moſes* muſt reſcue his beaten brother out of the hand of the Egyptian, though he venture his life by it.

Verſ. 18. *A man void of underſtanding ſtriketh hands*] Of the folly and miſery of raſh ſuretyſhip, See *Chap.* 6. 1, 2. &c. with the Notes there.

In the Preſence of his friend] Or, *before his friend*, that is before his friend do it, who was better able, and more obliged. Thus like a Woodcock he puts his neck into the ginne, his foot into the ſtocks, as the Drunkard; and then hath time enough to come in with *fools had I wiſt*, & to ſay as the Lyon did when taken in the toyle, *Si præſciviſſem*: If I had foreſeen this. But why ſhould there be amongſt men any ſuch *Epimetheus*, ſuch a poſt-maſter, an after-wit.

Verſ. 19. *He loveth tranſgreſſion that loveth ſtrife*] It's ſtrange that any ſhould love ſtrife, that *Hell-hag*, ἔρις ἔριδος. And yet ſome, like trouts, love to ſwim againſt the ſtream: like Salamanders they live in the fire of contention: like *Phocion* they hold it a goodly thing to diſſent from others: like *Pyrrhus*, *they are a People that delight in warre*, Pſal. 68. 30. Like *Davids* enemies, I am for peace, ſaith he, (that was his Motto) but when I ſpeak of it, they are for warre. Theſe unquiet ſpirits are of the devill doubtleſſe that turbulent creature, that troubler of Gods *Iſrael*. He knows that where envying and ſtrife is, there is confuſion and every evill work, *Jam.* 3. 16. and that he loveth tranſgreſſion, that loveth ſtrife; he taketh pleaſure in ſinne, which is the cauſe of his unquietneſſe. Good therefore and worthy of all acceptation is the counſell of the Pſalmiſt; *Ceaſe from anger and forſake wrath: fret not thy ſelf in any wiſe to do evill*, Pſal. 37. 8. He that frets much will ſoon be drawn to do evill. An angry man ſtirs up ſtrife, and a furious man aboundeth in tranſgreſſion, *Prov.* 29. 22. Hence our Saviour bids *Have ſalt within your ſelves*, that is, mortifie your corruptions, and then, *be at Peace one with another*, Mark 9. 50. Hence alſo Saint *James* ſaith, that the wiſedom from above is *firſt pure and then peaceable*. And Saint *Paul* oft joyns, faith and love together: there can be no true love to, and good agreement with men, till the heart be purified by faith from the love of ſin. Pſal. 120. 7.

And

And he that exalteth his gate, ſeeketh deſtruction] *Eventually* he ſeeketh it, though not intentionally: *that exalteth his gate*, that is, *his whole houſe*, (a part being put for the whole) which he that builds over-ſumptuouſly is in the ready roade to beggery, the begger will ſoon have him by the back, as they ſay; *querit ruptu-ram*, he will ſhortly break. Others read the words thus, *And he enlargeth his gate that ſeeketh a breach*, that is, ſay they, hee that picketh quarrels, and is contentious, ſetteth open a wide door to let in many miſcheifes.

Verſ. 20. *He that hath a froward heart, findeth no good*] Who this is that hath a froward heart, and a perverſe tongue, *Solomon* ſhewes *Prov.* 11. 20. *viz.* the hypocrite, the double minded man *Jam.* 1. 8. that hath an heart and an heart, *Pſal.* 12. 2. One for God, and another for him that would have it, as that deſperate *Neapolitan* boaſted of himſelf. And as he hath two hearts, ſo two tongues too, 1 *Tim.* 3. 8. wherewith he can both bleſſe and curſe, talk religiouſly or profanely according to the company, *Jam.* 3. 10, 11. ſpeak *Hebrew* and *Aſhdod*, the language of *Canaan*, and the language of hell: like thoſe in an Iſland beyond *Arabia*, of whom *Diodorus Siculus* ſaith, that they have *cloven tongues*, ſo that therewith they can alter their ſpeech at their pleaſure, and perfectly ſpeak to two perſons, and to two purpoſes at once. Now how can theſe Monſters of men expect either to find good, or not to fall into miſcheife? How can they eſcape the damnation of hell, whereof hypocrites are the cheife inhabitants, yea the free-holders as it were? for other ſinners ſhall have their part with the devil and hypocrites.

Antiq. l. 3.

τέρας. Mat. 24. 51.

Verſ. 21. *He that begetteth a fool doth it to his ſorrow*] *Solomon* might ſpeak this by experience, and wiſh as *Auguſtus* did, *Vtinam cœlebs vixiſſem, aut orbus periiſſem.* O that I had either lived a bachelour, or dyed childleſſe! to bring forth *children to the murtherer*, children to the devil, that old man ſlayer; Oh what a griefe is this to a pious Parent! How much better were a *miſcarrying womb, and dry breaſts*? What heavy moane made *David* for his *Abſolom*, dying in his ſin? How doth many a miſerable mother weep and warble out that mournful ditty of her in Plutarch over her deceaſed children, *Quo pueri eſtis profecti?* poor ſoules what's become of you!

Hoſ. 4.

And the father of a fool hath no joy] No more then *Oedipus* had, who curſed his children when he dyed and breathed out his laſt with

Per

Per concervatos pereat domus impia luctus.

No more then *William* the Conquerour had in his ungracious children: or *Henry* the ſecond, who finding that his ſonnes had conſpired againſt him with the King of *France*, fell into a grievous paſſion, curſing both his ſons, and the day wherein himſelf was borne, and in that diſtemperature departed the world, which himſelf had ſo oft diſtempered. Daniel. fol. 112.

Verſ. 22. *A merry heart doth good like a medicine*] Εὐκγειν ωσεῖ: So the Septuagint render it. And indeed, it is εὐθυμία that makes ὑγεῖα. All true mirth is from the rectitude of the minde, from a right frame of ſoule. When faith hath once healed the conſcience, and grace hath huſht the affections, and compoſed all within, ſo that there is a *ſabbath of ſpirit*, and a bleſſed tranquillity lodged in the ſoule, then the body alſo is vigorous and vegetous, for moſt part, in very good plight, and healthful conſtitution; which makes mans life very comfortable. For *ſi vales, bene eſt.* And λῶσον ὑγιαίνειν. *Goe thy wayes*, ſaith *Solomon* to him that hath a good conſcience, *eat thy bread with joy, and drink thy wine with a merry heart, ſith God accepteth thy works. Let thy garments be alwayes white, and let thy head lack no oyntment. Live joyfully with the wife of thy youth, &c.* be lightſome in thy clothes, merry at thy meats, painfull in thy calling, *&c.* theſe do notably conduce to, and help on health. They that in the uſe of lawfull means, wait upon the Lord, ſhall renew their ſtrength; they ſhall mount up with winges as Eagles: they ſhall runne and not be weary, they ſhall walk, and not faint, *Iſa.* 40. 31. Eccleſ. 9. 7, 8, 9.

But a broken ſpirit dryeth the bones] By drinking up the marrow and radicall moiſture. See this in *David*, *Pſal.* 32. 3. whoſe bones waxed old, whoſe moiſture or *cheif ſap* was turned into the drought of ſummer: his heart was ſmitten and withered like graſſe; his dayes conſumed like ſmoake, *Pſal.* 102. 3, 4. his whole body was like a bottle in the ſmoke. *Pſal.* 119. 83. he was a very bag of bones, and thoſe alſo burnt as an hearth, *Pſal.* 102. *Ariſtotle* in his book of long and ſhort life, aſſignes griefe for a cheif cauſe of death. And the Apoſtle ſaith as much. 2 *Cor.* 7. 10. See the note there, and on *Prov.* 12. 25. All immoderations, ſaith *Hippocrates*, are great enemies to health.

Verſ. 23. *A wicked man taketh a gift out of the boſome*] *i. e.* cloſely and covertly, as if neither God nor man ſhould ſee him.

The words may be also read thus, *He* (that is the corrupt judge) *taketh a gift out of the wicked mans bosome*; there being never a better of them, as *Solomon* intimateth by this ambiguous expression. Rain is good, and ground is good, yet *ex eorum contentione fit lutum*. So giving is kind, and taking is courteous: yet the mixing of them makes the smooth paths of justice foule and uneven. Stapleton.

Vers. 24. *Wisedom is before him that hath understanding*] Or, *the face of an understanding man is Wisdome*, his very face speaks him wise, the government of his eye especially is in argument of his gravity. His eyes are in his head *Eccles.* 2. 14. he scatters away all evil with them, *Prov.* 20. 8. He hath *oculum irretortum*, as *Job* had, *chap.* 31. and *Joseph* had *oculum in metam*, (which was *Ludovicus Vives* his motto) his eye fixt upon the mark: he looks right on, *Prov.* 4. 25 he goes through the world as one in a deep muse, or as one that hath haste of some special business, and therefore over-looks every thing besides it: He hath learned out of *Isa.* 33. 14, 15. that he that shall see God to his comfort must not only shake his hands from taking gifts (as in the former *verse*) but also stop his eares from hearing of blood, and shut his eyes from seeing of evil. *Vitiis nobis in animum per oculos est via*, saith *Quintilian*; sin entereth into the little world, thorough these windowes, and death by sin, as fools find too oft by casting their eyes into the corners of the earth; suffering them to rove at randome without restraint, by irregular glancing and inordinate gazing. In Hebrew the same word signifyes both an *eye* and a *fountaine*; to shew (saith one) that from the eye as from a fountain flowes both sin and misery. *Shut up* therefore *the five Windowes that the house may be full of light*, as the *Arabian* Proverb hath it. We read of one that making a journey to *Rome*, and knowing it to be a corrupt place, and a corrupter of others, entred the city with eyes close shut; neither would he see any thing there but S. *Peters* Church which he had a great mind to go visit. *Alipius* in *Austin* being importuned to goe to those bloody spectacles of the gladiatory combats, resolved to wink and did; But hearing an out-cry of applause looked at road, and was so taken with the sport, that he became an ordinary frequenter of those cruell meetings.

Vultus index animi. Prosecto oculis animus inhabitat. Plin.

Quintil. declam.

Vers. 25. *A foolish sonne is a griefe to his father.* See the Note on *chap.* 10. 1. and 15. 20.

Vers. 26. *Also to punish the just is not good*] The righteous are to be cherished and protected, as those that uphold the state. *Semen sanctum statumen terræ. Isa.* 6. 13. What *Æneas Sylvius* said of learning, may be more properly said of righteousnesse, Vulgar men should esteem it as silver, Noblmen as gold, Princes prize it as pearles. But they that punish it (as persecutours do) shall be punished to purpose, when God *makes inquisition for blood.* Psal. 9.

Nor to strike Princes for equity] Righteous men are *Princes in all lands*, Psal. 45. yea they are Kings in righteousnesse, as *Melchisedec*. Indeed they are somewhat obscure Kings as he was, but Kings they appear to be by comparing *Mar.* 13. 17. with *Luke*. 10. 24. Many *righteous* saith *Matthew*, many *Kings* saith *Luke*. Now to strike a King is high-treason: And although Princes hath put up blowes (as when one strike our *Henry* the sixth, he only said, Forsooth you do wrong your self more then mee, to strike the Lords anointed: Another also that had drawn blood of him when hee was in prison, he freely pardoned, when hee was restored to his Kingdome saying: Alas, poor soule, he struck me more to win favour with others, then of any evil will hee bare me. So when one came to cry *Cato* mercy for having struke him once in the *Bath*, he answered that he remembred no such matter. Likewise *Lycurgus* is famous for pardoning him that smote out one of his eyes; yet he that shall touch the apple of Gods eye, (as every one doth that wrongeth a righteous man, for equity especially) shall have God for a revenger. And it is a fearful thing to fall into the hands of the living God, *Heb.* 10. Dan. hist. 198.

Vers. 27. *He that hath knowledge spareth his words*] *Taciturnity* is a signe of solidity, and talkativeness of worthlessnesse. *Epaminondas* is worthily praised for this (saith *Plutarch*) that as no man knew more then he, so none spake lesse then he did.

And a man of understanding is of an excellent spirit] Or, *of a cool spirit.* The deepest seas are the most calme,

Where rivers smoothest run, deep are the fords,
The Dial stirres, yet none perceives it move, &c.

Vers. 28. *Even a fool when he holdeth his peace,* &c.]

ΦΩΣ ΤΙΣ ΑΝΗΡ ΣΥΝΤΟΣ ΟΞΥΤΙΜΩΤΑΤΟΣ ΕΣΤΙ ΣΙΩΠΩΝ.

O that you would altogether hold you peace, and it should be your

your wiſdome, ſaith *Iob* to his friends that ſpake much, but ſaid little, *Iob* 13. 5.

CHAP. XVIII.

Verſ. 1. *Through deſire a man having ſeparated himſelf, &c.*]

HEre the reading that is in the margin (me thinkes) is the better. *He that ſeparates himſelf* (either from his friend, as the old interpreter makes the ſence, or from any thing elſe that he hath formerly followed) *ſeeketh according to his deſire* (ſeeketh to ſatisfie his own hearts luſt, and to compaſſe what he coveteth) *and intermedleth with every buſineſſe*, (ſtirres very buſily in every thing that is done, and leaves no ſtone unrowled, no courſe unattempted, whereby he may effect his deſigne, and come off with his credit. The practiſe hereof we may obſerve in the Phariſees (thoſe old Separatiſts) who ſlandered all that our Saviour did: and, in their pertinacious malice, never left till they had ſlaine him, for a deceiver of the people. So the *Donatiſts* ſeparated, and affirmed, that there were no true Churches but theirs. They were alſo divided among themſelves *in minutulas ſectulas*, into ſmall *ſucking Congregations* as *Auſtin* ſaith: whoſe arguments not being able to confute, they reproached him for his former life, when he was a *Manichee*. In like ſort dealt the *Anabaptiſts* with *Luther*, whom they held more peſtiferous then the Pope. *Muncer* wrote a book againſt him (dedicating it to the illuſtrious Prince Chriſt) and rails at him, as one that wanted the Spirit of Revelation, and ſavoured only the things of the fleſh. Our Separatiſts (the better ſort of them) have ſaid, that the differences are ſo ſmall between themſelves and us, that they can, for a need, come to our Churches, partake in the Sacraments, and hold communion with us as the Churches of Chriſt, *&c.* But if ſo, how then dare they ſeparate, and intermeddle with every buſineſſe that they may have ſome ſpecious pretence for it? Turks wonder at Engliſh for cutting or pinking their cloathes; counting them little better then mad to make holes in whole cloth, which time of it ſelf would tear too ſoon. Men may do *pro libito* (as ſome render *through deſire* in this text) as they will with their own: but wo be to thoſe that cut

Scultet. Annal. 238.

Apologet. Narrat. p. 6.

cut and rend the ſeamles coat of Chriſt with cauſeles ſeparations.

Verſ. 2. *A fool hath no delight in underſtanding, but that his heart may diſcover it ſelf.*] Or, *in diſcovering his own heart*, i. e. in following his own humour, againſt all that can be ſaid to the contrary. He is willful, and ſo ſtands as a ſtake in the middeſt of a ſtream, lets all paſſe by him but he ſtands where he was. It is eaſier to deal with twenty mens reaſons, then with one mans will; He hath made his concluſion: you may ſoon remove a rock, as him. *Quicquid vult valde vult, quicquid vult ſanctum eſt.* His will is his rule, and when a man hath ſaid and done his utmoſt to convince him by force of reaſon, he ſhall find him like a mil-horſe, juſt there in the evening where he began his morning circuit. Some think that *Solomon* here taxeth not ſo much the wilfulneſſe, as the vainglorioufnes & oſtentation of fond fools, who ſeem to delight in wiſedom: but it is only for a name, and that they may by ſetting their good parts a ſunning, gain the applauſe and admiration of the world, for men ſingularly qualified. But why ſhould any affect the vain praiſes of men, and not reſt content with the *Euge* of a good conſcience? The bleſſed Virgin was troubled, when truely praiſed of an Angel. *Moſes* had more glory by his Veyle, then by his face. *Chriſt* (beſide the Veyle of his humanity) ſayes *See you tell no man, &c.*

Verſ. 3. *When the wicked commeth, then commeth contempt*] It it comes into the world with him, ſo the Hebrew Doctours expound it. He is borne a contemner of God, of his people, and of his ordinances, being vainly puffed up by his fleſhly minde, *Col.* 2. 18. and having a baſe eſteem of others, in compariſon of himſelfe: Thus vain man would be wiſe, yea the only wiſe, though man be borne like a wild aſſes colt, *Iob.* 11. 12. and ſo he could not but confeſſe, would he but conſult a while with himſelf. But he doth with himſelf, as ſome people do by dogs and monkeyes; which they know to be paltrey carrion beaſts, and yet they ſet great ſtore by them and make precious account of them, merely for their mindes ſake.

And with ignominy, reproach] Theſe two he ſhall be ſure of according to that, 1 *Sam* 2. 30. They that deſpiſe me ſhall be lightly eſteemed, and *Prov.* 3. 34. Surely God ſcorneth the ſcorners (ſee the Note there) he payes them in their own coyn, overſhoots them in their own bow, makes them to meet with ſuch as will meet them out their own meaſure, and for their con-

contempt repay them (*with ignominy*) reproach.

Verſ. 4. *The words of a man's mouth are as deep waters*] Fitly are the words of the wiſe reſembled to waters (ſaith one) in aſmuch as they both waſh the mindes of the hearers, that the foulneſſe of ſin remaine not therein, and water them in ſuch ſort that they faint not, nor wither by a drought and burning deſire of heavenly doctrine. Now theſe words of the wiſe are of two ſorts: ſome are as deep waters, and cannot eaſily be fathomed as *Sampſons* riddles, and *Solomons* Apophthegmes, ſo very much admired by the Queen of *Sheba*, 2 *Chron* 9. ſome again are plain, and flow ſo eaſily as a flowing brook, that the ſimpleſt may underſtand them. The ſame may be affirmed of the holy Scriptures (thoſe *words of the Wiſe and their darke ſayings*, Prov. 1. 6.) The Scriptures ſaith one are both text and gloſſe, one place opens another, one place hath that plainly, that another delivers darkly. The *Rabbines* have one ſaying, that there is a mountaine of ſenſe hangs upon every *Apex* of the word of God. And another they have, *Nulla eſt objectio in lege quæ non habet ſolutionem in latere*, i. e. there is not any doubt in the Law, but may be reſolved by ſome other text. Parallel Scriptures caſt a mutuall light one upon another: and is there not a thin vaile laid over the word, which is more rarified by reading, and at laſt wholly worn away? A friend (ſaith *Chryſoſtome*) that is acquainted with his friend, will get out the meaning of a letter or phraſe, which another could not that is a ſtranger: ſo it is in the Scripture.

Verſ. 5. *It is not good to accept the perſon of the wicked*] Indeed, it is ſo bad, as can hardly be expreſſed: and is therefore here ſet forth by the figure *Liptote*, which is, ſay Grammarians, *cum minus dicitur, plus intelligitur*, when little is ſaid, but more underſtood. This accepting of perſons, declared here to be ſo very naught, is either in paſſing ſentence of judgement, of which ſee *Levit.* 19. 15, with the Note: or otherwiſe in common converſation, of which read *Iam.* 2. 1, 2, 3, 4. with the Note.

Ille ap. Virgil. Nec nulla interæ eſt inaratæ gratia terræ. *Georg.* 2.

To overthrow the righteous in judgement] Which is the eaſilyer done, becauſe they cannot quarreil and contend, as the wicked can. *The fools lips enter into contention, verſ.* 6. they have an art in it, they are dexterous at it, it is their trade and ſtudy to brabble and wrangle, to ſet a good face upon an ill matter, to raile and outbrave, to ſet men further at odds, and to imbitter their ſpirits one againſt another. This is a trick they have learned of their father the devil: and this their graceleſſe ſpeeches do as directly tend unto, as if they had legges to go unto contention.

Verſ. 6. *A fools lips enter into contention*] See the Note on *verſ.* 5.

And his mouth calleth for ſtrokes] By his deſire, upon others: but, by deſert and effect, upon himſelf.

Verſ. 7. *A fools mouth is his deſtruction*] See the Notes on *ch.* 10. 14. & 12. 13. & 13. 3.

Verſ. 8. *The words of a tale-bearer are as wounds*] See the Note on *chap.* 12. 18. He that takes away a mans good name, kils him alive, and ruines him and his poſterity: being herein worſe then *Cain*; for he in killing his brother, made him live for ever, and eternallized his name. Some read, *are as the words of the wounded*: they ſeem to ſpeak out of wounded troubled hearts, and then their words go down into the belly, they go glib down, paſſe without the leaſt queſtioning.

Vehementer doleo, quia vehementer diligo. Atque ſit cum mæſto vultu, oculis demiſſis, cum quadam tarditate & vocis plangitu procedit maledictio. *Bern.*

Verſ. 9. *He alſo that is ſlothfull in his work*] As he muſt needs be that goes pedling about with tales, and buzzing evil reports into the eares of thoſe that will hear them. See 1 *Tim.* 5. 3. with the Note there. *Lata negligentia dolus eſt*, ſaith the *Civilian*.

Is brother to him that is a great waſter] *Eſt frater domini diſperditionis*, will as certainly come to poverty, as the greateſt waſt-good. A man dyes no leſſe ſurely (though not ſo ſuddenly) of a conſumption, then of an apoplexy.

Verſ. 10. *The Name of the Lord is a ſtrong tower*] Gods attributes are called *His Name*; becauſe by them hee is known as a man is by his name. Theſe are ſaid to be *Arx roboris* a tower ſo deep, no pioneer can undermine it; ſo thick, no cannon can peirce it; ſo high, no ladder can ſcale it. A rock, an old rock, *Iſa.* 26. 4. yea *munitions of rocks*, *Iſa.* 33. 16. rocks within rocks, a tower impregnable, in expugnable.

The righteous runneth to it] All creatures run to their refuges, when hunted, *Prov.* 30. 26. *Pſal.* 104. 18. *Prov.* 18. 11. *Daniel.* 4. 10, 11. *Judg.* 9. 50, 51. which yet faile them many times; as the tower of *Shechem* did. *Judg.* 9. as the ſtrong hold of *Sion* did thoſe *Jebuſites* that ſcorned *David* and his hoaſt; as conceited that the very lame and blinde (thoſe moſt ſhiftleſſe creatures) might there eaſily hold it out againſt him. 2 *Sam.* 5. 6, 7. The hunted hare runs to her forme, but that cannot ſecure her: the travel-

traveller to his buſh; but that when once wet through, does him more hurt then good; as the Phyſicians did the hæmorroiſſe, *Mar.* 5. But as ſhe when ſhe had ſpent all before, came to Chriſt and was cured: ſo the righteous being poore and deſtitute of wealth, (which is the rich mans ſtrong city, *verſ.* 11.) and of all humane helps (God loveth to relieve ſuch as are forſaken of their hopes) runs to this ſtrong refuge, and is not only ſafe, but *ſet aloft*, as the word ſignifies, out of the gunſhot. None can pull them out of his hands. Run therefore to God by praying and not fainting, *Luk.* 18. 1. This is the beſt pollicy for ſecurity. That which is ſaid of wily Perſons that are full of ſtretches, of windings and of turnings in the world, that ſuch will never break, is much more true of a righteous praying Chriſtian. He hath but one grand policy to ſecure him in all dangers: and that is, to run to God.

ἐμὲ βλέπει John 10.

Verſ. 11. *The rich mans wealth is his ſtrong City*] It is hard to have wealth and not truſt to it, *Mat.* 19. 24. 1 *Tim.* 5. 17. See the Notes there. But wealth was never true to thoſe that truſted it: there is an utter uncertainty, 1 *Tim.* 5. 17. a non-entity, *Prov.* 23. 5, 6. an impotency to help in the evill day, *Zeph.* 1. 18. an impoſſibility to ſtretch to eternity, unleſſe it be to deſtroy the Owner for ever, *Eccleſ.* 5. 13. *James* 5. 1, 2. &c. A wicked man beaten out of earthly comforts, is as a naked man in a ſtorme, and an unarmed man in the field, or a ſhip toſſed in the ſea without an Anchour, which preſently daſheth upon rocks, or falleth upon quicklands. *Totam igitur anchoram ſacram figamus in Deo, qui ſolus nec poteſt nec vult fallere.* Caſt we anchour therefore upon God, who neither can nor will faile us, ſaith a learned Interpreter.

And as an high wall in his own conceit] It is *conceit* only that ſets a price upon theſe outward comforts, and bears men in hand, that thereby as by an high wall, they ſhall not only be ſecured but ſecreted in their lewdneſſe, from the eyes of God and men. But what ſaid the Oracle to bloody *Phocas?* Though thou ſet up thy wals as high as heaven, ſin lies at the foundation and all will out, yea all be overturned.

ἐὰν ὑψώσῃς τὰ τείχη εἰς νεφέλην τὰ ἁμαρτήματά σου, &c. Cedr.

Verſ. 12. *Before deſtruction the heart of a man is haughty*] Creature confidence and high-mindedneſſe are the *Dives* his diſeaſes, and go therefore yoked together as here; ſo 1 *Tim.* 6. 17. Charge the rich that they be not high-minded, nor truſt to uncertain

certain riches. *Magna cognatio ut rei ſic nominis, divitiis & vitiis.* Wealth and Wickednеſſe are of near alliance, and are not farre from deſtruction, or *breaking to ſhivers*, as the word ſignifies. So bladder-like is the ſoul, that filled with earthly vanities, though but wind, it grows great, and ſwels in pride: but prickt with the leaſt pin of divine Juſtice, it ſhrinks and ſhrivels to nothing. See more in the Notes on *Chap.* 16. 18. *and* 15. 33. *and* 12. 2.

Verſ. 13. *He that anſwereth a matter before he heareth it*] Salomon had ſaid before, that even a fool when he holdeth his peace is counted wiſe, *chap.* 17, 28. and in many paſſages of this bleſſed book, he ſets forth that a great part of mans wiſedome is ſhewed in his words. To be over-forward to anſwer, before the queſtion be fully propounded or expounded, is raſh if not proud boldneſſe, and reflects ſhame upon them that doe it. Likewiſe *to be ſlow to hear, ſwift to ſpeak* (hath not God given us two ears and one tongue to teach us better?) to precipitate a cenſure, or paſſe ſentence before both Parties be heard, to ſpeak evill of the things that a man knows not, or weakly and inſufficiently to defend that which is good againſt a ſubtle adverſary, *Auſtin* profeſſeth this was it that hardned him, & made him to triumph in his former Mainchiſm, that he met with feeble opponents, and ſuch as his nimble wit was eaſily able to overturn. *Oecolampadius* ſaid of *Caroloſtadius*, that he had a good cauſe, but wanted ſhoulders to ſupport it.

Verſ. 14. *The ſpirit of a man will ſuſtain his infirmity*] Some ſorry ſhift a man may make to buſtle with and to rub through other aylements and aggrievances, diſaſters or diſeaſes, ſores or ſickneſſes of the body, (as the word here properly importeth,) Let a man be ſound within, and upon good terms) at peace with his own conſcience, and he will bravely bear unſpeakable preſſures, 2 *Cor.* 1. 9, 12. *Paul* was merry under his load, becauſe his heart was cheary in the Lord: as an old beaten Porter to the Croſſe, *maluit tolerare quam deplorare*, his ſtroake was heavier then his groaning, as *Job*, *chap* 23. 2. *Alexander Aphrodiſeus* gives a reaſon why Porters under their burdens go ſinging; becauſe the mind being delighted with the ſweetneſſe of the muſick, the body feels the waight ſo much the leſſe. Their ſhoulders while ſound, will bear great luggage: but let a bone be broken, or but the skin rubd up and raw, the lighteſt load will be grievous. A little water in a leaden veſſell is heavy; ſo is a little

Problem. 1. numb. 78.

little trouble in an evill conſcience.

But a wounded ſpirit who can bear] q.d. It is a burthen importable, able to quail the courage and cruſh the ſhoulders of the hugeſt *Hercules*, of the mightieſt man upon earth; *who can beare it?* The body cannot, much leſſe a diſeaſed body (And if the ſoule be at unreſt, the body cannot but co-ſuffer.) Hence *Iob* preferred, and *Iudas* choſe ſtrangling before it. *Bilney* and *Bainham*, after they had abjured, felt ſuch an hell in their conſciences, till they had openly profeſſed their ſorrow for that ſin, as they would not feele again for all the world's good. *Daniel* choſe rather to be caſt into the den of Lions, then to carry about a lion in his boſome, an enraged conſcience. The primitive Chriſtians cryed likewiſe, *Ad leones potius quàm ad lenones abjiciamur.* What a terrour to himſelf was our *Richard* the third, after the cruell murther of his two innocent Nephews; and *Charles* the ninth of *France*, after that bloody maſſacre? He could never endure to be awakened in the night, without muſick or ſome like diverſion. But alaſſe! if the ſoule it ſelf be out of tune, theſe outward things do no more good, then a fair ſhooe to a gowty foot, or a ſilken ſtocking to a broken legge.

Act. & Mon. fol. 938.

Verſ. 15. *The heart of the Prudent getteth knowledge*] Such as can keep the *bird ſinging in their boſome*, and are free from inward perturbations, theſe by meditating on the good word of God, and by liſtening to the wholeſome words of others, get and gather knowledge: that is, great ſtore of all ſorts of knowledge, that which is divine eſpecially, and tends to the perfecting of the ſoule.

Verſ. 16. *A mans gift maketh room for him*] This *Iacob* knew well, and therefore bade his ſonnes take a preſent for the Governour of the land, though it were but of every good thing a little. So *Saul*, when to go to the man of God to enquire about the Aſſes. *But behold, ſaid he to his ſervant, if we go, what ſhall we bring the man? what have we?* See more in the Note on *chap.* 17. *ver.* 8. *and* 23.

Gen. 43. 11.

1 Sam. 9. 7.

Verſ. 17. *He that is firſt in his own cauſe ſeemeth juſt*] The firſt tale is good till the ſecond be heard. How faire a tale told *Tertullus* for the Jews againſt *Paul*, till the Apoſtle came after him, and *anſtarcht the Orators* trim ſpeech? Judges had need to get & keep that τὸ ἀδιάβλητον that *Alexander* boaſted of, to keep one eare cleare and unprejudiced, for the defendant: for they ſhall meet with

with ſuch active Actors or Pleaders as can make *Quidlibet ex quilibet, Candida de nigris & de candentibus atra*; as can draw a faire glove upon a fowle hand, blanch and ſmooth over the worſt cauſes with goodly pretences, as *Ziba* did againſt *Mephibosheth*, *Potiphar's* wife againſt *Joſeph*, &c. He muſt therefore ἀμφοῖν ἀκροᾶσθαι (as the Athenian Judges were ſworn to do,) *heare both ſides indifferently*: and as that Levite ſaid *Judg.* 19. Conſider, conſult, and then give ſentence, doing nothing by partiality or prejudice.

Verſ. 18. *The lot cauſeth contentions to ceaſe*] As it did, *Joſh.* 14. 2. Where it is remarkable that *Ioſhua* that lotted out the land, left none to himſelf; and that portion that was given him, and he content withall, was but a mean one in the barren mountains. So again, *Acts* 1. 26. where it is remarkable, that this *Joſeph* called *Barſabas*, ſeeing it was not God's mind by lot to make choice of him now to ſucceed *Judas* in the Apoſtleſhip, was content with a lower condition: therefore afterwards God called him to that high and honourable office of an Apoſtle, if at leaſt this *Joſeph Barſabas* were the ſame with that *Ioſeph Barnabas*, *Acts* 4 36. as the Centuriſts are of opinion. See the note on *chap.* 16. 23.

Verſ. 19. *A brother offended is harder to be won, &c.*] Whether it be a brother by *race, place*, or *grace*; *Corruptio optimi peſſima*: thoſe oft that loved moſt dearly, (if once the devill caſt his club betwixt them,) they hate moſt deadly. See this exemplified in *Cain* and *Abel*, *Eſau* and *Iacob*, *Polynices* and *Eteocles*, *Romulus* and *Remus*, *Caracalla* and *Geta*, the two ſonnes of *Severus* the Emperour, *Robert* and *Rufus* the ſonnes of *William* the Conquerour, the Civil diſſentions between the houſes of *York* and *Lancaſter*, (wherein were ſlain eighty Princes of the blood-royall,) the diſſenſions between *England* and *Scotland*, which conſumed more Chriſtian-blood, wrought more ſpoile and deſtruction, and continued longer then ever quarrel we read of did between any two People of the world. As for brethren by Profeſſion, (and that of the true religion too) among Proteſtants, you ſhall meet with many diviſions, and thoſe proſecuted with a great deale of bitterneſſe. *Nullum bellum citius exardeſcit, nullum deflagrat tardius, quàm Theologicum.* No warre breaks out ſooner or laſts longer, then that among Divines, as that about the Sacrament; a Sacrament of love, a Communion, and yet the occaſion (by accident)

Daniel 192.

Bucholcer.

dent) of much diſſention. This made holy *Strigelius* weary of his life. *Cupio ex hac vitâ migrare ab duas cauſas*, ſaith he. For two cauſes chiefly do I deſire to depart out of this world; Firſt, that I may enjoy the ſweet ſight of the Son of God, and the Church above; Next, *ut liberer ab immanibus & implacabilibus odiis Theologorum*. that I may be delivered from the cruel and implacable hatreds of diſſenting Divines. There is a moſt ſad ſtory of thoſe that fled to *Frankeford* hence in Queen *Marie's* time: yet among them there were ſuch grievous breaches, that they ſought the lives one of another. Great care therefore muſt be taken, that brethren break not friendſhip: Or if they do, that they reunite and peece again as ſoone as is poſſible.

Melch. Adam in vita.

Verſ. 20. *A man's belly ſhall be ſatisfied with the fruit of his mouth*] See the Notes on *Chap.* 12. 14. & 13. 2.

And with the encreaſe of his lips ſhall he be ſatisfied] It is worthy the obſerving, ſaith an Interpreter here, that *Salomon* doth vary his words: He ſpeaketh ſometimes of the *mouth*, ſometimes of the *lips*, ſometimes of the *tongue*, as *verſ.* 21. to ſhew that all the inſtruments or meanes of ſpeech ſhall have, as it were their proper and juſt reward.

Verſ. 21. *Death and life are in the power of the tongue*] That beſt and worſt member of the body, as *Bias* told *Amaſis* King of Ægypt, an *unruly evill ſet on fire of hell*, ſaith Saint *Iames of an ill tongue*, (as contrarily a good one is fired with zeale by the holy Ghoſt, *Act.* 2.) Fire we know is a good ſervant, but an ill lord; If it get above us once, there is no dealing with it. Hence it is that as the careful houſholder laies a ſtrict charge upon his children and ſervants to look well to their fire: So doth *Salomon* give often warning to have a care of the tongue. For by thy words ſhalt thou be juſtified, and by thy words thou ſhalt be condemned, ſaith a greater than *Salomon*, *Mat.* 12. The *Arabians* have a Proverb, *Take heed that thy tongue cut not thy throat.* A word and a peſt grow upon the ſame root in the Hebrew: to ſhew, ſaith one, that an evill tongue hath the peſtilence in it: It ſpets up and down the roome as the ſerpent *Dipſas*, or as a candle whoſe tallow is mixt with brine.

Plutarch.

Cave ne feriat lingua tua collum tuum. Scalig.

Verſ. 22. *Who ſo findeth a wife, &c.*] Who ſo, after much ſeeking (by prayer to God and his own utmoſt induſtry, as *Gen.* 24. *Iſaac* went forth to pray, and his ſervant went forth to ſeek) *findeth a fit and faithfull yoke-fellow*, (called here *a wife*, that is, *a good wife*, as *Eccleſ.* 7. 1. a name is put for a good name, and as *Iſa.* 1. 18. *Wooll* is put for *white Wooll*: every married woman is not a wife; a bad woman is but the *ſhadow of a wife*, according to *Lamechs* ſecond wives name *Zillah*) *he findeth a good thing*, a ſingular bleſſing, and ſuch as ſhould draw from him abundance of thanks. He may well ſay as they were wont to do at *Athens*, when they were married, ἔτυχον κακὸν, ἢ ὄυχον ἀμεινον. I have left a worſe condition, and found a better. If any be the worſe for a wife (*forma* for a good wife eſpecially) it is from his own corrupt heart; that like a toad, turnes all it takes into rank poyſon.

Hilbah. id eſt. umbra ipſius, quomodo Menander φίλης σκίαν dixit.

Zenodo prov.

Verſ. 23. *The poore uſeth entreaties*] Speakes ſupplications, comes in a ſubmiſſe manner, uſes a *low language*, as *a broken man*. How much more ſhould we do ſo to God? *Quantâ cum reverentiâ, quanto timore, quantâ ad Deum humilitate accedere debet è paludè ſua procedens & repens vilis ranunculà?* creeping into his preſence with utmoſt humility and reverence.

Bern.

Verſ. 24. *A man that hath friends, &c.*] For *Cos amoris amor*, Love is the whetſtone or load-ſtone (rather) of love. *Marce, ut ameris, ama.* Love is a coine that muſt be returned in kind.

Marhal.

And there is a friend, &c.] Such a friend is as one's own ſoule. *Deut.* 13. 6. a peece ſo juſt cut for him, as anſwers him rightly in every joint. This is a *rare happineſſe*.

CHAP. XIX.

Verſe 1. *Better is the poore that walketh in his integrity*]

THat poore, but honeſt man, that ſpeakes ſupplications, *Chap.* 18. 23. but abuſeth not his lips to leud and looſe language, is better then that rich foole that anſwers him roughly and robuſtiouſly, (as *Nabal* did *Davids* meſſengers) and otherwiſe, ſpeakes ill, think worſe. We uſually call a poore man a *poore ſoule*: a poore ſoule may be a rich Chriſtian, and a rich man may have a poore ſoule.

Verſ. 2. *Alſo that the ſoule be without knowledge, it is not good*] An ignorant man is a naughty man. *Ignorat ſane improbus omnis*, ſaith *Ariſtotle*. Every bad minded man is in the dark: neither can any good come into the heart, but it muſt paſſe through the underſtanding: and the difference of ſtature in Chriſtianity

Lib. 3. Eth.

grows from different degrees of knowledge. The *Romans* were *full of knowledge*, and therefore *full of goodneſſe. chap* 15.14.

And he that haſteth with his feet ſinneth] Or, wandreth out of the way. As he that is out of his way, the faſter he rides or runs, the farther he is out: ſo is blind zeale. It is like mettle in a blind horſe, that running upon the rocks and precipes firſt breaks his hooſes, and then his neck: Or like the devill in the poſſeſſed, that caſt him ſometimes into the fire, and ſometimes into the water.

Verſ. 3. *The fooliſhneſſe of a man perverteth his way*] So that all goes croſſe with him, and God *walks contrary to him*: as it befell our King *John*, Queen *Mary*, and *Henry* the fourth of *France*. King *John* ſaw and acknowledged it in theſe words, *Poſtquam, ut dixi, Deo reconciliatus, me ac mea regna (proh dolor!) Romanæ ſubjeci Eccleſiæ, nulla mihi proſpera ſed omnia contraria advenerunt.* Ever ſince I ſubmitted to the Sea of *Rome*, nothing hath proſpered with me.

Lev 26 21.

Mat. Paris.

And his heart frets againſt the Lord] As the cauſe of his calamity. Birds of prey, that have been long kept in the dark, when they get abroad are out of meaſure raging and ravenous: ſo are ignorant ſpirits, they let fly on all hands, (when in durance eſpecially) and ſpare not to ſpet their venome in the very face of God: as did *Pharaoh*, when that thick darkneſſe was upon him; the King of *Iſrael* that ſaid, *Behold this evil is of the Lord, and what ſhould I wait for the Lord any longer?* 2 *King.* 6.33. *Mahomet* the firſt Emperour of the Turkes being wonderfully grieved with the diſhonour and loſſe he had received at the laſt aſſault of *Scodra*, in his choler and frantick rage moſt horribly blaſphemed againſt God, ſaying, that it were enough for him to have care of heavenly things, and not to croſſe him in his worldly actions.

Turk. hiſt. fol. 423.

Verſ 4. *Wealth maketh many friends*] *Res amicos invenit*, ſaith he in *Plautus*. Wine, ſaith *Athenæus*, hath φλυαρίαν τε φρὸς φιλίαν, a force in it to make friendſhip. Wealth we are ſure hath: but as that is no ſound love that comes out of cups, it is but *ollaris amicitia*; ſo neither are they to be truſted, that wealth wins to us. Hired friends are ſeldome either ſatisfied or ſure: but like the Ravens in *Arabia*, that, full gorged, have a tuneable ſweet record, but empty, ſcreetch horribly. Flies ſoon faſten upon honey: and vermine will haunt a houſe where food is to be gotten.

But

But the poore is ſeparated from his neighbour] Who either turns from him as a ſtranger, or againſt him, as an enemy. *Nero* being condemned to dye, and not finding any one that would fall upon him and diſpatch him, cryed out, *Itane nec amicum, nec inimicum habeo?* Have I now neither friend nor foe, that will do this for me?

Verſ. 5. *A falſe witneſſe ſhall not be unpuniſhed*] Many poore people care not to lend their rich friend an oath at a need: And many rich, though they think ill of pillory-perjury, yet they make little conſcience of a merry lye. Neither of theſe ſhall paſs unpuniſhed. And this ſentence may be to them as thoſe knuckles of a mans hand were to *Baltaſar*, to write them their deſtiny, or as *Daniel* was to him, to read it unto them.

Verſ. 6. *Many will entreat the favour of the Prince*] Yea, lie at his feet and lick up his ſpittle, not being loyall in love for conſcience, but ſubmiſſe in ſhew for commodity. Every man will be thruſting in where any thing is to be gotten. The Poets make *Litæ* or *Petitions* to be the daughters of *Jupiter*, and ever about him; to ſignifie, ſaith the *Mythologiſt*, that Princes and great ones are ſeldome without ſuppliants and ſuitors.

ὑ γαρ ἄπυιοι
Ἱκεσιαι Ζηνὸς
κὲρσι λίτιαι.
Orph. in Arg.

And every man is a friend, &c.] See the Note on *Chap.* 17.8.

Verſ. 7. *All the brethren of the poore do hate him*] How much more then his hired friends: Theſe are like crows to a dead Carcaſe; which if they flock to it, it is not to defend, but to devoure it: and no ſooner have they bared the bones, but they are gone. See the Note on *chap.* 14.20.

Verſ. 8. *He that getteth wiſdome*] Hebr. *He that getteth*, or *poſſeſſeth an heart*: For we are borne brutes, and are compared to the horſe and mule that have none underſtanding, *Pſal.* 32. Hearts we have all, but our fooliſh hearts are darkened, *Rom.* 1.21. yea, a deceived heart hath turned us aſide that we cannot deliver our ſoules, nor ſay, *Is there not a lye in my right hand? Iſa.* 44.20. Well may the rich have many friends, but not many hearts: For without wiſdome no man can love his own ſoule, much leſſe can he truly love another. Therefore by how much better it is for a man to love his own ſoule as he ought then to be beloved of others for his gifts: by ſo much it is better to get wiſdome, then to get wealth.

Verſ. 9. *A falſe witneſſe, &c.*] See *Verſ.* 5.

Verſ. 10. *Delight is not ſeemely for a foole*] *Dignitas in indigno*

digno est ornamentum in luto, saith *Salvian*: Health, Wealth, Nobility, Beauty, Honour, and the like are ill bestowed upon a wicked man, who will abuse them all to his own and other mens undoing. The wisest have enough to do to manage these outward good things: What may we then expect from fooles? (See the Note on *chap.*14.24.) If they make wise men fooles, they will make fooles mad men.

Secundæ res etiam sapientum animos fatigant; quanto magis insolescent stulti rerum successu prospero? Salust.

Much lesse for a servant to rule over Princes] As *Abimelech* that bramble did over the Cedars of *Lebanus*: as *Tobiah* the Servant the *Ammonite* sought to do over *Nehemiah*, and the Princes of *Iudah*: As the servants of the Emperour *Claudius* did over him and the whole State: (which occasioned that verse to be pronounced on the Theatre

Ἀφέηντος ἐστὶν εὐτυχῶν μαστίγιας.)

As *Becket* and *Wolsey* affected to do in their generations: And as the *Bridge-maker* of *Rome*, who stiles himself *Servus servorum*, A servant of servants; and yet acts as a *Dominus dominantium & Rex Regum*, Lord of Lords and King of Kings. Round about the Popes Coine are these words stamped, *That Nation that Will not serve thee shall be rooted out.* His *Janizaries* also the Jesuits are as a most agile sharp sword, whose place is sheathed at pleasure in the bowels of every common-wealth, but the handle reacheth to *Rome* and *Spaine*. This made that most valiant and puissant Prince *Henry* the fourth of *France*, when he was perswaded by one to banish the Jesuits, say, *Give me then security for my life.*

Vers. 11. *The discretion of a man deferreth his anger*] *Plato*, when angry with his servant, would not correct him at that time; but let him go with, *Vapulares nisi irascerer*, I am too angry to beat thee. A young man that had been brought up with *Plato*, returning home to his Father's house, and hearing his Father chide and exclaime furiously, said, *I have never seen the like with Plato.* See the Note on *chap.*14.29. Anger, by being deferred, may be diminished: so it be not concealed for a further opportunity of mischiefe, as *Absalom's* toward *Amnon*, and *Tiberius*, whom the more he meditated revenge, the more did time and delay sharpen it: And the farther off he threatned, the heavier the stroke fell.

Sen. de ira lib 3 cap. 11

Lentus in meditando ubi prorupisset, &c. Tacit.

And it is his glory to passe over a transgression] Hebr. *To passe by it*, as not knowing of it, or not troubled at it: Thus *David* was,

was deaf to the railings of his enemies: and as a dumb man in *Whose mouth are no reproofes.* *Socrates*, when he was publikely abused in a Comedy, laughed at it: *Polyagrus verò seipsum strangulabat*, saith *Ælian*; but *Polyagrus*, not able to beare such an indignity, hanged himself. *Augustus* likewise did but laugh at the Satyrs and buffooneries which they had published against him: and when the Senate would have further informed him of them, he would not heare them. The manlier any man is, the milder and readier to passe by an offence: this shews that he hath much of God in him (if he do it from a right principle), who *beares with our evill manners*, and forgives our trespasses, beseeching us to be reconciled. When any provoke us, we use to say, *We will be even with him*: There is a way whereby we may be not even with him, but above him, and that is, *forgive him.* Wink at small faults especially: *Qui nescit dissimulare, nescit vivere.* He that cannot, is not fit to live.

ὑπεροχὴν φέρων. Act. 23.

Vers. 12. *The Kings wrath is as the roaring of a Lyon*] Hebr. *Of a young Lyon*, which (being in his prime) roares more terribly; sets up his roare with such a force, that he amazeth the other Creatures whom he hunteth, so that (though far swifter of foot then the Lyon) they have no power to fly from him. Kings have long hands, strong clutches: Good therefore is the Wise mans councel, *Eccles.*8.2,3,4. See the Note on *chap.*16.14,15.

Ambrof. Hexa. lib.6. cap.5.

Vers. 13. *A foolish son is the calamity of his father*] Children are *certaine cares*, but *uncertaine comforts.* Let them prove never so towardly, yet there is somewhat to do to breed them up, and bring them to good. But if they answer not expectation, the Parents griefe is inexpressible. See the Note on *Chap.* 10. 1. and 15.20. How many an unhappy father is tempted to wish with *Augustus*,

O utinam calebs vixissem, orbusque perissem.

And the contentions of a wife are a continuall dropping] Like as a man that hath met with hard usage abroad, thinks to mend himselfe at home; but is no sooner sat down there, but the raine dropping through the roofe upon his head drives him out of doores againe: Such is the case of him that hath a contentious wife; a far greater crosse then that of ungracious children, which yet are the fathers calamities and heart-breaks. *Augustus* had been happy if he had had no children: *Sylla* if he had had no wife. All evils, as elements, are most trouble some when

Coniugium: conjurgium. De discordi conjugio Themistocles dixit, συνοικεῖν κ out συμβιῶσι.

out of their proper place, as impiety in Profeſſours, injuſtice in Judges, diſcomfort in a wife. This is like a tempeſt in the Haven, moſt troubleſome, moſt dangerous.

Verſ.14. *Houſe and riches are the inheritance of the Fathers*] *Viz.* More immediately. God gives them to the Parents, and they leave them to their children, being moved thereto by God: Though a carnall heart looks no higher then Parents, cares not ſo he may have it, whence he hath it. It is *Dos non Deus* that maketh marriages with them: good enough if goods enough; mony is the greateſt medler, and drives the bargain and buſineſſe to an upſhot. Moſtly, ſuch matches prove unhappy and uncomfortable. How can it be otherwiſe, ſith *Hic deus nihil fecit?* God indeed had a hand in it, but for their juſt puniſhment, that ſo followed after lying vanities, and ſo forſook their own mercies.

But a prudent wife is of the Lord] Nature makes a woman, Election a wife: but to be prudent, wiſe, and vertuous, is of the Lord. A good wife was one of the firſt real and royall gifts beſtowed on *Adam*. God ſet all the creatures before him ere he gave him a wife: that ſeeing no other fit help, he might prize ſuch a gift: not a gift of induſtry, but of deſtiny as one ſaith: for *Marriages are made in heaven*, as the common ſort can ſay, and as very Heathens acknowledge. The Governour of *Eskichiſar* hearing *Othoman* the great Turk his relation of a faire Lady whom he was in love with, and had highly commended for her vertues, ſeemed greatly to like of his choice, ſaying that ſhe was *by the divine providence* appointed only for him to have.

Turk hiſt. fol. 136.

Verſ. 15. *Slothfulneſſe caſteth into a deep ſleep*] Sloth bringeth ſleep, and ſleep poverty. See this excellently ſet forth *chap.*6.9, 10, 11. See the Notes there, and on *chap.*10.4.

Verſ. 16. *He that keepeth the Commandement, keepeth his own ſoule*] This is the firſt fruit of ſhaking off ſloth and ſleepineſſe. He that ſtirs up himſelfe to take hold of God, *Iſa.*64.7. and to take hold of his Covenant, *Iſa.*56.4. to love the name of the Lord, and to be his ſervant, *Verſ.*6. to love him and keep his Commandements, *Exod.*20.6. to do that little he does out of love, if it be no more then to *think upon his Commandements to do them Pſ.*103.18. this mans ſoule ſhall be bound up *in the bundle of life*, he ſhall find his name written *in the book of life*. For *in vitæ libro ſcribuntur omnes qui quod poſſunt, faciunt, etſi quod debent non poſſunt*, ſaith *Benard*. Their names are written in heaven who do what they can, though they cannot do what they ought. If there be a willing mind, God accepts according what a man hath, not according to what he hath not. And here alſo, *Nolentem prævenit Deus ut velit, volentem ſubſequitur ne fruſtrà velit.* God that gives both to will and to do, cauſeth his people to keep his Commandements, and *worketh all their works in them, and for them. Lex jubet, gratia juvat: petamus ut det, quod ut habeamus jubet.* The Law commandeth, but Grace helpeth: let us beg that God would make us to be what he requires us to be.

2 Cor.8.12. Aug. Enchir. cap. 32. Ezek.36. Eſay.26. Aug. in Exod. quæſt. 55.

But he that deſpiſeth his waies] That is, Gods waies, chalked out in his word. See the Note on *chap.*13.13. Or, *He that deſpiſeth his own waies*, lives careleſly, and at randome; walks at all adventures with God, *Cui vita eſt incompoſita & peſſime morata contra gnomonem & canonem Decalogi*, a looſe and lawleſſe perſon; he *ſhall dye*, not a natural death only, (as all do) but ſpiritual and eternall. There is but an inch betwixt him and hell, which already gapes for him, and will certainly ſwallow him up.

Aut mentem ant reſtim comparandum Chryſip.

Verſ. 17. *He that hath pitty upon the poore lendeth, &c.*] This is a ſecond fruit of ſhaking off ſloth, and working with the hands the thing that is good, that one may have to give to him that needeth. He doth not give it, but lend it: God accepts it, both as δῶρον καὶ δάνεισμα, *as a gift, and a lone*, ſaith *Baſil*: Nay, he lends it upon uſury, *Fœneratur Domino*: and that to the Lord, who both binds himſelfe to repay, and gives us ſecurity for it under his own hand here. *He will pay him again be ſure of it.* שלם in *Piel*, he will fully and abundantly repay him: moſtly in this world, but infallibly in the world to come. *Evagrius* in *Cedrenus* bequeatheth three hundred pounds to the poore in his Will: but took a bond before-hand of *Syneſius* the Biſhop, for the repayment of it in another life. And the very next night (ſaith the hiſtory) after his departure, appearing to him in his ſhape, delivered in the bond cancelled, and fully diſcharged.

Eph.4.28. Orat de Elecemoſ.

Verſ. 18. *Chaſten thy ſon while there is hope*] See the Note on *chap.*13.24.

Verſ. 19. *A man of great wrath ſhall ſuffer puniſhment*] He that laies the reynes in the neck, and ſets no bounds to his wrath, whether in chaſtiſing his Child, or otherwiſe, ſhall be ſure to ſmart

ſmart for it: ſhall bring himſelf and his friends into great trouble. Such therefore as are colerick ſhould pray much, and prevent all occaſions of wrath; as *Callius* & *Catis*, becauſe they would not be ſtirred up to anger, burned their enemies letters before they were read. The like did *Pompey* to the Letters of *Serand Cæſar* to *Pompey's* letters.

Verſ. 20. *Heare counſell & receive inſtruction*] Or, *correction*. Here he directs his ſpeech to the younger ſort, and exhorts them 1. To heare councel, *that is*, to keep the Commandment, as *verſ.* 16. 2. To receive correction of Parents, as *verſ.* 18. as the only way to ſound and laſting wiſdome: for *Vexatio dat intellectum; Piſcator ictus ſapit; Quæ nocent docent*; &c. Or *Salomon* may here bring in the father thus leſſoning his untoward childe, whom he hath laſhed. For to correct and not inſtruct, is to ſnuff the Lamp, but not poure in oile to feed it.

Verſ. 21. *There are many deviſes in a mans heart*] They may purpoſe, but God alone diſpoſeth of all. See the Note on *chap.* 16.1,9. Some think to riſe by ill principles, but it will not be. Some to be rich, but God croſſeth them, and holds them to priſoners pittances, to *hard-meat*, as we ſay. Some, to live long and enjoy what they have gotten: but they heare, *Thou fool, this very night ſhall thy ſoule be taken from thee*, &c. Some ſet themſelves to root out true Religion, to dethrone the Lord Chriſt, &c. But God ſees and ſmiles, looks and laughs, *Pſal.* 2. The counſell of the Lord that ſhall ſtand when all is done. Chriſt ſhall raigne in the midſt of his enemies: the ſtone cut out of the mountaines without hands ſhall bring down the golden Image with a vengeance; and make it like the chaffe of the Summer-floore, *Dan.* 2. 35. *Sciat Celſitudo veſtra & mihil dubetet*, (ſaith *Luther* in a letter to the Elector of *Saxony*) *longè aliter in cœlo quàm Norinbergæ de hoc negotio concluſum eſſe*. Let your highneſſe be ſure that the Churches buſineſſe is far otherwiſe ordered in Heaven, then it is by the Emperour and States at *Norinberg*. Anc. *Gaudeo quod Chriſtus Dominus eſt: alioqui totus deſperaſſem.* I am glad that Chriſt is King: for otherwiſe I had been utterly out of heart and hope, ſaith holy *Myconius* in a letter to *Calvin*, upon the view of the Churches enemies.

Luk. 12.

Sculr. Annal.

Verſ. 22. *The deſire of a man is his kindneſſe*] Or, *his mercy*. Many have a great mind to be held merciſull men, and vainly give out what they would do, if they had wherewith; and perhaps

haps they ſpeak as they think too (this may be one of thoſe many deviſes, thoſe *variæ & vanæ cogitationes* in the heart of a man, *verſ.* 21.)

But the poore man is better then a liar] For though he hath nothing to give, yet having a giving affection, he is better then a lyer, *that is*, then ſuch a rich man, who before he was rich would brag what he would do if he were rich, and yet now is a niggard.

Verſ. 23. *The feare of the Lord tendeth to life*, &c.] Life, ſaturity, and ſecurity from evill (from the *hurt*, if not from the *ſmart* of it) are all aſſured here to thoſe that feare God. Who would not then turne ſpiritual purchaſer? See *chap.* 22.4.

Saturatus per noctabit, He ſhall not go ſupperleſſe to bed.

Verſ. 24. *A ſlothfull man hideth his hand in his boſome*] The Latines ſay, *he wraps it in his cloak*, He puts it in his pocket ſay we. Erewhiles we had him faſt aſleep; and here going about his buſineſſe, as if he were ſtill aſleep: ſo lazie that any the leaſt labour is grievous to him, he can hardly find in his heart to feed himſelfe, ſo to uphold the life of his hands which he ſhould maintaine with the labour of his hands, 2 *Theſ.* 3. 10. and with the ſweat of his brows, *Gen.* 3. Very ſucklings get not their milk without much tugging and tiring themſelves at the dug.

Manum habet ſub pallio.

Verſ. 25. *Smite a ſcorner and the ſimple will beware*] *Alterius perditio, tua ſit cautio*, ſaith the Wiſe-man. Seeſt thou another man ſhipwrackt? look well to thy tackling. *Pœna ad paucos* &c. Let but a few be puniſhed, and many will be warned and *wiſed*; any will, but the ſcorner himſelfe, who will not be better, though braid in a morter. This ſcorner may very well be the ſluggard mentioned in the former verſe. Smite him never ſo much, there is no beating any wit into him. *Pharaoh* was not a button the better for all that he ſuffered: but *Jethro* taking notice of Gods heavy hand upon *Pharaoh*, and likewiſe upon the *Amalekites* was thereby converted and became a Proſelyte, as Rabbi *Salomon* noteth upon this Text.

Verſ. 26. *He that waſteth his father*] That ſpoileth, pilfereth, pillageth, preyeth upon his father: Not ſo much as ſaying with that ſcapethriſt in the Goſpel, *Give me the portion that falls to my ſhare*. Idleneſſe and incorrigiblenеſſe lead to this wickedneſſe, as may appeare by the context. Luk. 15.

Verſ. 27. *Ceaſe my ſon to heare the inſtruction*] Beware of falſe-Prophets, *Mat.* 7.24. See the Note there. Take heed alſo

alſo what books ye read: for as water reliſheth of the ſoil it runs thorough: ſo do the ſoule of the Authors that a man readeth.

Verſ. 28. *An ungodly Witneſſe ſcorneth judgement*] As if he were out of the reach of Gods rod. And becauſe judgement is not presently executed, therefore his heart is ſet in him to do wickedly, he looks upon God as an Abbettour of his perjury. *His mouth devoureth iniquity*, as ſome ſavory morſell. But know they not that there will be bitterneſſe in the end? Let them but mark what follows.

Eccleſ. 8. Pſal. 50.

Verſ. 29. *Judgements are prepared for ſcorners*] For theſe ſcorners (that promiſe themſelves impunity) are *judgements*, not one, but many, not appointed only, but prepared long ſince, and now ready to be executed.

CHAP. XX.

Verſ. 1. *Wine is a mockery &c.*]

Deceptit ebrietas Lotum quem Sodoma non decepit.

μαλακπνὸν.

ὀινοφλυγίαι.

FOr (firſt) it mocks the drunkard, and makes a ſoole of him: promiſing him pleaſure, but paying him with the ſtinging of an Adder, and biting of a Cockatrice, *chap.* 23. 32. (See the Note there.) Wine is a comfortable Creature, *Judg.* 9. 12. one of the chiefe lenitives of humane miſeries, as *Plato* cals it: but exceſſe of wine, 1 *Pet.* 4. 3. is (as one well ſaith) *blandus dæmon, dulce venenum, ſuave peccatum; quam qui in ſe habet, ſe non habet; quam qui facit, non facit peccatum, ſed totus eſt peccatum.* That is, a faire ſpoken devill, a ſweet poiſon, a ſin which he that hath in him hath not himſelfe, and which he that runs into, runs not into a ſingle ſin, but is wholly turned into ſin. Secondly, it renders a man a mocker, even one of thoſe ſcorners, for whom judgements are prepared, as *Salomon* had ſaid in the foregoing verſe. See *Hoſ.* 7. 5. *Iſa.* 28. 1. 1 *Sam* 25. *Abigail* would not tell *Nabal* of his danger till he had ſlept out his drunkenneſſe, leſt ſhe ſhould have met with a mock, if not with a knock.

Strong drink is raging] All kind of drink that will alienate the underſtanding of a man, and make him drunke: As Ale, Beere, Sider, Perry, Metheglin *&c.* Of this *Pliny* cries out: *Hei, mirâ vitiorum ſolertiâ inventum eſt quemadmodum aqua quoque inebriet.*

Lib. 14. c. ult.

Portentoſum ſanè potionis genus! quaſi non ad alium uſum natura parens humano generi fruges dediſſe videatur. So witty is wickednesſe grown now, that there is a way invented to make a man drunk with water; a monſtrous kind of drink ſurely! as if dame nature had beſtowed corne upon us to ſuch a baſe abuſe. See the note on *chap.* 23. 29. Saint *Paul* very fitly yoketh together *drunkards* and *raylers*, 1 Cor. 6 9.

And whoſoever is deceived thereby is not wiſe] For when the wine is in, the wit is out. They have a practice of drinking the *Outs*, as they call it: all the wit out of the head, all the mony out of the purſe, &c. and thereby affect the title of roaring boys, by a woful *Proleptis* (doubtleſſe) *here* for *hereafter*.

Verſ. 2. *The feare of a King is as the roaring of a lion.* See *chap.* 16. 14. *and* 19. 12.

Verſ. 3. *It is an honour for a man to ceaſe from ſtrife*] To *ſtint* it rather then to *ſtir* it: to be firſt in promoting peace and ſeeking reconciliation; as *Abraham* did in the controverſie with *Lot*, *Memento* (ſaid *Ariſtippus* to *Æſchines*, with whom he had a long ſtrife,) *quod cum eſſem natu major, prior te acceſſerim.* Remember ſaid he, that though I am the elder man, yet I firſt ſought reconciliation. I ſhall well remember it, ſaid *Æſchines*, and whiles I live I ſhall acknowledge thee the better man; becauſe I was firſt in falling out, and thou art firſt in falling in again.

Plutarch de cohib. ira. Laert. l. 2.

But every ſoole will be medling] Or *mingling himſelf with ſtrife*; he hath an itching to be doing with it, to be quarrelling, brabling, lawing. Once it was counted ominous to commence actions, and follow ſuits. Now nothing more ordinary, for every trifle, treading upon their graſſe or the like. This is as great folly, as for every ſlight infirmity to take Phyſick.

Cæſar com.

Verſ 4. *The ſluggard will not plow by reaſon of the cold*] So the ſpirituall ſluggard either dreams of a delicacy in the ways of God, (which is a great vanity,) or elſe if heaven be not to be had without the hardſhip of holineſſe, Chriſt may keep his heaven to himſelf. The young man in the Goſpel went away grieved that Chriſt required ſuch things that he could not be willing to yield to. The Hebrews have a common Proverb amongſt them; He that on the even of the Sabbath hath not gathered what to eat, ſhall not at all eat on the Sabbath: Meaning thereby that none ſhall

Mat. 19. 22.

ſhall reigne in heaven, that hath not wrought on earth. Man goeth forth (ſaith the Pſalmiſt) to his work, and to his labour untill the evening, *Pſal.* 104.23. ſo till the Sunne of his life be ſet, he muſt be working out his ſalvation. This is to *work the work of him that ſent us*, as our Saviour did. Which expreſſion of *working a work*, notes his ſtrong intention upon it, as *Jer.* 18.18. *to deviſe devices*, notes ſtrong plotting to miſchief the Prophet. So *Luke* 22.15 with a deſire have I deſired, &c. yea how am I ſtraitned, till it be accompliſhed? *Luke* 12.50. Lo Chriſt thirſted exceedingly after our ſalvation, though he knew it ſhould coſt him ſo dear. Is not this check to our dulneſſe and ſloth?

Verſ.5. *Counſel in the heart of a man is like deep water*] See *chap.* 18.4. As the red roſe, though outwardly not ſo fragrant, is inwardly farre more cordiall then the Damask, being more thriftie of its ſweetneſſe and reſerving it in it ſelf: So it is with many good Chriſtians.

But a man of underſtanding will draw it out] And ſurely this is a fine skill to be able to pierce a man that is like a veſſell full of wine, and to ſet him a running.

Verſ.6. *Moſt men will proclame every one his own goodneſſe*] As the Kings of *Egypt* would needs be called Εὐεργέται *Bountifull*, or *Benefactors*: many of the Popes *Pii* and *Bonifacii*, &c. The Turks will needs be ſtiled the only *Muſulmans*, or true *Beleevers*: as Papiſts the only Catholikes. The Swenkfeldians (Stinkfeldians *Luther* called them from the ill ſavour of their opinions) intituled themſelves with that glorious name, *The Confeſſours of the glory of Chriſt*. *David George* that monſtrous Heretick, that was ſo farre from accounting adulteries, fornications inceſts, &c. for being any ſins, that he did recommend them to his moſt perfect ſcholars, as acts of grace and mortification, &c. yet he was wonderfully confident of the abſolute truth of his tenets, and doubted not but that the whole world would ſoon ſubmit to him, and hold with him. He wrote to *Charles* the Emperour, and the reſt of the States of *Germany*, an humble and ſerious admonition (as he ſtiled it,) written by the command of the Omnipotent God diligently to be obeyed, becauſe it contained thoſe things whereupon eternal life did depend.

Schluſſenb.

Hiſtor. Dan. Georg.

But a faithful man who can find] *Diaconos paucitas honorabiles fecit*, ſaith *Hierome*. The paucity of pious Perſons makes them precious. *Perraro grati reperiuntur*, ſaith *Cicero*. It is hard to find a thankfull man. Faithfull friends are in this age all for the moſt part gone in Pilgrimage, and their return is uncertain, ſaid the Duke of *Buckingham* to Biſhop *Morton*, in *Richard* the third his time.

Daniel's hiſt.

Verſ.7. *The juſt man walketh in his integrity*] Walketh conſtantly: not for a ſtep or two only, when the good fit is upon him. See the note on *Gen.* 17.1.

Continenter ambulat.

His children are bleſſed after him] Perſonal goodneſſe is profitable to Poſterity: yet not of merit, but of free grace, and for the promiſe ſake; which *Jehu's* children found and felt to the fourth generation, though himſelf were a wicked idolater.

Verſ. 8. *A King that ſitteth in the Throne of judgement*, &c.] Kings in their own Perſons ſhould ſit and judge of cauſes ſometimes: to take knowledge (at leaſt) what is done by their officers of juſtice. I have ſeen the King of *Perſia* many times to alight from his horſe (ſaith a late Traveller,) only to do juſtice to a poor body. He puniſheth theft and man-ſlaughter ſo ſeverely, that in an age a man ſhall hardly heare either of the one or the other.

The Preacher's Travels by *John Cartwright*.

Verſ.9. *Who can ſay I have made any heart cleane?*] That can I, ſaith the proud Phariſee, and the Popiſh Juſtitiary. *Non habeo Domine, quod mihi ignoſcas*; I have nothing Lord for thee to pardon, ſaid *Iſidore* the Monk. When Saint *Paul*, that had been in the third heaven, complaines of his inward impurities, *Rom.*7.15. and though he ſhould have known no evill by himſelf, yet durſt he not look to be thereby juſtified, 1 *Cor.*4.4. And holy *Job* could ſay, *If I waſh my ſelf with ſnow-water, and make my hands never ſo clean*: yet God would plunge him in the ditch, ſo that his own clothes ſhould abhorre him. And if thou Lord ſhouldeſt mark iniquities, ſaith *David*, who ſhould ſtand before thee? *Pſal.* 130.3.

Job 9 30, 31.

Verſ.10. *Divers weights and divers meaſures, &c.*] See the Notes on *chap.* 11.1. & 16.11. Now if the very weights and meaſures are abomination, how much more the men that make uſe of them? And what ſhall become of ſuch as meaſure to themſelves a *whole ſixe dayes*, but curtal God's ſeventh, or miſimploy it?

Verſ. 11. *Even a childe is known by his doings, &c.*] Either for the better, as we ſee in young *Joſeph*, *Sampſon*, *Samuel*, *Salomon*, *Timothy*, *Athanaſius*, *Origen*, &c. It is not *a young Saint, an old Devil*;

Devill; but *a young Saint, an old Angel*: Or for the worſe, as *Canaan* the ſon of *Ham* (who is therefore curſed with his father, becauſe (probably) he had a hand in the ſinne,) *Iſmael*, *Eſau*, *Vajezatha*, the youngeſt ſon of *Haman*, *Eſth.* 10. 9. Hebricians obſerve, that in the Hebrew this youths name is written with a little *Zain*, but a great *Vau*, to ſhew that, though the youngeſt, yet he was the moſt malicious againſt the Jewes, of all the ten. Early ſharp ſay we, that will be thorne. Amama.

Verſ. 12. *The hearing eare and the ſeeing eye, &c.*] There are that have ears to heare and heare not: that have eyes to ſee, and ſee not: for they are a rebellious houſe, *Ezek.* 12. 2. Now when God ſhall ſay to ſuch as, *Iſa.* 42. 18. Hear yee deaf, and look yee blind, that you may ſee; when he ſhall give them an obedient eare, and a Scripture-ſearching eye, ſenſes habitually exerciſed to diſcerne both good and evill, *Heb.* 5. 14. ſo that they heare a voice behind them, ſaying, *This is the way, &c.* and they ſee him that is inviſible, as *Moſes*: then is it with them as it is written, *Eye hath not ſeen, nor eare heard, &c.* i.e. Natural eye never ſaw, natural eare never heard ſuch things; *But God hath revealed them to us by his ſpirit.* 1 Cor. 2. 9, 10.

Verſ. 13. *Love not ſleep leſt thou come to Poverty.*] In ſleepe there is no uſe either of ſight or hearing, or any other ſenſe. And as little is there of the ſpirituall ſenſes in the ſleep of ſinne, *Zach.* 4. 1. It fared with the good Prophet as with a drowſie Perſon, who though awake and ſet to work, yet was ready to ſleep as it: And *Peter*, *James* and *John*, if the ſpirit hold not up their eyes, may be in danger to fall aſleep at their Prayers, *Mat.* 26. and ſo fall into ſpiritual Poverty: for if Prayer ſtands ſtill, the whole trade of Godlineſſe ſtands ſtill. And a powerleſſe Prayer, proceeding from a ſpirit of ſloth, joyned with Preſumption, makes the beſt men liable to puniſhment for profaning Gods name: So that he may juſtly let them fall into ſome ſinne, which ſhall awaken them with ſmart enough. *See chap.* 19, 15. with the Note.

Verſ. 14. *It is naught, it is naught, ſaith the buyer*] Or, *ſaith the Poſſeſſour*; and ſo *Melanthon* reads it: as taxing that common fault and folly of ſlighting preſent mercies, but deſiring and commending them when they are loſt. *Virtutem incolumem odimus, ſublatam ex oculis quærimus invidi. Iſrael* deſpiſed the pleaſant land, *Pſal.* 106. 24. and the precious Manna, *Numb.* 11. 6. and *Solomons* gentle Government, 1 *Kings* 12. 4. Our corrupt nature

nature weighs not good things till we want them; as the eye ſees nothing that lies upon it.

Verſ. 15. *There is gold and a multitude of rubies*] *Quintilian* defines an Orator, *Vir bonus, dicendi peritus*, A good man, that can deliver himſelf in good language. Such a *maſter of ſpeech* was Saint *Paul*, who was therefore by thoſe Heathen Lyſtrians called *Mercury*, becauſe he was the chief Speaker, *Acts* 14. 12. Such afore him was the Prophet *Iſaiah*, and our Saviour Chriſt. who ſpake as never man ſpake, his enemies themſelves being Iudges. Such after him was *Chryſoſtome*, *Baſil*, *Nazianzen*, famous for their holy eloquence. So were Mr. *Rogers* and Mr. *Bradford* Martyrs: in whom it was hard to ſay, whether there were more force of eloquence and utterance in preaching, or more holineſſe of life and converſation, ſaith Maſter *Fox*. Now if *Darius* could ſay that he preferred one *Zopyrus* before ten *Babylons*: And if when one deſired to ſee *Alexander's* treaſures and his Iewels, he bade his ſervants ſhew him not ἀργυρεία πλάστρα but τὰς εἴλας, not his talents of ſilver, and ſuch other precious things, but his friends: What an invaluable Price think we doth the King of heaven ſet upon ſuch learned Scribes, as do out of the good treaſure of their hearts, throw forth good things for the uſe of many? ἡγεμονικὸς τῶν λόγων. Act. & Mon. fol. 1782. Juſtin. lib. 1. Liban. exemplar. Progym. Chria. 1.

Verſ. 14. *Take his garment*] and ſo provide for their own indempnity. See the notes on *chap.* 6. 1, 2, 3, 4, 5.

And take a pledge of him for a ſtrange woman] i.e. for a whoriſh woman, *utcunque tibi ſit cognita, vel etiam cognata*. He that will undertake for ſuch a ones debts, or run in debt to gratifie her, ſhould be carefully lookt to, and not truſted without a ſufficient pawn. How can he be faithful to me that is unfaithfull to God? ſaid *Conſtantius Chlorus* to his Courtiers and Counſellors? Euſeb. *in vit. Conſtant.*

Verſ. 17. *Bread of deceit is ſweet to a man*] Sins murtherings morſels will deceive thoſe that devoure them. There is a deceitfulneſſe in all ſinne, *Heb.* 3. 13. a lie in all vanity, *Jer.* 2. 8. The ſtollen waters of adultery are ſweet, *Prov.* 9. 17. but bitterneſſe in the end: ſuch ſweet meat hath ſowre ſauce. Commodities craftily or cruelly compaſſed, yield a great deale of content for preſent. But when the unconſcionable Cormorant hath ſwallowed down ſuch riches, he ſhall vomit them up again; God ſhall caſt them out of his belly, *Job.* 20. 15. Either by remorſe and reſtitution in the mean time, or with deſpair and impenitent horrour hereafter.

His mouth shall be filled with gravell] *Pane lapidoso*, as *Seneca* hath it, with grit and gravel, to the torment of the teeth, *that is*, terrour of the conscience and torture of the whole man. Such a bitter-sweet was *Adam's* apple, *Esau's* messe, the Israelites quails, *Jonathan's* honey, the Amalekites cates after the sack of *Ziklag*, 1 *Sam.* 30. 16. *Adonijah's* dainties, 1 *Kings* 1. which ended in horrour ever; after the meale is ended comes the reckoning. Men must not think to dine with the devill, and then to sup with *Abraham, Isaac* and *Iacob* in the Kingdome of heaven: to feed upon the poison of aspes, and yet that the vipers tongue shall not slay them, *Iob* 20. 16. When the Aspe stings a man, it doth first tickle him, so as it makes him laugh, till the poison by little and little gets to the heart, and then it pains him more then ever it delighted him. So doth sin. At *Alvelana* in *Portugal* three miles from *Lisbon*, many of our English Souldiers under the Earle of *Essex* perished, by eating of honey purposely left in the houses, and spiced with poison, as it was thought. And how the treacherous Greeks destroyed many of the Westerne Christians, French and English, marching toward the Holy-land, by selling them meale mingled with lime, is well known out of the Turkish history.

Speed in Q. Elisab.

Verse 18. *Every purpose is established by counsell*] That thy proceedings be not either unconstant or uncomfortable, deliberate long ere thou resolve on any enterprise. Advise with God especially, who hath said, *Woe be to the rebellious children that take counsel, but not of me, &c.* Isa. 30. 1. *David* had able Counsellors about him: but those he most esteemed and made use of, were God's testimonies, *Psal.* 119. 24. Thy Testimonies also are my delight, and the *men of my counsell*. Princes had learned men ever with them, called Μνήμονες *Remembrancers*, *Monitors*, *Counsellors*, as *Themistocles* had his *Anaxagoras*, *Alexander* his *Aristotle*, *Scipio* his *Panatius* and *Polybius*: of which latter *Pausanias* testifieth, that he was so great a Politician, that what he advised never miscarried. But thats very remarkable that *Gellius* reports of *Scipio Africanus*, that it was his custome before day to go into the Capitol *in cellam Iovis*, and there to stay a great while *quasi consultans de Rep. cum Iove*, as if he were there advising with his God concerning the Common-wealth: Whence it was that his deeds were *plaraque admiranda*, admirable for the most part, saith the Authour. But we have a better example: *David* in all his

Deliberandum est diu quod statuendum est semel.

Pausan. lib. 8.

Gell. lib. 7.

his streights went to ask counsell of the Lord, who answered him. Do we so, and God will not faile us, for he hath made Christ *wisedome* unto us, and a *wonderful Counsellour*. 1 Cor. 1. 30. Isa. 9. 6.

And With good advice make warre] *Ahab* in this might have been Precedent to good *Iosiah*. He would not go against *Ramoth-Gilead*, till he had first advised with his false Prophets. But that other Peerlesse Prince, though the famous Prophet *Ieremy* was then living, and *Zephaniah*, and a whole Colledge of Seers, yet he doth not so much as once send out of doors to ask, shall I go up against the King of *Egypt*? Sometimes both grace and wit are asleep in the holiest and wariest breasts. The Souldiers rule among the Romans was *non sequi, non fugere bellum*: Neither to flie nor to follow after warre. The Christians Motto is, *nec temerè nec timidè*, be neither *temerarious* nor *timorous*. And thats a very true saying of the Greek poet, Veget. l. 1. c. 17. Lucian.

ἢ ἔρεξάντως βελτὶ μὴ ἀμαίνων· ἢ δὲ τοχεῖα
Αἰεν ἐφελκομένην τὴν μετάνοιαν ἔχει. Lucian.

Verse 19. *He that goeth about as a tale-bearer*] Therefore make not such of thy counsell: For if they can give counsel, yet they can keep none. See the note on *chap.* 11. 13.

Therefore meddle not with him that flattereth] Tale-carriers and flatterers are neither of them fit Counsellors. These will say as you say, be it right or wrong: those will tell abroad all that you say, and more too to do you a mischief. The good Emperour *Aurelius* was even bought and sold by such evil Counsellors. And *Augustus* complained when *Varus* was dead, that he had none now left, that would deal plainly and faithfully with him.

Verse 20. *Whoso curseth his father, &c.*] See the notes on *Exod.* 21. 17. and on *Mat.* 15. 4. Parents usually give their children sweet and savoury counsel: but they, for want of grace, listen rather to flatterers and whisperers, vilipending their Parents advice, and vilifying them for the same, as *Elies* sonnes did.

His lamp shall be put out in obscure darknesse] *Heb. In blacknesse of darknesse*. These are those raging waves of the sea foaming out their own shame,——to whom is reserved the blacknesse of darknesse for ever, *Jude* 13. an exquisite torment, such are sure of in hell, whom the Holy Ghost curseth in such emphatical manner, in such exquisite termes. Besides the extreme misery they are likely.

likely here to meet with, who when they ought to be a lamp to their parents, 1 *King.* 15. 4. (as *Abner* was, or by his name, ſhould have been) do ſeek to put out their lamp, to caſt a ſlurre upon them, and to quench their coale that is left, as ſhee ſaid. 2 *Sam.* 14. 7. It may very well be that the temporal judgment here threatened, is, that ſuch a graceleſſe child ſhall dye childleſſe, and that there ſhall bee *Nullus cui lampada tradat.*

Verſ. 21. *An inheritance may be gotten haſtily, &c.*] By wiſhing and working the death of parents, or by any other evil arts whatſoever. See an inſtance hereof in *Achan*, *Achab*, *Gehezi*, *Adonijah* his leaping into the throne without his father's leave. *Jehoahaz* alſo, the yonger ſon of *Joſiah*, would needs be King after his father, putting by his eldeſt brother *Jehojakim*; but he was ſoon put down again, and put into bands by *Pharaoh Necho.* 2 *Kin.* 23. He pourtrayed the Ambitioniſt to the life, that pictured him ſnatching at a crown and falling, with this Motto, *Sic mea fata ſequor.*

Verſ. 22. *Say not thou, I will recompence evill*] Much leſſe, *ſwear it*, as ſome miſcreants do: to whom, *Eſt vindicta bonum, & vitâ dulcius ipſâ.* In reaſon, tallying of injuries is but juſtice. It is the firſt office of juſtice (ſaith *Tully*) to hurt no body, unleſſe firſt provoked by injury. Whereupon *Lactantius*, *O quam ſimplicem veramque ſententiam* (ſaith he) *duorum verborum adjectione corrupit!* O what a dainty ſentence marred the Orator by adding thoſe two laſt words! How much better *Seneca! inimane verbum eſt ultio.* Revenge is a baſe word, but a worſe deed: it being no leſſe an offence to requite an injury, then to offer it, as *Lactantius* hath it. That mild and milken man (as his name ſpeaks him) was ſuch an enemy to revenge, that he diſlikes the waging either of law or of war with any that have wronged us. Wherein though I cannot be of his minde, yet I am clearly of opinion, that not *revenge*, but *right* ſhould be ſought in both. Neither can I hold it valour, but raſhneſſe in our *Rich.* 1. who being told, as he ſate at ſupper, that the French King had beſieged his town of *Vernuil* in *Normandy*, proteſted that he would not turn his back untill he had confronted the *French*: and thereupon he cauſed the wall of his palace that was before him to be broken down toward the ſouth, and poaſted to the ſea-coaſt immediately into *Normandy.*

Non minus mali eſt injuriam referre quàm inferre. Lact. Inſtit. lib. 6. cap 20.

But

But wait on the Lord] Who claimes Vengeance as his, *Deut.* 32. 35. *Rom.* 12. 19. (See the Notes there) and will ſtrike in for the patient, as he did *Num.* 12. 2. While *Moſes* is dumb, *God* ſpeaks; deafe, *God* heares and ſtirres. Make *God* your Chancellour, in caſe no law will relieve, and you ſhall do your ſelves no diſſervice. If compelled to go a mile, rather then revenge, goe two; yea, as far as the ſhooes of the preparation of the Goſpel of peace will carry you, and God will bring you back with everlaſting joy, *Iſa.* 35. 10. This is the way to be even with him that wrongs you, nay to be above him.

Verſ. 23. *Divers weights are an abomination*] In righting and revenging themſelves men are apt to weigh things in an uneven ballance, to be over-partiall in their own cauſe, and to judge that an hainous offence in another that is ſcarce blame-worthy in themſelves. It is beſt therefore to lay down all injuries at *God's* feet, who will be ſure to give a juſt recompence to every tranſgreſſion, *Heb.* 2. 2 and will elſe turn his wrath from our enemies to us, for our diverſe weights and falſe balances. See the Note on *ver.* 10. of this *Chap.*

Verſ. 24. *Mans goings are of the Lord*] See the Notes on *Ch.* 16. 1, 9. *God* brought *Paul* to *Rome* by a way that he little dreamd of. *Auſtin* once travelling loſt his way, and fetching a compaſſe came ſafe to the place he intended: whereas had he kept the right way, he had been caught by an armed band of the *Donatiſts* that lay in wait for him. The ſteps of a good man are ordered by the Lord, *Pſal.* 37. 23. and he finds himſelf ſometimes croſſed with a bleſſing; As when *Iſabel* Q. of *England* was to repaſſe from *Zeland* into this Kingdome with an army, in favour of her ſon againſt her husband, ſhe had utterly been caſt away, had ſhe come to the port intended, being there expected by her enemies: but providence (againſt her will) brought her to another place where ſhe ſafely landed. Good therefore and worthy of all acceptation is the Wiſe-mans counſell, *In all thy wayes acknowledge GOD, and he ſhall direct thy path*, Prov. 3. 6. See the Note there.

Aug. in Enchirid. ad Laurent. cap. 17.

Verſ. 25. *It is a ſnare to a man who devoureth &c.*] He doth as fiſh that ſwallowes the hook, as the Eagle that ſtole the fleſh from the altar with a coale ſticking to it, that ſet the whole neſt on fire &c. What a ſad end befell Cardinall *Wolſey*, whileſt he ſought more to pleaſe the King then God, as himſelf ſaid? and what

Act. & Mon.

are:

a revenging hand of God purſued his five cheif Agents that were moſt inſtrumentall for him in that ſacrilegious enterpriſe? One of them killed his fellow in a duell, and was hanged for it. A third drowned himſelf in a well. A fourth fell from a great eſtate to extreame beggery. Dr. *Allen* (the laſt and cheifeſt of them) being Arch-biſhop of *Dublin*, was cruelly ſlain by his enemies. *Utinam his & ſimilibus exemplis edocti diſcant homines res ſemel Deo conſecratas timidè attrectare!* ſaith *Sculteius* who relates this Scult. Annal. *tom.* 2. *pag.* 332. ſtory, I would men would take heed by theſe and the like examples how they meddle with things once conſecrated to God. If Divine juſtice ſo ſeverely puniſhed thoſe that converted Church-goods, (though not ſo well adminiſtred) to better uſes doubtleſſe, becauſe they did it out of ſelfiſh and ſinfull principles and intentions: what ſhall become of ſuch as take all occaſions to rob God, that they may enrich themſelves? *Spoliantur parochiæ & Scholæ non aliter ac ſi fame necarè nos velint*, ſaith *Luther*, Pariſhes and Schooles are polled and robbed of their maintenance, as Luth. in Geneſ. 47. if they meant to ſtarve us all.

And after vowes to make inquiry] *viz.* How he may devour that tid bit without kecking, and not find it hard-meat on his conſcience. But a man may eaſily eat that on earth, that he ſhall have time enough to digeſt in hell. The fear of this made Queen Speeds Chron. fol. 826. *Mary* reſtore again all Eccleſiaſtical livings aſſumed to the Crown, ſaying that ſhe ſet more by the ſalvation of her own ſoule then ſhe did by ten Kingdomes. And upon the like motive King *Lewis* of *France* (about the year 1152.) caſt the Popes Bulls Ibid. 496. (whereby he required the fruits of vacancyes of all Cathedrall Churches of *France*) into the fire, ſaying, he had rather the Pope's Bulls ſhould roſt in the fire, then his own ſoule ſhould fry in hell.

Verſ 26. *A wiſe King ſcattereth the wicked*] Dreins the countrey of them by his juſt ſeverity, yet with due diſcretion as appears by the latter words, *and bringeth the wheele over them*, compared with *Iſa.* 28. 27, 28. The Turks juſtice will rather cut off two innocent men, then let one offendour eſcape. The *Venetians* puBlunts voyage. *pag.* 12. Zevecat. in obſerv. polit. niſh with death whoſoever ſhal miſemploy a penny of the publike ſtock to his own private profit. *Dureſcite, dureſcite, ô inſulæ Lantgravii*, ſaid the poor ſmith to the *Lantgrave* of *Thuring*, that was more mild then was for his peoples good. The ſword of Juſtice muſt, I confeſſe, be fourbiſhed with the oyle of mercy; but

but yet there are caſes wherein ſeverity ought to caſt the ſcale.

Verſ. 27. *The ſpirit of a man is the candle of the Lord*] Some read it, *The breath of a man*, that is, *his life is the candle of the Lord*, and ſenſe it thus; Look how men deal by their lights or lamps, ſo doth God by our lives. Some we put out as ſoon as lighted: others we let alone till half waſted, and others again till wax and week and all be conſumed. So ſome dye yonger, ſome older, as God pleaſeth. But the word *Neſhamah* here uſed as it holds affinity with the Hebrew *Shamajim* Heaven, ſo it doth with the Latine word *Mens* the Minde or reaſonable Soule, which indeed is that light that is in us by an excellency, *Mat.* 6. 23. that ſpirit of a man that knowes the things of a man, 1 *Cor.* 2. 11. that candle that is in mans belly or body, as in a lanthorn, making the leaſt mote perſpicuous. This is true by a ſpecialty of that divine faculty of the ſoul, Conſcience, which is frequently called the *Spirit of a man*, as being planted of God in all and every part of the reaſonable Soul; where ſhe produceth occaſionally ſeverall operations, being the ſouls ſchool-maſter, Monitour and domeſtical Preacher; Gods ſpye, and mans over-ſeer; the principal commander and cheif controuler of all his doings and deſires.

Conſcia mens ut cuique ſua eſt, ita concipit intra
Pectora pro facto ſpemque metumque ſuo. Ovid.

Surely it is a moſt celeſtial gift (ſaith one.) It is ſo of God and in man, that it is a kind of middle thing betwixt God and man; leſſe then God, and yet above man. It may be called our God (ſaith another) in the ſenſe that *Moſes* was *Pharaohs*: having power to controule and avenge our diſobediences, with greater plagues then ever *Moſes* brought on Egypt. Therefore that was no evil counſel of the Poet —— *imprimis reverere teipſum.* Auſon. And Biſcild on 1 Pet. 2. Huet. of Conſc

Turpe quid auſurus, te, ſine teſte, time.

Verſ. 28. *Mercy and truth preſerve the King*] Theſe are the beſt guard of his body, and ſupporters of his throne. Mildneſſe and righteouſneſſe, lenity and fidelity do more ſafe-guard a Prince then munitions of rocks, or any war-like preparations: amidſt which *Henry* the fourth of *France* periſhed, when Q. *Elizabeth* of *England* lived and dyed with glory. That *French* King being perſwaded by the Duke of *Sully* not to readmit the *Jeſuits*, anſwere d

ſwered; *Give me then ſecurity for my life.* But he was ſhortly after ſtabbed to death by their inſtigation: when our Queen, that ſtuck faſt to her principles, was not more loved of her friends then feared of her foes, being protected by God beyond expectation. Our King *John* thought to ſtrengthen himſelf by gathering mony, the ſinews of war: but mean-while he loſt his people's affections, thoſe joynts of peace, and came after endleſſe turmoiles to an unhappy end. So did our late Soveraigne of bleeding-memory.

Verſ. 29. *The glory of young men is their ſtrength*] *ſc.* If well uſed, in following their callings, and fighting for their countreyes, as thoſe young men of the Princes of the Provinces did, 1 *King.* 20. 20. and not in quarrelling and dwelling, as thoſe youngſters of
2 Sam. 2. *Helketh-hazzurim* who ſheathed their ſwords in their fellowes bowels.

And the beauty of old men is their gray-head] That ſilver crown of hoary haires (ſaith one) which the finger of God doth ſet upon their heads, makes them venerable in all places where they come: ſo that they carry an authority or majeſty with them, as it were. See the Note on *chap.* 16. 31.

Verſ. 30. *The blewneſſe of the wound cleanſeth*] Some muſt be beaten black and blew, ere they will be better: neither is wit any thing worth with them till they have paid well for it. The Jews were ever beſt when in worſt condition. The *Athenians*, *non niſi atrati*, would never mend till they were in mourning. And

Anglica gens eſt optima ſiens, & peſſima ridens,

As a great Stateſman ſaid of this Nation. Phyſicians commonly cure a lethargy by a fever. Chirurgions let their Patients blood ſometimes *etiam ad deliquium animæ.* The ſcorpion heals his own wounds: and the viper beaten and applyed cures his own biting. Surely as the ſcourging of the garment with a ſtick, beats out the mothes and the duſt: ſo do corrections corruptions from the heart; And as launcing lets out filth, ſo doth affliction ſinne.

CHAP.

CHAP. XXI.

Verſ. 1. *The King's heart is in the hand of the Lord*]

BEE Kings never ſo abſolute, and unaccountable to any, yet are they ruled and over-ruled by Him that is higher then the higheſt, *Eccleſ.* 5. 8. God's heart is not in the King's hand, as that fooliſh Prince in *Nexus* pretends, when at his Coronation he ſwears that it ſhall not raine unſeaſonably, neither ſhall there be famine or peſtilence during his raigne in his dominions: *but the King's heart*, that is, his will, deſires, devices, reſolutions are God's to diſpoſe of; he turneth them this way or that way, with as much eaſe as the plow-man doth the watercourſe with his paddle, or the gardiner with his hand. Thus he turned the heart of *Pharaoh* to *Joſeph*, of *Saul* to *David*, of *Nebuchadnezzar* to *Jeremy*, of *Darius* to *Daniel*, of *Cyrus* (and afterwards of *Alexander* the great) to the *Iews*, of ſome of the Romane perſecutors to the primitive Chriſtians, and of *Charles* the fifth (who ruled over 28. flouriſhing Kingdomes) to the late Reformers *Melanchthon*, *Pomeran* and other famous men of God: whom when he had in his power (after he had conquered the Proteſtant Princes) he not only determined not any thing extremly againſt them, but alſo intreating them gently, he ſent them away, not ſo much as once forbidding them to publiſh openly the Doctrine that they profeſſed: albeit all Chriſtendom had not a more prudent Prince then he was, (ſaith Mr. *Fox*) nor the Church of Chriſt almoſt a forer enemy. Act. & Mon. 1784.

Verſ. 2. *Every way of a man is right in his own eyes*] See the Note on *chap.* 16. 2. Such is our ſinful ſelf-love, that *Suffenus*-like we eaſily admire that little *Nothing* of any good that is in us: we ſo claſp and hug the barn of our own braine with the Ape, that we ſtrangle it: we ſet up a counter for a thouſand pounds, and boaſt of thoſe graces whereunto we are perfect ſtrangers. We turn the perſpective, and gladly ſee our ſelves bigger, others leſſer then they are: we flatter our own ſouls as *Micah* did his, *Judg.* 17. 13. Wherein it fals out oft as it did with the riflers of *Semiramis* her tomb, who where they expected to find the richeſt treaſure, met with a deadly poiſon. Seem we never ſo juſt, becauſe firſt in our own cauſe, God (as *Salomon* ſaith of a man's neighbour) comes

comes and ſearches us, and then things appeare otherwiſe. *Luke* 16. 15.

Verſ. 3. *Is more acceptable to the Lord*] *Qui non vult ex rapinâ holocauſtum*, as Heathens could ſee and ſay, by the light of nature. The *Iews* thought to expiate their miſcarriages toward men, and to ſet off with God by their ceremonyes and ſacrifices, *Iſa.* 1. *Jer.* 7. *Mic.* 6. Some Heathens alſo (as that Roman Emperour) could ſay, *Non ſic Deos colimus ut ille nos vinceret*, We have not been at ſo much charg with the gods, that they ſhould give us up into the enemyes hands. But the Scripture gave the Iews to underſtand, that to obey was better then ſacrifice, that God would have mercy and not ſacrifice, and that for a man to love God above all, and his neighbour as himſelf, is more then all whole burnt offerings and ſacrifices, *Mar.* 12. 33. The Heathens alſo were told as much by their Sages, as *Plato* in his book intituled περὶ θεσπισμῶν: where *Socrates* reprehending the gilt-horned buls of the *Grecians*, and the ſumptuous ſacrifices of the *Trojans*, at length inferres: καὶ γὰρ ἂν δεινὸν εἴη &c. It were a greivous thing if the gods ſhould more reſpect mens offerings and ſacrifices then the holineſſe of their hearts, and the righteouſneſſe of their lives, *&c.* *Ariſtotle* in his Rhetoricks, Οὐκ εἰκὸς ὅτῳ Θεὸν χαίρειν τὰς ἁμαρτίας, &c. ſaith he: It is not likely that God takes pleaſure in the coſtlineſſe of ſacrifices, but rather in the good converſation of the ſacrificers.

Verſ. 4. *An high look and proud heart*] See the Note on *Prov.* 6. 17.

And the plowing of the wicked is ſin] As they plot and plow miſcheif (being the devils hindes and drudges) ſo all their actions natural, civil, moral, ſpiritual, are turned into ſin; whether they plow or play, or pray, or eat, or ſleep, to the impure and unbeleeving all things are impure. *Tit.* 1. 15. Their proud or big-ſwolne heart is full of filthy corrupt matter, that woozeth out ſtill, and offendeth the eyes of Gods glory. Every thing they do is as an evil vapour reaking from that loathſome dunghil, worſe then thoſe that came up from the five cities of the plain. Pride is like copres which will turn wine or milk into ink; or leaven which turnes a very paſſeover into pollution, or as the *Sanies* of a plague-ſore, which will render the richeſt roſe infectious.

Verſ. 5. *The thoughts of the diligent tend only &c.*] The word

word rendered *diligent*, ſignifies one that is ſedulous and ſollicitous in his buſineſſe, that weighes circumſtances, and waits opportunities: that ſits down firſt and counts his coſts. *Luke* 12. 28. that conſiders ſeriouſly, and then executes ſpeedily: ſuch an one was *Abrahams* ſervant, *Gen.* 24. *Joſeph*, *Boaz*, *Daniel*. And how ſhould ſuch a man chuſe but thrive? See the Note on *Chapter* 10. 4. A ſufficiency he is ſure of, though not of a ſuperfluity.

Qui res omnes ſuas ordine facit loco & tempore *&c.* Cujus limitatæ & velut judicio deciſæ actiones omnes. *Mercer.*

But of every one that is haſty] And head-long; that reſolving to be rich, graſpeth greedily all he can come at; accounting all good fiſh that comes to hand, and not ſticking at any injuſtice or cruelty that may make for his advantage. The begger will catch this man ere long: the uſurer will get him into his clutches, and leave him never a feather to flye with. There is a curſe upon ſuch precipitate practiſes, though men be never ſo induſtrious, as in *Jehoiachim*, *Jer.* 22. and *Saul.* 1 *Sam.* 14. Thoſe that making more haſte then good ſpeed to be rich, reach at things too high for them (which *David* would not do *Pſal.* 131. 1.) may be likened to the *Panther*, which loves the dung of man ſo much, as if it be hangd a height from it, it will skip and leap up, and never leave till it have burſt it ſelf in peeces to get it.

Verſ. 6. *The getting of treaſures by a lying tongue*] As do Seducers, Sycophants, Flatterers, corrupt-judges (that ſay with ſhame *give ye*) mercenary pleaders (that ſell both their tongues and ſilence, and help their clients cauſes as the wolfe did the ſheep of his cough, by ſucking his blood) witneſſes of the poſt (that can lend an oath as *Jezabels* hired rake-hels did, and will not ſtick to ſwear (if they may be well paid for it) that their friend or foe was at *Rome* and at *Interamna* both at once) falſe chapmen, that ſay the beſt of their worſt commodities, and cheat the unwary buyer. Theſe and the like, though for a while they may thrive and ruffle, yet in the end they proſper not, but periſh with their wealth, as the toad doth with his mouth full of earth. God blowes upon their curſed hoards of evil-gotten goods, ſcattering them as chaffe before the wind: Deſtruction alſo dogs them at the heeles, both temporal and eternal. This they are ſaid to ſeek, *ſc.* eventually, though not intentionally; they ſeek it, becauſe they not only walk in the way to it, but run and flye with poſt-haſte, as if they were afraid that they ſhould come too late, or that hell ſhould be full before they gat thither. Thus *Balaams* Aſſe never carryes

carryes him faſt enough after the *Wages of wickedneſſe*. Set but a wedge of gold before *Achan*: and *Joſhuah*, that could ſtop the Sun in his courſe, cannot ſtay him from fingering of it. *Judas* in ſelling his Maſter, what he does, does quickly. But with what iſſue? what got *Balaam* but a ſword in his ribbes? *Achan*, but the ſtones about his eares? *Judas*, but the halter about his neck? beſides a worſe thing in another world. Thus many a wretched worldling ſpins a faire threed to ſtrangle himſelf both temporally and eternally: by covetouſneſſe they not only kill others, *Prov.* 1. 19. but deſperately drown themſelves in perdition and deſtruction, 1 *Tim.* 6. 9. *Fuge ergo, dives, ejuſmodi exitum* (as S^t. *Ambroſe* concludes the ſtory of *Ahab's* and *Iezabel's* fearful end) *ſed fugies ejuſmodi exitum ſi fugeris hujuſmodi flagitium.* Fly, O rich miſer, ſuch an end. Such an end you ſhall avoid, if you carefully fly from ſuch ſinful courſes.

Verſ. 7. *The robbery of the wicked ſhall deſtroy them*] Hebr. *Shall ſaw them*, that is, ſhall bring upon them exquiſite and extreme torments, ſuch as the Prophet *Eſay* and thoſe Martyrs, *Heb.* 11. 37. were put unto unjuſtly; ſuch as *Agag* ſuffered juſtly, and thoſe barbarous *Ammorites*, 2 *Sam.* 12. 31 Some render it *diſſecabit eos* ſhall cut them in twaine, as that evill ſervant, *Luke* 12. 46. and thoſe blaſphemers of *Daniel's God*, *Dan.* 3. 29. Others render it, *ſhall abide upon them*, or *dwell with them*. Their ill-gotten goods vaniſh, but their puniſhment remaines: Their ſtollen veniſon is ſoon eaten up, but the ſhot is not yet paid, there's a ſad reckoning behind: God will rake out of their bellyes thoſe tid bits, thoſe murthering morſels. Beſides that, for their laſt diſh, is ſerved up aſtoniſhment and fearful expectation of juſt revenge. The Hebrew word here tranſlated *deſtroy*, ſignifies alſo *to terrifie and feare*: They ſhall be a *Magor-miſſabib* to themſelves as *Paſhur* was, *Ier.* 20. 3, 4. running from chamber to chamber to hide from the hand of Juſtice (as that notable theef *Bulas* in the dayes of *Severus* the Emperour) but they ſhall not eſcape, their ſin will find them out: God will poure upon them and not ſpare; whether they be private theeves, or thoſe *publike robbers, qui in auro & purpurâ viſuntur* (as *Cato* once ſaid) that are clad with purple, and have gold chaines about their necks; corrupt Judges, who judge for reward, and take away the righteouſneſſe of the righteous from him. Such were *Empſon* and *Dudley* in their generation. Such was Judge *Belknap* in *Richard* the ſeconds dayes: who being about to ſubſcribe the Articles againſt proceedings of Parliament, ſaid, there wanted but *a hurdle, a horſe, and a halter* to carry him where he might ſuffer for aſſenting to them. And that of theſe publike theeves *Solomon* chiefly ſpeaks here, we may well think by the following clauſe ſhewing the cauſe of their ſore and ſharp puniſhment, becauſe they refuſe to do judgement.

Dio in Sever.

Gell. *lib.* 11. *cap.* 16.

Speed. 747.

Verſ 8. *The way of man is froward and ſtrange*] And therefore ſtrange becauſe froward, various and voluble: ſo that you know not where to have him, he is ſo unconſtant, nor what to make of him, he is ſo uncertain, and unſetled; double-minded, *Iam.* 1. 8. double-tongued, 1 *Tim.* 3. 8. *verſutulus & verſatilis*,

Qui tantùm conſtans in levitate ſua.

Folieta Galeazo reports of *Sfortia* Duke of *Millain*, that he was a very monſter, made up and compact of Vertue and Vice. Such of old were *Alcibiades*, and likewiſe *Iulian* the Apoſtate: of whom *Marcellinus* ſaith, that by his vicious errours *obnubilabat gloria multiplices curſus*, he ſtained his many praiſeworthy parts and practices. *Galba* and our *Richard* 3. are ſaid to have been good men, bad Princes. And of King *Henry* 8. ſaith M^r. *Camden*, *Fuerunt quidem in eo rege magnæ virtutes, nec minora vitia, confuſo quodam temperamento mixta*, that is, there was a ſtrange mixture of great Vertues and no leſſe Vices found in this King.

But as for the pure, his work is right] For why? He works by *rule*: and therefore all his actions are uniforme; He is alſo one and the ſame in all eſtates of life, as gold is purged in the fire, ſhines in the water. *Did I uſe lightneſſe?* (ſaith S^t. *Paul*) *or is there with me, Yea, Yea, and Nay, Nay?* No, *But as God is true, ſo our word toward you was not Yea and Nay.* I did not ſay and unſay, do and undoe, &c. 2 Cor. 1. 17. 18.

Verſ. 9. *It is better to dwell in a corner of the houſe top*] Their houſe-tops were made flat by order of the Law. The ſenſe is then: A man had better abide abroad, *ſub dio*, expoſed to wind and weather, yea to croud into a corner and to have in a little-eaſe, then to cohabit in a convenient houſe with a contentious woman, that is ever brawling and brangling, that turnes *conjugium* into *conjurgium* by inſerting the dogs letter (r) and leading her husband a dog's life. Such a one was *Zillah*, *Peninnah*, *Xantippe*, the wife of *Phoroneus* the Law-giver: who upon his death-bed told his

Bruſon. *lib.* 7. *cap.* 22.

his brother, He had been a happy man if he hac never married.

Arist. in Rhet. *Aristotle* affirmes, that he that hath miscarried in a wife, hath lost more then half the happinesse of his life. Pope *Rubius Celer*, and *Albutius Tertius* were held happy among the *Romans*; because the former had lived with a wife 43. yeares, and 8. months, the latter 25. yeares *sine querelâ* without quarrelling or contending. And this they gave order should be engraven upon their grave-stones. See the Note on *Prov.*19.13.

Vers.10. *The soule of the wicked desireth evill*] Sinful self-love (the choak-weed of all true love) prompteth the wicked man to envy the good, and wish the evill of all but himselfe. Hard-hearted he is and inhumane, unlesse it be in a qualme of kindnesse, (as *Saul* to *David*, the Ægyptians to the Israelites) or meerly in dissimulation, as *John Oneale* Father to the Earle of *Tyrone* that Rebell 1598 inscribed himself in all places, *I am great* John Oneale *friend to the Queen of* England, *and foe to all the world.* Ἐμοῦ θανόντος γένεται μιχθῆτω πυρί, said one wicked Emperour; Ἐμοῦ ζῶντος said another, striving to out-vie him. When I dy: let the world be confounded. Nay, whilest I live let it be so, said the other Monster.

Camd. Elis.

Dio.

His neighbour finds no favour in his eyes] Whether he sink or swim, it is no part of his care. What cares that churle *Nabal* though worthy *David* dye at his doore, so long as himself sits warme within, feeding on the fat, and drinking of the sweet? The Priests and the Levites saw the wounded man that lay half-dead and lent him no help: It was well they fell not upon him and dispatcht him, as dogs fall upon a man that is down; or as when a Deere is shot, the rest of the Herd push him out of their company. Such cruel beasts *David* complaines of, *Psal.* 69. 26. And such fierce salvages St. *Paul* fortels shall be in these last and worst dayes. Hard hearts shall make hard times, 2 *Tim.*3.3.

Vers.11. *When the scorner is punished, &c.*] See the Note on *Prov* 19.25.

And when the wise is instructed] Or, *when he accurately considers the wife*, and observes both their integrity and their prosperity by God's blessing thereupon (for the word imports both) he resolves to play the wise-man.

Vers.12. *The righteous man wisely considereth &c.*] He foreseeth its fearefull fall, and is not offended at their present prosperity: For God, he knows, will shortly overturne it. This considera-

tion cures him of the *fret*, as it did *David*. *Psal.*37. It doth also instruct him in many points of heavenly wisdome, as it did the Church, *Esay.*26.11. 1 *Cor.*10.11. The destruction of others should be an instruction to us, that we may wash our feet in the bloud of the wicked. *Psal.*52.6.

Vers. 13. *Who so stoppeth his eare at the cry, &c.*] This was fulfilled in *Pharaoh*, *Haman*, the rich glutton, *Hatto* Archbishop of *Mentz*, *Mauricius* the Emperour, and many others who might have better provided for their own comfort in sickness, and other exigences, had they been more pittiful to poore people. Whereas now, when they shall lye tossing and tumbling upon their sick beds roaring as buls, and *tabring upon their brests*, *&c.* God will not heare them: Men will say, *it is good enough for them*: all hearts, by a divine hand, will be strangely set off from the merciless, as it befel *Sejanus*. Nah. 2.7.

Vers. 14. *A gift in secret pacifieth anger*] That is, say some, almes rightly performed, as *Mat.*6.1. pacifieth Gods displeasure, (*confer Dan.*4.27.) And the Jews at this day write this sentence of *Salomon* (in an abbreviature) upon their almes-box. This sense suits well with the verse afore-going. But I conceive the Wise-mans drift here is to shew how prevalent gifts are (if closely conveyed, especially (which takes away the shame of open receiving) and what a path they pave to an amicable reconciliation. Thus *Jacob* pacified *Esau*, *Abigail David*, *Hezekiah* the *Assyrian* that came up against him, 2 *Kings* 18.24,25. Howbeit this doth not alwaies do the deed. Our *Chronicler* tels us, that the Lady *de Bruse* had by her virulent and rayling tongue more exasperated the fury of King *John* (whom she reviled as a Tyrant, and a murtherer of her husband) then could be pacified by her strange present (*viz.* foure hundred Kine and one Bull all milk-white, except only the eares which were red) sent unto the Queen. See the Note on *chap.*17.8. Buxtorf. Synag. Jud. Speed 572.

Vers.15. *It is joy to the just to do judgement*] They love it dearely, and therefore cannot but rejoice in it exceedingly. I rejoyce at thy word as one that findeth great spoile, *Psa.*119.162, wherein the pleasure is usually as much as the profit. Besides, as every flower hath its sweet savour: so every good duty carries *meat in the mouth*, comfort in the performance. Hence the Saints alacrity in Gods service, so far as they are spiritual. *I delight in the Law of God after the inward man*, saith Saint *Paul*, who Rom.7.

yet but a little before complained of a clog.

But deſtruction ſhall be to the workers of iniquity] Wicked men are great workmen; they put themſelves to no ſmall pains in catering for the fleſh to fulfil the luſts thereof, yea and this they do with ſingular delight (as the oppoſition implyes) they weary themſelves to commit iniquity, *Ier.* 9. 5. and yet they give not over, but lie grinding day and night in the mill of ſome or other baſe luſt. Now what can come of this better then utter deſtruction: which indeed is the juſt hire of the leaſt ſin, and will befal the workers of iniquity, as ſure as the coat is on their back, or the heart in their body?

Verſ. 16. *The man that wandreth out of the way*] Let him wander while he will, that deviateth from the truth according to godlineſſe, he cannot poſſibly wander ſo farre as to miſſe of hell. God hath ſworn in his wrath that no ſuch vagrants ſhall enter into his reſt. *Pſal.* 95. Nay, *this ſhall they have of my hand, they ſhall lie down in ſorrow*, they ſhall reſt with *Rephaims*: if at leaſt they can reſt in that reſtleſſe reſting-place of hell-fire, in that Congregation-houſe of gehennal-giants; where is puniſhment without pity, miſery without mercy, ſorrow without ſuccour, crying without comfort, miſchief without meaſure, torments without end, and paſt imagination.

Iſa 50. 11.

Prov. 2. 18.

See the Note.

Verſ. 17. *He that loveth pleaſure, &c.)* Luxury is attended by beggery. Pleaſure may be had, but not loved. *Iſaac* loved veniſon (a little better haply then he ſhould;) *Eſau* loved hunting, hence he grew profane, and though not a beggar, yet worſe. The Prodigal in the Goſpel ſpent his ſubſtance with riotous living, *Luke* 16. 13. So did *Apicius* the Romane, who hearing that there were ſeven hundred Crowns only remaining of a vaſt eſtate that his father had left him, feared want, and hanged himſelf. *M. Livius* another Waſte-good, boaſted when he died, that he had left nothing for his heire, *præter cœlum & cœnum* more then aire and mire. *Roger Aſcham* ſchoolmaſter to *Queen Elizabeth*, and her Secretary for the Latine tongue, being too much addicted to dicing and cockfighting, lived and died a poore man.

Seneca.

Valer.

Camd. Eliſab.

Verſ. 18. *The wicked ſhall be a ranſome*] Heb. *Copher*, a cover, or an expiation: as *Achan* was for *Iſrael*: and as thoſe condemned perſons among the Heathens, that in time of Peſtilence or contagious infection, were offered up by way of publike expiation, with theſe words, περίψημα ἡμῶν γένου *Be thou a reconciliation for us.* To this cuſtome Saint *Paul* ſeems to allude, 1 *Cor.* 4. 13. Thus when *Sauls* ſonnes were hanged, Gods wrath was appeaſed, 2 *Sam.* 21. and when guilty *Ionah* was caſt into the ſea, all was calme. Thus God gave *Egypt* for *Iſraels* ranſome: yea *Seba* and *Ethiopia*, Iſa. 43. 3. And although he may ſeem ſometimes to ſell his People for nought, and not to increaſe his wealth by their price, *Pſal.* 44. 12 yet when it comes to a critical point, *I will give men for thee, and People for thy price*, Iſa. 43. 4. See *Prov.* 11. 8. with the note there.

Budæus.

Verſ. 19. *It is better to dwell in the wilderneſſe*] Among ravenous beaſts and venemous ſerpents in greateſt danger, and want of all neceſſary accommodation. This is ſo much worſe then the houſetop, as an angry and vexatious woman, (which like a mad dog bites all about her, and makes them as mad as her ſelfe) is worſe then her that is not ſo much angry as unquiet, brawling (as dogs bark ſometimes in the night,) of cuſtome or fancy, and not provoked by any. See *Supra verſ.* 9.

Verſ. 20. *There is a treaſure to be deſired*] He had ſaid before, he that loveth wine and oyle ſhall not be rich. Here he ſhews that though theſe things may not be loved or laviſhed, yet they may and muſt be had and heaped up in a way of good husbandry for neceſſity, yea for honeſt affluence; that we may not only live, but live comfortaby; that we may not only have Priſoners pittance, ſo much as will keep us alive, but that we may have plenty of things deſirable, both for profit as treaſures, and for delight as oyle. And theſe things muſt not be fooliſhly waſted, (as they are uſually by unthrifts,) leſt that make the wiſe that wants, angry and unquiet, as in the former verſe.

Verſ. 21. *He that followeth after righteouſneſſe*] Though (for ſuch a meaſure of it as he deſires) he cannot overtake or compaſſe it, If he be but doing at it, *ſi faciat præcepta, eriamſi non perficiat*, if he think upon Gods Commandements to do them, *Pſal.* 103. 18. If, though he cannot doe open the door, yet he is lifting at the latch, he ſhall be accepted, yea rewarded. *He that follows after righteouſneſſe and mercy*, as an Apprentice follows his trade, though he be not his Craftſmaſter, ſhall *ſurely find righteouſneſſe*, with life and honour to boot. And is not that a good εὕρημα, *a treaſure to be deſired?*

Verſ. 22. *A Wiſe man ſcaleth the city of the mighty*] Wiſedom is that τὸ εὐτύχημα, that is profitable for all things: of ſingular

and ſoveraign uſe, as in domeſtick and politick, ſo in military affairs and buſineſſes. Here Prudence is made out to be better then Puiſſance, and one wiſe man to be too hard for many mighty, though got into the ſtrongeſt Garriſons. In warre wiſedome is better then ſtrength, ſaith *Solomon* more then once, *Eccleſ.* 9, 16. and *chap.* 7. 19. How did *Archimedes* hold out *Syracuſe* againſt the Romane General by his ſingular ſkill and induſtry? And how many ſtrong cities have been ſcaled and ſurprized by warlike wile and ſtratagems? as *Babylon* by *Cyrus* firſt, and afterwards by *Zopyrus*; *Jeruſalem* by *Pompey* taking the opportunity of the ſeventh day Sabbath, wherein he knew the ſuperſtitious Jews would not ſtir to defend themſelves; and many others that might out of hiſtories be inſtanced. Dio.

Verſ. 23. *Who ſo keepeth his mouth and his tongue*] As he that keepeth his doors faſt lockt, preſerveth himſelf from danger: ſee the Note on *chap.* 13. 3. The large and looſe uſe of the tongue brings a man oft to divers ſtraits and miſeries.

Verſ. 24. *Proud and haughty ſcorner is his name*] An ill name he gets him, and lies under the common reproach of a proud peeviſh Perſon. He ſeeks renown by his rage and revenge, as *Lamech* that vaunted of his valour this way to his wives; *Alexander Pheræus*, who conſecrated the javelin wherewith he had ſlain *Polyphron*: *Celius* the Lawyer, that gloried to be held the moſt froward and frample Romane alive, &c. But God loadeth ſuch a man with diſgrace, as here, & gives him his due character. Men alſo will hate him and deſpiſe him for a *ſon of Belial*, as *Nabal's* ſervants ſaid of him; for a mad frantick fellow, being once enraged, cares not what he ſays as *Ionas*; what he does as *Saul*, who dealing in proud wrath, was ſo kindled by the devill, that he could not be quencht till he fell into the unquenchable lake: Beſides the infamy that will never be waſhed off, the brand of reproach like that of *Dathan* and *Abiram*, who roſe up in proud wrath againſt *Moſes* and *Aaron*, and are therefore worthily ſtigmatized with a *This is that Dathan*. Numb. 26. 9. like that other, *This is that King Ahaz*. 2 Chron. 28. 22. and as we commonly ſay of ſuch an one that he is a *proud foole*.

Verſ. 25. *The deſire of the ſlothful killeth him*] He only wiſheth well to himſelf: but refuſing to labour pineth away in his iniquity, *Lev.* 26. 39. Neither grace nor wealth is had with wiſhing; *Nemo caſu fit Sapiens*, ſaith *Seneca*. Some have a kind of willingneſſe and *velleity*, a kind of wambling after the beſt things, but it doth not boile up to the full height of reſolution for God. Epiſt. 77.

Virtutem exoptant, contabeſcuntque relictâ, Perſ.

Carnal men care not to ſeek after him whom yet they would fain find, ſaith *Bernard*, *cupientes conſequi, ſed non & ſequi*: have heaven they would, but ſtick at the hard conditions: like faint chapmen they bid money for heaven, but are loth to come up to the full price of it. *Balaam* wiſht well to heaven: ſo did the young Phariſee in the Goſpel, that came to Chriſt haſtily, but went away heavily. *Herod* of a long time deſired to ſee Chriſt, but never ſtirred out of doors to ſee him. *Pilate* ask't Chriſt, *what is truth?* but never ſtayed his anſwer. The ſluggard puts out his arm to riſe, but puls it in again: he turns upon his bed as the door doth upon the hinges, which yet comes not off for all the turnings, but hangs ſtill: and this is his utter undoing. Men muſt not think that good things, (whether ſpiritual or temporal) will drop out of the clouds to them, as towns were ſaid to come into *Timotheus* his toyle while he ſlept. Now perform the doing of it ſaith Saint *Paul* to thoſe lazy Corinthians, 2 *Cor.* 8. 12. A thirſty man will not only long for drink, but labour after it. A covetous man will not only wiſh for wealth, but ſtrive to compaſſe it. Yet not every covetous man, I confeſſe: For in the next verſe it is ſaid of the ſluggard, Æmuli ipſius dormientem pinxerant. Plut. in Sylla.

Verſ. 26 *He coveteth greedily all day long*] But theſe greedy conſtant covetings come to nothing: he makes nothing of them. Meteors have matter enough in the vapours themſelves to carry them above the earth, but not enough to unite them to the element of fire: therefore they fall and return to their firſt principles. So is it with our wiſhers and woulders. Many came out of *Egypt*, that never came into *Canaan*, And why? the land they liked well, but complained with thoſe Spies of the ſtrength of the Anakims, and the impoſſibility of the Conqueſt; therefore their Carkaſes fell in the wilderneſſe, their ſluggiſhneſſe ſlew them. They luſted and had not, they killed (themſelves with coveting, as in the former verſe) and deſired to have (as here) but could not obtain, *Jam.* 4. 2.

But the righteous giveth and ſpareth not] Neither neceſſity nor niggardiſe hindreth him: he hath it, and he holds that he hath

hath no more then he giveth. He is both painful and pittiful: and what he cannot do for the poore himſelf, he ſtirs up others to do; ſo far is he from forbidding or hindering any from ſhewing mercy. Some render the words thus. *The righteous giveth and forbiddeth not.* Give a portion (ſaith he to his richer friend) to ſeven and alſo to eight: for thou knoweſt not what evill ſhall be upon the earth. *Eccleſ.* 11.2. See the Note there.

Verſ. 27. *The ſacrifice of the wicked, &c.* See the Note on *chap.* 15.8.

How much more when he bringeth it &c.] As *Balaac* and *Balaam* did, *Num.* 23.1. 2. As thoſe that preſent *ex rapinâ holocauſtum*, a ſacrifice of what they have got by rapine and robbery: and as thoſe likewiſe that aske good things at Gods hands, that they may conſume them upon their luſts. *Jam.* 4.3. Let the wicked bring his ſacrifice with never ſo good an intention, he is an abomination: but if *with an evill mind*, his diſſembled ſanctity is double iniquity: as if a man think by obſerving the Sabbath to take out a license to walk licentiouſly all the week long: or by praying in a morning to get a diſpenſation to do evill all day after. I have read of one that would haunt the Taverns, Theatres, and Whore houſes at *London* all day: but he durſt not go forth without private prayer in the morning, and then would ſay at his departure, *Now devill do thy worſt.* The *Circaſſians* are ſaid to divide their life betwixt rapine and repentance. The Papiſts (many of them) make account of confeſſion as drunkards do of vomiting. When we have ſinned, ſay they, we muſt confeſſe: and when we have confeſſed we muſt in againe, that we may alſo confeſſe againe, and make work for new indulgences and jubilees.

Mr. Shepheard Sincere converſ. p. 232. Beverwood Eſquire.

Verſ. 28. *A falſe witneſſe ſhall periſh*] See the Note on *chap.* 19.5. The *Scythians* had a Law, that if any man did *duo peccata contorquere*: bind two ſins together, a lye and an oath, he was to loſe his head: becauſe this was the way to take away all faith and truth amongſt men.

Sands his relat. of Weſt. Religion.

But the man that heareth, ſpeaketh conſtantly] He teſtifieth confidently what he knoweth aſſuredly: he is alwaies alſo in the ſame tale as *Paul* was in the plea to the chief Captaine, to *Felix*, to *Feſtus*, and to *Agrippa*. Not ſo *Bellarmine*. How oft doth that loud Lyer forget himſelfe and write contradictions? As for inſtance: In one place he affirmeth, that it can by no meanes be proved

proved by Scripture, that any part of Scripture is the very word of God. *Sed mendax redarguit ſeipſum*, ſaith *Pareus*; But the Lier confutes himſelf by ſaying elſewhere. Beſides other arguments to evince the divinity of the Canonical Scripture, it giveth ſufficient teſtimony to it ſelfe.

Par. in Apoc. 22. 6.

Bel. de verb. Dei. l. 1 c. 2.

Verſ. 29. *A wicked man hardeneth his face*] *Procaciter obfirmat vultum ſuum*, ſo the Vulgar renders it. The falſe witneſſe, *verſ.* 28. impudently defends, or at leaſt extenuates and excuſes his falſities. *Frontem perfricat, aſſuens mendacium mendacio*, as the Hebrew hath it. *Pſal.* 119.69 he thinks to make good one lye by another, to outface the truth, to overbeare it with a bold countenance. It ſeemes to be a metaphor from a traveller that ſets his face againſt the wind and weather, and holds on his journey, though he be taking long ſtrides toward deſtruction.

αυτοσβαλμεῖν. Act 27.

But as for the upright, he directeth his way] He proceeds warily, weighs his words before he utters them, and delivers nothing but the naked truth: And truth is like our firſt Parents, moſt beautiful when naked. Some Interpreters take this verſe, as ſetting forth the difference between the wicked and the godly, without any relation to the falſe and true witneſſe, *verſ.* 28. And then it is *ſententia ſapiente digna*, ſaith one, *tam paucis verbis tam profundum ſenſum cumulans*, a ſentence worthy of *Salomon* as having ſo much in a little.

Verſ. 30. *There is no wiſdome --- againſt the Lord*] That is, they are all to no purpoſe. If God deny concourſe and influence, the arme of humane power and policy (as *Jeroboams*) ſhrinks up preſently. See *Pſal.* 2.1,2,3. & 33.10.11. & 62.3. See the Note on *chap.* 19.21. Excellently *Gregory*, *Divinum conſilium dum devitatur, impletur: humana ſapientia dum reluctatur, comprehenditur.* Gods decree is fulfilled, by thoſe that have leaſt mind to it: humane wiſdome whiles it ſtrives for maſteries, is over-maſtered.

Verſ. 31. *The horſe is prepared againſt the day &c.*] A very ſerviceable Creature, and in battle full of terrour: ſo ſwift in ſervice, that the Perſians dedicated him to their God. *the Sun*, ὡσπερ τὸ τάχιστον τῷ ταχυτάτῳ, as *Pauſanias* hath it. But as the Sun in heaven can neither be out-run, nor ſtopt in his race: ſo neither by men (though wiſe) nor by meanes (though likely) can Gods purpoſes be diſappointed. An horſe is a vaine thing for ſafety: Neither ſhall he deliver any by his great ſtrength. *Pſal.* 33.17.

But

But ſafety (or victory) is of the Lord] He gives it to which ſide he pleaſeth: as he did to the Iſraelites in the conqueſt of *Canaan*, though they had no horſes to help them as their adverſaries had, and Charets too, both Ægyptians and Canaanites.

CHAP. XXII.

Verſ. 1. *A good name is rather to be choſen*]

HEbr. *A name*, as *chap.* 18.22. a wife for *a good wife*; (better no wife then an ill wife, ſo better no name then an ill name.) This good name proceeding from a good conſcience, this honour from vertue, *Eſa.* 43.4. this perfume of faith and obedience, this ſplendour and ſparkle of the *white* ſtone, which only ſhines upon heavenly hearts, is far more deſirable then great riches. For firſt, Theſe oft take away the life of the owners thereof, *Pro.* 1.19. the greater wealth, the greater ſpoile awaites a man: as a tree with thick and large boughes, every man deſires to lop him. Whereas a good name ſaves a man oft from that danger, as it did *Jonathan*, whom the people reſcued. Secondly, Riches breed and bring their cares and cumbers with them. *Qui habet terras, habet guerras*, ſaith the Proverb: Many Law-ſuits and other vexations, *&c.* when a good name, as a precious ointment powred out, gets loving favour, with which it is therefore fitly coupled in this Text. Thirdly, Riches are enjoyed but till death at utmoſt: but a good name out-lives the man, and is left behind him for a bleſſing, *Eſa.* 65.15. See *Prov.* 10.7. with the Note there. Other People went beyond Gods Iſrael in wealth and riches, but none in fame and renown, 2 *Sam.* 7.23. *Deut.* 4 6. Fourthly, Riches are oft gotten by fame; let a mans name be up and there will be great recourſe to him: But let him once crack his credit, and riches cannot repaire him: Infamy will not be bought off with money. Laſtly, Riches are common to good men with bad men: but a good name (truly ſo called) is proper to Gods peculiar, confined to the Communion of Saints. He was therefore a better husband then Divine that firſt called Riches *Bona Goods*: And that Heathen was nearer the truth then many profligate profeſſours of it, who ſaid, *Ego ſi bonam famam ſervaſſo, ſat dives ero.* Plaut.

That is, If I may but keep a good name, I have wealth enough.

And loving favour rather then ſilver and gold] Which what is it elſe but white and red earth? And therefore no way fit to come in competition with good repute and report among the beſt, ſuch as Chriſt had, *Luk.* 2.52. and *Joſeph*, and *Daniel*, and *David*, and *Demetrius Joh.* 3.12. and they had it as a ſpecial favour from God, who faſhions mens opinions, and hides his people from the ſtrife of tongues, *Job* 5. 21.

Verſ 2. *The rich and the poore meet together*] They have mutuall need one of another, and meet many times, as it were in the mid-way by an alteration of their condition. They that were full were hired forth for bread, and the hungry are no more hired. 1 *Sam.* 2.5. The mighty are put down from their ſeats, and thoſe of low degree are exalted. *Luk.* 1.53.

The Lord is the maker of them all] The maker of the men, the maker of their eſtates, and the maker of that change and alteration which often happeneth: that the one might become grateſull; the other humble. See *Job*, 31.15.

Verſ 3. *A prudent man foreſeeth an evill, &c.*] Præviſion is the beſt means of prevention. A wiſe mans eyes are in his head, *Eccleſ.* 2.14. his heart is alſo at his right hand, *Eccleſ.* 10.2. The *Chineſes* ſay of themſelves, that all other Nations of the world ſee but with one eye, they only with two. The *Italians* give out, that they only do *ſapere ante factum*, look before they leap, forecaſt an evill before it befall them. But theſe are prayſes proper to them that have learned holy and heavenly wiſdome, that by certaine ſights and ſigns diſcern a tempeſt in the clouds, and ſeek ſeaſonable ſhelter under the hollow of Gods hand, under the ſhadow of his wings. Such prudent perſons were *Noah*, *Joſeph*, *Jonadab*, *Joſiah*, the Chriſtians at *Pella, &c.*

But the foole paſſeth on] *Puſheth on* without feare or wit, as being reſolved to have his will, whatever it ſtand him in.

And is puniſhed] As a juſt reward of his raſhneſſe. Sin ever ends tragically. *Flagitium & flagellum, ut actus & filum.* Who ever waxed fierce againſt God and proſpered? *With the froward thou wilt wreſtle*, ſaith *David*, *Pſal.* 18.26. *Upon the wicked God ſhall raine ſnares*, &c. *Pſal.* 11.6. And then, *ut leo caſſibus irretitus dixit ſi præſciviſſem*, as the Lion when he was caught in the Hunters toyle, ſaid, *If I had fore-known this miſchiefe I would have* Job 9.4.

ſhunned it: So theſe after-wits, theſe poſt-maſters, theſe *Epimetheuſes* ſhall come in (but all too late) with their Fooles *Had-I-wiſt*, which they ſhould have timouſly foreſeen and prevented.

Verſ. 4. *By humility and the feare of the Lord*] Hebr. *The heele of humility, &c.* The humble heart that lyes low and hearkens what God the Lord will ſay unto it, that follows him trembling as the people followed *Saul*, 1 *Sam.* 13 7. ſhall have hard at the heeles of it *riches*, a ſufficiency, if not a ſuperfluity, and *honour* which is to be choſen before riches, *Verſ.* 1. (ſee the Note there) and *life* above the danger of thoſe thornes and ſnares mentioned in the next verſe: not life preſent only, but length of daies for ever and ever, *Pſa.* 21. 4. O the *μυριομακαριστης* the heaped up happineſſe of a man that humbles and trembles before the Lord! He that doth the former, cannot but do the latter: hence that cloſſe connexion of theſe two graces in this Text, *By humility the feare of the Lord*, ſo the original runs without the grammatical copulative *And*: to ſhew that they go alwaies together, yea, the one is as it were predicated of the other: neither want they their reward. Riches, honour, life; What things be theſe? who would not turn ſpiritual purchaſer?

Verſ. 5. *Thornes and ſnares are in the way of the froward*] In oppoſition to the reward of righteouſneſſe, *verſ.* 4. which is to ſay, The ungodly are not ſo; Or if they have riches, they prove thornes to them to prick and choak their ſoules: if honour, and long life to enjoy it, theſe prove ſnares to them. Of carnal hearts it may be ſaid as *Pharaoh* ſaid of the Iſraelites, *They are intangled in the Land, the wilderneſſe hath ſhut them in, Exod.* 14. 3. They have treaſures in the field of wheat, barley, and oyle, as thoſe ten men had, *Jer.* 41. 8. and are therefore loth to dye. And yet before they dye (live they never ſo long in all abundance of riches and honours) God can bring them to that paſſe that *Charles* the fifth was at, whom of all men the world judged moſt happy: *Philip* of *Mornay* reports of him that he curſed his honours in his old age, his victories, trophies, riches, ſaying, *Abite hinc, abite longè.* Away, away, get you far away.

He that doth keep his ſoule, ſhall be far from them] As well from the wicked mans miſeries, as his miſdemeanours; he keeps aloofe from both, he dares not meddle with the hole of the Aſpe.

Aſpe leſt he meet with a ſting. *Cuſtos animæ elongabit ſe, &c. Moneo te iterumque monebo* (ſaith *Lactantius* to his *Demetrian*) *ne oblectamenta iſta terræ pro magnis aut verè bonis habere te credas: quæ ſunt non tantum fallacia quia dubia, verum etiam inſidioſa quia dulcia.* Set not thine heart upon the Aſſes, ſith thou art in election for a Kingdome, and the hearts of all Iſrael are upon thee. Lactant. de opificio Dei.

Verſ. 6. *Traine up a child in the way he ſhould go*] Or, *according to his meaſure and capacity*, dropping good things by degrees into his narrow-mouthed veſſel, and whetting the ſame upon his memory by often repeating, as the knife by oft going over the whetſtone (it is *Moſes* his compariſon) becomes keen and uſeful; This is the way to make them expert and exact, and to ſecure them from Satan; for we are not ignorant of his wiles. It is reported of the Harts of *Scythia*, that they teach their young ones to leap from bank to bank, from rock to rock, from one turfe to another by leaping before them, which otherwiſe they would never practice: by which meanes when they are hunted, no beaſt can ever take them. So if men exerciſe their children unto godlineſſe whiles they are young, Satan that mighty hunter ſhall never have them for his prey: They will not be young Saints old Devils, (as the profane Proverb hath it) but young Saints old Angels. Now as all children ſhould be carefully catechiſed, and well principled; ſo thoſe *Timothies* eſpecially, that are deſigned to the work of the Miniſtry. *Quintilians* Orator muſt from two or three yeares old be inured and accuſtomed to the beſt and pureſt words, very well pronounced unto him, by his nurſes, parents, handmaids, as ſoon as ever he begins to babble. *Quanto id in Theologo futuro expetendum, curandumque magis?* How much more (ſaith a learned man) ſhould this be done by one that is to be a Divine? Deut. 6. 6. Shanan & Shanah repetere ſicut in acuendo. Amama in Antib.

Verſ. 7. *The rich ruleth over the poore*] And that *with rigour*, as *Pharaoh* did over Iſrael; as thoſe imperious Mammoniſts in Saint *James* his time that oppreſſed and ſubjugated their pooreſt brethren, trampling upon them with the feet of intolerable inſolency and cruelty, *Jam.* 2. 6. *yet now our fleſh is as the fleſh of our brethren, our children as their children*, ſaid thoſe poore Jews in *Nehemiah*, who pleads their cauſe moſt effectually, *chap.* 5. 7, 8 9. &c. *Ubi quot verba, tot tela, quæ nimirum animam divitum percellant*

lant, fodicent & lancinent, as one ſaith in another caſe; he ſets upon them with irreſiſtible Rhetorick, and makes them reſtore (which yet rich oppreſſors are very hardly drawn to do.) Every graine of riches hath a vermin of pride and ambition in it, 1 *Tim.* 6.17. See the Note there. Mens bloud riſeth together with their good, and they think that every thing muſt be as they would have it. But eſpecially if they have drawn the poore into their nets, *Pſal.*10.9. that is into their bonds, debts, morgages, as *Chryſoſtome* expounds it, then they not only rob, but raviſh them; to their cruelty they joine diſhoneſty; there is neither equity or mercy to be had at their hands.

Verſ. 8. *He that ſoweth iniquity, ſhall reap vanity*] The Uſurer and cruel creditour ſoweth his money, his mammon of iniquity (that ungain grain) upon his poore debtours: and whether it be a barren year or a fruitful, a good ſoile or a bad, *Luna affert menſtruos cenſus*, he hath his conſtant pay, yea, his uſe upon uſe, according to that Greek verſe,

Εσὶ δικὸς σπὸ τοκείο, τοκὸς ϛε μεὶὸ σὶ καὶ ἄλλος.

Now can ſuch encreaſe be bleſt? ſhall not thoſe that thus ſow the wind, be ſure to reape the whirlewind?

And the rod of his anger ſhall faile] That is, that tyrannical power which he exerciſeth upon others as his underlings, ſhall be broken. God will take out of his hand the rod wherewith he hath beaten his fellow ſervants, and waſt it upon his own back to the very ſtumps.

Verſ. 9. *He that hath a bountifull eye ſhall be bleſſed*] How *Amalec* the licking people, (as the name imports) I mean the Nation of Uſurers and proud lenders ſhall ſpeed, hath been ſpoken already. Now on the other ſide, the *bountifull eye*, the *chearfull giver* (as the Septuagint, and after them Saint *Paul*, render or rather expound this Text) *ſhall be abundantly bleſſed*: for he gives with all his heart, he draws out not his ſheafe only, but his ſoule to the hungry, *Eſay* 58. *Dat bene, dat multum, quia dat cum munere vultum*, he ſpares it out of his own belly to give to the hungry, as ſome have here gathered from the word, *his bread* that which was appointed for his own eating: he voluntarily faſteth from a meale now and then that he may beſtow it upon the needy, and he ſhall not loſe his reward.

Αὐτὸς ἱλαρὸν καὶ χαρὰν δότην ἀγαπᾷ ὁ θεός. Sept.

Verſ. 10. *Caſt out the ſcorner*] Or the evill Interpreter, that conſtrues every thing to the worſt, and ſo ſows diſſention. This is an evill inſtrument and muſt be caſhiered good company; the place where ſuch a trouble-town lives, longs for a vomit to ſpue him out. There is nothing that may not be taken with either hand: it is a ſpiritual unmannerlineſſe to take it with the left, (as that proud Phariſee did. *Luk.* 7. 34.) and to caſt it, as an apple of contention amongſt others. They that do thus, are the peſts of families and other ſocieties, and muſt therefore be carefully caſt out with ſcoffing *Iſmael*, as ever we deſire to avoid ſtrife, ſuits at law, reproach, and many more miſchiefs.

Verſ 11. *He that loveth pureneſſe of heart*] That is vexed at his inward pollutions, and affecteth (what he can never fully effect) to be pure as God is pure 1 *Joh.* 3. 3. He that hath gotten that pure lip, *Zeph.* 3. 9. called here the *grace of his lips*, and elſewhere the *law of grace*. He that can skill of thoſe good words that do ingratiate with God and man, *Gen.* 49. 21. compared with *Deut.* 33. 23. He is fit to make a courtier, a favourite: ſuch as was *Joſeph*, *Mordecai*. *Daniel*, who though he uſed not always *verbis byſſinis*, ſoft and ſilken words, but delivered heavy meſſages from God to *Nebuchadnezzar* and *Belſhazzar*, yet God ſo wrought their hearts, (though tyrants) that they greatly honoured him and highly preferred him. And when, out of his love to pureneſſe of heart, he choſe rather affliction then ſin, to bee caſt to the lyons, then to bear a lyon in his own boſome by offending his conſcience: God made the Kings heart yearn towards him, *&c.* So that this plain-dealing *Daniel* proſpered in the reigne of *Darius*, and in the reigne of *Cyrus* the *Perſian*. *Dan.* 6. 28. Prov. 31. 26.

Verſ. 12. *The eyes of the Lord preſerve knowledge*] That is, *knowing perſons*: Thoſe in the former verſe that love truth in the inward parts, and hold this a rule. Truth muſt be ſpoken, however it be taken: theſe howſoever they may ſuffer for a ſeaſon, as *Daniel* in the den, *Micaiah* in the ſtock-houſe, yet the watchfull providence of God will preſerve them and provide for them. He will clear their innocency, and ſo plead for them in the hearts of greateſt Princes, that they ſhall finde the truth of this divine Proverb, and the falſity of that other ſo common amongſt men, *Obſequium amicos, veritas odium parit*: Flattery gets friends, but truth, hatred.

And he overthroweth the words (or matters) *of the tranſgreſſours*] that is of the court-paraſites, who ſpeak only pleaſing things.

things, *& ſæpe leonum laudibus murem obruunt*, flatter abominably as thoſe Acts 12, did *Herod*, as the falſe Prophets did *Ahab*. God will confute and convince their ſoothing words, of ſingular vanity; he will alſo overthrow their matters, attempts, practiſes, as a man *wipeth a diſh turning it upſide down*. See in that claw-back *Amalekite*. 2 *Sam.* 1, 4, 5, 6. *&c.* in *Ahitophel*, *Haman*, *Seianus*, &c.

2 King. 21 13.

Verſ. 13. *The ſlothfull man ſaith, there is Lyon &c.*] The *Lyon is not ſo feirce as he is painted*, ſaith the *Spaniſh* Proverb: much leſſe this ſluggards lion, a meer fiction of his own brain to cover and colour over his idleneſſe. He pretends two lions for failing: firſt *Leo eſt Foris*. There is a lion abroad, or in the field (where his work lies, *Pſal.* 104. 23.) and another *in the ſtreets*; A likely matter, lions haunt not in ſtreets, but in woods and wilderneſſes. Here's no talk of Satan that roaring lion, that lyes couchant in the ſluggards bed with him, and prompts him to theſe ſenſeleſſe excuſes. Nor yet of the lion of the tribe of *Judah*, who will one day ſend out *ſummons for ſleepers*, and tearing the very caul of their hearts in ſunder, ſend them packing to their place in hell, *Mat.* 10. But to hell never came any yet that had not ſome pretence for their comming thither. The fleſh never wants excuſes. Corrupt nature needs not be taught to tell her own tale. Sin and ſhifting came into the world together: and as there is no wool ſo courſe but will take ſome colour: ſo no ſin ſo groſſe but admits of a defence. Sin and Satan are alike in this, they cannot abide to appear in their own likneſſe. Some deal with their ſouls as others deal with their bodies: when their beauty is decayed, they deſire to hide it from themſelves by falſe glaſſes, and from others by painting: ſo their ſins from themſelves by falſe gloſſes, and from others by idle excuſes.

Verſ. 14. *The mouth of a ſtrange woman*] *Diabolus capite blanditur, ventre oblectat, caudâ ligat*, ſaith *Rupertus*. Theſe *ſhe-ſinners* (as their ſtallions call them) are moſt dangerous See the Notes on *Chap.* 2. 16. and 5. 3. *Solomon* had the woful experience of it. *Eccleſ.* 7. 26. and *Sampſon*, *Judg.* 16. who

Leonum non potuit, potuit ſuperare leænam,
Quem fera non potuit vincere, vicit hera.

How did *David* moyle himſelf in this deep pit, and there might have ſtuck in the mire, had not God drawn him out by a merciful violence, and purged him with hyſſop from that abhorred filth?

Pſal. 51.

He

He that is abhorred of the Lord, ſhall fall therein] As the Jeſuites (thoſe odious *Connubiſanchfugæ Commeretricitegæ*) too often do: though they boaſt that they can talk and dally with the faireſt women without danger, and the people muſt beleeve no otherwiſe, but that when they are kiſſing a woman, they are giving her good counſel. *David Georg* that execrable Heretick was ſo far from accounting adulteryes, fornications, inceſts, *&c.* for being any ſins, that he did recommend them to his moſt perfect Scholers as acts of grace and mortification: and was confident that the whole world would ſubmit to his doctrine. *Peccatum peccatum trahit*, as the Hebrew Proverb hath it. One ſin drawes one another; and the latter is oft a puniſhment of the former; God, by a peculiar kind of revenge, delivering up ſuch to a reprobate ſenſe, or a minde diſallowed or abhorred of God, as the Apoſtles word (*Rom* 1. 28.) ſignifies.

Hiſt. *David Georgii.*

Εἰς νοῦν ἀδόκιμον.

Verſ. 15. *Fooliſhneſſe is bound in the heart &c.*] As a pack or fardle is bound to an horſes back. Errour and folly be the knots of Satan, wherewith he tyes children to the ſtake, to be burnt in hell. Better ſee their braines daſht out againſt the ſtones (faith one) then ſuffer the ignorance of God to abide in their heads. Therefore that we may loſe the bands of death, and works of the devil, parents muſt bring their ſons in their armes, and their daughters upon their ſhoulders, to the houſe of God, that they may learne to know him. *Eſa.* 49. 22. They muſt alſo ſee to their profiting, and exact of them a daily growth, nurturing as well as nouriſhing them, *Eph.* 6. 4. (the one being as needful as the other) and uſing the rod where words will not do; ſo to chaſe away that evil by chaſtiſement (ſeaſoned with admonition, and ſeconded with prayer) that elſe will prove pernicious to their ſouls. *Eli* brought up his ſons to bring down his houſe. *Davids* ſonnes were undone by their fathers fondneſſe. A faire hand, we ſay, makes a foule wound. Correction is a kinde of cure ſaith *Ariſtotle*: and GOD uſually bleſſeth it to that purpoſe: Corrections of inſtructions are the way of life. *Proverbs* 6. 23.

Ἰατρεῖα τῆς ἀπαιδευσίας.

Verſ. 16 *He that oppreſſeth the poor &c.*] By fraud or force, or any indirect means. This man layes his foundation in fire-work, *Job* 20. he walks upon a mine of gunpowder; brimſtone is ſcattered upon his habitation, *Job* 18. 15. if but a flaſh of Gods lightning light upon it, all will be on fire, all blown up and brought to nothing.

And

And he that giveth to the rich] Either to ingratiate and curry favour for countenancing their oppreſſive practices: or with a minde to get more then they give, (for ſo ſaith one, that clauſe *To increaſe their riches*, muſt here be repeated) which is a more artificiall kind of ſelling their gifts, then if they had profeſſedly ſet them to ſale, as the Greek Orator obſerveth. Both theſe take a wrong courſe to bee rich. The way were to give to the poor and not to oppreſſe them, and to *bring preſents to him that ought to be feared*; ſith it is he alone that *giveth us all things richly to enjoy*.

Iſocr. ad Demon.

Pſal. 76. 11. 1 Tim. 6. 17.

Verſ. 17. *Bow down thine eare and heare*] Here begins, ſay ſome Interpreters, the third book of *Salomons* Proverbs (as the ſecond began at *chap.* 10.) And indeed he here ſeems to aſſume a new kind of beſpeaking his ſon, different from his diſcourſe in the twelve preceding *Chapters*; and much like that in the nine firſt.

And apply thy heart &c.] *q. d.* Call up the eares of thy mind to the ears of thy body, that one ſound may peirce both at once. Otherwiſe thou wilt be like the Wolf in the fable; thou wilt never attaine to any more divine learning then to ſpell *Pater*, and when thou ſhouldſt come to put together, and to put thy heart to it (as *Salomons* phraſe here is) inſtead of *Pater* thou wilt ſay *Agnus*, thy minde running a madding after profit and pleaſures of the world, as hath been once before noted.

Verſ. 18. *For it is a pleaſant thing if thou keep them within thee*] Hebr. *In thy belly*, that is in thine inwards. Truth it is that St. *John* found the little book hee ate (whether we underſtand it of the Revelation only, or of the whole Bible which Biſhop *Bonners* Chaplaine called in ſcorne his little pretty *Gods*-book, it much matters not) *bitter in his belly, though ſweet in his mouth*, *Rev.* 10. 10. becauſe Miniſters find it grievous, to be kept from making known the whole counſel of *God* to their people. But the Word of *God* attentively heard, and by an after meditation well digeſted and incorporated into the ſoule, is ſweeter then hony, as *David* felt it: and yeelds more pleaſure then all the taſteleſſe fooleryes of this preſent world.

They ſhall withall be fitted in thy lips] Thou ſhalt need no other *help to diſcourſe*: thou ſhalt get a ſingular dexterity and volubility of holy language, being able to utter thy minde in pure Scripture (*Loquamur verba Scripturæ*, ſaith that incomparable *Peter Ramus*

Ramus, utamur ſermone Spiritus ſancti, &c.) thou ſhalt ſo ſpeak and ſo do, as one that muſt be judgd by that law of liberty, *Iam.* 2. 12.

Verſ. 19. *That thy truſt may be in the Lord*] Only a divine word can beget a divine faith, and herein the Scripture excells all human writings; none of which can bring our hearts to the *obedience of faith*. I can ſpeak it by experience ſaith *Eraſmus*, that there is little good to be got by the Scripture, if a man read it curſorily and carelelly; But if he exerciſe himſelf therein conſtantly and conſcionably, he ſhall feel ſuch a force in it, as is not to be found againe in any other book whatſoever. I know, ſaith *Peter Martyr*, that there are many that will never beleeve what we ſay of the power of Gods word hidden in the heart: and not a few that will jear us, and think we are mad for ſaying ſo. But O that they would but be pleaſed to make triall *Male mihi ſit* (*ita enim in tanta cauſa jurare auſim*) *niſi tandem capiantur*. Let it never go well with me, (for ſo I am bold to ſweare in ſo weighty a buſineſſe) if they find not themſelves ſtrangely taken and tranſformed into the ſame image, if they paſſe not into the likeneſſe of this heavenly patterne. The Epheſians truſted in God ſo ſoon as they heard the word of truth, they beleeved and were ſealed, *Epheſ.* 1. 13. And the Theſſalonians faith was famous all the Churches over, when once the Goſpel came to them in power, 1 *Theſſ.* 1. 5, 8.

Eraſm. Præf. in Lucam.

Pet. Mart. Præf. in Com. in Epiſt. Rom.

To thee, even to thee] Men muſt read the Scriptures as they do the Statute-books, holding themſelves as much concerned therein as any other; threatning themſelves in every threat, binding themſelves in every Precept, bleſſing themſelves in every Promiſe, reſolving to obey God in all things: as convinced of this, that theſe are *verba vivenda, non legenda*, words to be lived and not read only.

Verſ. 20, *Have not I written to thee excellent things*] Hebr. *Princely things*, Principles for Princes: rare and royal ſentences. The word ſignifies (ſay ſome) *the third man in the Kingdome* for authority and dignity. Others read the words thus, *Have not I three times written for thee concerning councels and knowledge*, meaning his three books, *Proverbial*, *Penitentiall*, *Nuptiall*. The Canticles were penned perhaps in his younger years (ſaith one,) when his affections were more warme, active and lively in ſpirituals. The Proverbs in his manly ripe age, when his Prudence and

Key of the Bible by Maſter *Roberts*.

and parts were at higheſt moſt grave, ſolid, ſetled: *Eccle ſiaſtes* in his old age, &c.

Verſ. 21. *That I might make thee know the certainty*] And ſo find firm footing for thy faith. *Luk.* 1. 3, 5. Theſe words of God are true, ſaith the Angel, *Rev.* 21. 9. Theſe words are faithful and true, *Rev.* 22. 24. void of all in ſincerity and falſhood. How can it be otherwiſe, when as they are, as *Gregory* ſpeaks, *Cor & anima*, the very heart and ſoul of the God of truth? there muſt nee is be a certainty in theſe words of truth, neither need we hang in ſuſpence. When ſome took Chriſt for *John Baptiſt*, ſome for *Elias*, ſome for *Ieremias*; *But Whom ſay yee that I am?* to teach that Chriſt would not have men ſtand doubtful, halt between two, be in Religion as beggars are in their way, ready to go which way ſoever the ſtaffe falleth: but to ſearch the Scriptures, and grounding thereon, to get a certainty, a full aſſurance of inderſtanding, *Col.* 2. 2. ſo as to be able to ſay, we have beleeved, therefore have we ſpoken, 2 *Cor.* 4. 13.

Greg. in Reg. 3.

Mat. 16.

Verſ. 22. *Rob not the poore, &c.*] Here ſome Caviller will be apt to cry out, *Quid dignum tanto feret hic promiſſo-hiatu?* After ſo promiſing a Preface, and ſuch wooing of attention, we looked for ſome new matter, and that of beſt note too. But behold here's nothing, but what we had before. Tis truth, ſaith the wiſe man; and yet I muſt tell you, that *to write the ſame things, to me indeed is not grievous, but for you it is ſafe.* See the like, *Pſal.* 49. 1, 2, 3. &c. The ſcope of the Pſalme is to ſhew the happy and ſecure eſtate of the Saints in trouble, and the ſlippery condition of the wicked when at their height. Now whereas ſome might object and ſay, this is an ordinary argument, we have heard of it an hundred times. The Pſalmiſt anſwers, that yet this is the great wiſedome that he will ſpeak of: and the dark ſaying that he will open. And hereunto he makes a ſolemn *Oyez*. Heare this all yee People, and give eare all yee inhabitants of the world, &c.

Object.

Sol.

Phil. 3. 1.

Object.

Sol.

Becauſe he is poore] As the greater fiſh devoure the leſſer, and as the Maſtiffe fals upon the Curre and worris him, only becauſe he is bigger then the other. This is a bruitiſh ferity. See *Pſal.* 10. And if thoſe that relieve not the poore ſhall be damned, ſurely they that rob them ſhall be double-damned.

Nei-

Neither oppreſſe the afflicted] The poor man muſt needs be an afflicted man, obnoxious to all manner of injuries and hard uſages. But God who is the *poore mans* king (more truly ſo called then *Iames* the fourth of *Scotland* was;) takes order here, that no man oppreſſe or wrong him; either at the gate of his houſe, whither he comes a begging, or at the gate of the city, where he ſues for redreſſe of injury, let not might ſuppreſſe right, leſt ſome *Cato* complain (as once) and not without cauſe, that poore theeves ſit in the ſtocks, when greater thieves ſit on the ſeats of Judicature.

Verſ. 23. *For the Lord will plead their cauſe*] without fee, for thoſe that come to him *formâ pauperis*, and without fear of their oppreſſours, againſt whom he will plead with peſtilence and with blood, *Ezek.* 38. 22. as he did againſt the houſe of *Saul* for the poor Gibeonites, and againſt *Ahab* for *Naboth*. Gell. l. 11. c. 18.

And ſpoile the ſoule (or life) *of thoſe that ſpoiled them*] A poor mans livelihood is his life, *Mark* 12. *ult. Luk.* 8. 43. He is in his houſe as a ſnaile in his ſhell; cruſh that and you kill him quite. God therefore who loves *par pari referre*, to pay oppreſſours home in their own coyne, will have life for life if they may eſcape ſo, and not be caſt to hell among thoſe cruel ones, *Prov.* 5. 9. See the note. O that theſe Cannibals would think of this, before the cold grave hold their bodies, and hot hell hold their ſouls.

Verſ. 24. *Make no friendſhip with an angry man*] Anger is a ſhort madneſſe, it is a leproſie breaking out of a burning, *Lev.* 13. 5. and renders a man unfit for civil ſociety: for his unruly paſſions cauſe the climate where he lives to be like the torrid Zone, too hot for any to live neare him. The dog-days continue with him all the yeare long, *he rageth and ea eth fire-brands*, ſo that every man that will provide for his own ſafety, muſt flie from him, as from a netling, dangerous, and unſociable creature, fit to live alone as Dragons and wild Beaſts: or to be looked only through a grate, as they: where, if they will do miſchief they may do it to themſelves only; as *Bajazet* the great Turke, who being taken by *Tamberlane* and carried up and down in an iron cage, beat out his own braines againſt the barres thereof. Turk. hiſt.

Verſ. 25. *Leſt thou learn his ways*] As a man is an imitating creature, and eaſily conformed to the company he keepeth. Sin alſo

alſo is very ſpreading, and more infectious then the plague: this of raſh anger eſpecially, whereunto being naturally inclined, we ſhall eaſily get an habit of frowardneſſe. Intireneſſe with wicked conſorts is one of the ſtrongeſt chains of hell, and binds us to a participation both of ſin and puniſhment.

And get a ſnare to thy ſoule] This is all thou art like to get by ſuch mens company. An angry man (*a maſter of anger*, (as the Hebrew here hath it,) or rather one that is maſtered by his anger, and enſlaved thereunto,) is fitly compared by one to a cock of the game, that quarrelſome creature, that is ſtill bloody with the blood either of others or of himſelf: he flies upon his beſt friends ſometimes, as *Alexander* did, and ſlays thoſe whom he would revive again with his own heart-blood. Dogs in a chaſe bark oft at their beſt friends.

Verſ. 26. *Be not thou of them*] See the Notes on *chap.* 6. 1, 2, 3.

Verſ. 27. *If thou haſt nothing to pay*] And yet art gotten into the Uſurers furnace, he will leave thee at laſt neither mettle nor matter.

Verſ. 28. *Remove not the ancient land-mark*] Vnleſſe yee covet a curſe, *Deut.* 27. 17. Let Levellers look to it, and know that property is Gods ordinance, *Act.* 5. 4. *Pſal.* 17. 14. that Magiſtracy is the hedge of a nation: and that *he that breaks an hedge, a ſerpent ſhall bite him*: that the Miniſtry is Chriſts own inſtitution, *Eph.* 4. 11. and that Lay-preachers may look to ſpeed as *Nadab* and *Abihu*, as *Uzzah* and *Uzziah*, or as other uſurpers. See the note on *Deut.* 19. 14.

ὅρια πάλαιας.

Eccleſ. 10. 8.

Verſ. 29. *Seeſt thou a man diligent*] God loves nimbleneſſe: what thou doſt, do quickly ſaid Chriſt to *Judas*, though it were ſo ill a buſineſſe that he was about. Princes love ſuch and imploy them as *Pharaoh* did *Joſeph*, and thoſe that were men of activity among his brethren. *Salomon* alſo made uſe of *Jeroboam* for the ſame reaſon; though that was not the wiſeſt act that ever he did, 1 *Kings* 11. 28. How dear was *Daniel* to *Darius*, becauſe though ſick, yet he diſpatched the Kings buſineſſe. What Favourites to our *Henry* 8, were *Wolſey*, *Cromwell*, *Cranmer*, for like reaſon? A diligent man ſhall not ſit long in a low place. Or if he do all the days of his life, yet if his diligence proceed out of conſcience, he ſhall ſtand before the King of Kings when he dies. And ſurely if *Salomons* ſervants were held happy for this: and the greateſt reward *Salomon* could promiſe the diligent is this in the text, what an unconceivable honour muſt it needs be to look for ever upon the face of God, and (Angel like) ſtand in his preſence?

CHAP. XXIII.

Verſ. 1. *When thou ſitteſt to eate*]

SEe my Common-place of Abſtinence.

Conſider diligently what is before thee] And *feed with fear*, Jude. 12. Leſt thou loſe by thy luxury that praiſe and preferment, that thou hadſt gotten by thine induſtry, *chap.* 22, 9.

Non minor eſt virtus quàm quærere parta tueri.

Verſ. 2. *And put a knife to thy throat*] *Put into thy throat*, (as Aben-ezra reads it) rather then offend by inordinate appetite. Some read it thus. *For thou putteſt a knife to thy throat, if thou be a man given to appetite.* Thou ſhortneſt thy life, and diggeſt as it were thine own grave with thine own teeth. Meat kils as many as the Musket; the board as the ſword. *Tenuis menſa ſanitatis mater*: but much meat, much malady. Chryſoſt.

Verſ. 3. *Be not deſirous of his dainties*] It is a ſhame for a Saint to be a ſlave to his Palat. *Iſaac* loved veniſon too too well, the diſciples are cautioned by Chriſt, *Luk.* 21. 34. who well enough knew where they were weakeſt.

For they are deceitfull meat] There is a hook under that bait: it may prove as dangerous as *Jonathan's* honey, of which he had no ſooner taſted, but his head was forfeited. There is a deceitfulneſſe in ſin, *Heb.* 3. 13. a lie in vanity, *Jon.* 2. 8. *tranſit voluptas, manet dolor.——dolor eſt etiam ipſa voluptas.*

Verſ. 4. *Labour not to be rich*] The Courtier is ſtill at his leſſon. Many gotten into Princes Palaces, into places of profit, fat offices, mind nothing more then the feathering of their own neſts, raiſing of their own houſes, filling of their own coffers. Such were *Shebna*, *Haman*, *Sejanus*, of whom *Tacitus* makes this report, *Palàm compoſitus pudor, intùs ſumma adipiſcendi libido*, that he made ſhew of modeſty, but was extream covetous; inſomuch ſaith *Seneca*, that he thought all to be loſt that he got not for himſelf. How much better *Joſeph*, *Nehemiah*, *Daniel*, &c. who being Quicquid non acquiritur damnum eſt. Sen.

being wholly for the publike, as they had nothing to loſe, ſo they had as little to get, but were above all price or ſale.

Ceaſe from thine own wiſedome] Caſt away that carnal policy that would prompt thee to get *rem, rem, quocunque modo rem*, wealth of any faſhion. This wiſedome is by Saint *Iames* fitly ſtiled *earthly, ſenſual, diveliſh. Earthly*, managing the luſts of the eye to the ends of gaine: *Senſual*, managing the luſts of the eye to ends of pleaſure: and *Diveliſh*, managing the pride of life unto ends of power, *Iames* 3. 15. *with* 1 *John* 2. 14, 15.

Verſ. 5. *Wilt thou ſet thine eyes &c.*] Hebr. *Wilt thou cauſe thine eyes to fly after, &c?* Wilt thou fly a fooles pitch, and go hawking after that that cannot be had? or if had, will not pay for the paines, countervaile the coſt? Wilt thou caſt a leering look after ſuch vanities?

Upon that which is not] That hath no ſolid *ſubſiſtence*, though the fooliſh world call it *ſubſtance*. The faſhion of this world paſſeth away. 1 *Cor*, 7. 31. The Greek word there uſed intimateth that there is nothing of any firmneſſe or ſolid conſiſtence in the Creature. Heaven only hath a foundation. *Heb.* 11. 10. Earth hath none, but is hanged upon nothing as *Iob* ſpeaketh. *Ye rejoyce in a thing of naught*, ſaith the Prophet to them that drank wine in bowles, *&c. Amos* 6, 13. *οὐκ ὄντα.*

For riches certainly make themſelves wings] As the Heathens fained of their god *Plutus*. Under theſe wings let the Maſter hide himſelf, as *Eſay* 28. 15. yet with thoſe wings will they fly away without once taking leave, leaving nothing but the print of talons in his heart to torment him. Riches (ſaith one) were never true to thoſe that truſted them: to fly from us they make themſelves great Eagles wings: to fly to us, or after us, *Ne paſſerinas quidem*, not ſo much as old ſparrows wings. Temporals (ſaith Another) are as tranſitory as a haſty headlong torrent, a ſhadow, a ſhip, a bird, an arrow, a peſt that paſſeth by, or if you can name any thing of ſwifter wing, or ſooner gone. Auguſtin. Mr. Bolton.

Verſ. 6. *Eate thou not the bread of him that hath an evill eye*] That is, of a miſerly muckworme, that wiſheth thee choaked for ſo doing, even then when he maketh greateſt ſhew of hoſpitality and humanity.

Verſ. 7. *For as he thinketh in his heart ſo is he*] *Mens cujuſque is*

eſt quiſque. The man is as his mind is, or as he thinketh in his heart, ſo he ſpeaketh: he cannot ſo diſſemble, but that eftſoons he blurteth out ſome word, or ſheweth ſome ſign of his ſordid diſpoſition. Some read it thus: For as he grudgeth his own ſoule, ſo he will ſay unto thee, eate, drink, *&c.* As he ſtarves his own Genius, and cannot afford himſelf a good meales-meat, ſo he grudgeth at his gueſts whom yet he bids welcome. Chriſt doth not ſo, *Cant.* 5. 1.

Verſ. 8. *The morſell which thou haſt eaten*] That is, That which thou haſt eaten, ſhall be ſo ill-ſauced that thou ſhalt wiſh it up againe, and thou ſhalt repent thee of thy complements, or of whatſoever other good ſpeech thou haſt uſed at table: which was the ſalt wherewith our Saviour uſed to beſprinkle the diſhes where-ever he dined.

Verſ. 9. *Speak not in the eares of a foole*] That is, Of a wilfull foole, that ſeldome asketh counſel, but never followeth any, as it is ſaid of *James* King of *Scotland*. See the Notes on *Prov.* 9. 7, 8. and on *Mat.* 7. 6. Daniels hiſt.

Verſ. 10. *Remove not the ancient land-mark*] See the Note on *chap.* 22. 28.

Verſ. 11. *For their redeemer is mighty*] The thunder of his power who can underſtand? *Iob* 26. 14 And who knoweth the power of his wrath, *Pſal.* 90 11. Oh contend not with him that is mightier then thou. *Eccleſ.* 6. 10. God Almighty is in a ſpecial manner the Guardian of his Orphans, and the great *Maſter of the Wards.*

Verſ. 12. *Apply thy heart unto inſtruction*] *Make thine heart to come to it*, though never ſo averſe. Call in thy ſcattered thoughts, and buſie them about the beſt things. *Anima diſperſa fit minor.* This is the wiſemans counſel to the younger ſort. But becauſe *ſurdis plerumque fabulam*, few youths will be better adviſed, therefore he beſpeaks their parents and Tutours in the next words.

Verſ. 13. *Withhold not correction from the child*] See the Note on *chap.* 13. 24.

He ſhall not dye] Or if he do, yet not by thy default: thou haſt delivered thine own ſoule howſoever. If a blackmore enter into the bath, though he become not white by it, yet the bathmaſter hath his pay, ſaith *Keyſerſpergius.* The Phyſician hath his fee whether the Patient recover or dye.

Verſ. 14.

Verſ. 14. *And ſhalt deliver his ſoule from hell*] Fond and fooliſh Parents are *peremptores potiùs quam parentes*, rather parricides then Parents: ſith *Qui non, cum poteſt, ſervat, occidit*, by not ſaving their children, they ſlay them: by cockering them in their ſin, they pitch them headlong into hell. Born epiſt. 111.

Verſ. 15. *My ſon, if thine heart be wiſe*] *Si vexatio det intellectum*, if either by inſtruction or correction I may make thee wiſe or well-ſpoken, *Bonum virum, dicendi peritum* (as *Quintilians* Oratour) *totus lætitiâ diſſiliam*, I ſhall be a joyful man indeed. Saint *John* had no greater joy then to hear that his *children walked in the truth*. And St *Paul* could never be thankful enough for ſuch a mercy. 1 *Theſ.* 3. 9. 3 Joh. 4.

Even mine] Or, *even as I*; *viz.* was a comfort to my Parents.

Verſ. 17. *Let not thine heart envy ſinners*] Who have they never ſo much here, they have but a penſion, an annuity, a ſtate of life granted them in the utmoſt and moſt remote part of our Inheritance.

But be thou in the feare of the Lord all day long] An excellent means to cure one of the fret: *Probatum eſt.* Only it muſt be uſed conſtantly. Men muſt wake with God, walk with him, and lye down with him, be in continual communion with him, and conformity unto him. This is to be in heaven afore-hand.

Verſ. 18. *For ſurely there is an end*] *Viz.* Of their pomp and proſperity, *dum ſenea quadam felicitate temporaliter floreant*, as *Auguſtine* hath it, whiles as graſſe they flouriſh, and then deflouriſh. Aug. Ep 120.

And thine expectation ſhall not be cut off] As the wickeds ſhall, *Pſal.* 37. 38. Cheare up therefore, and do not deſpond: *Flebile principium melior fortuna ſequetur*, as Queen *Elizabeth* was wont to ſay, whiles ſhe was yet a priſoner. Ther ſhe envied the milk-maid that ſang ſo merrily. But if ſhe had known what a glorious reign ſhe ſhould have had for foure and forty yeares, ſhe would not have envied her.

Verſ. 19. *Heare thou my ſon, and be wiſe*] Hearing is one of the learned ſenſes, as *Ariſtotle* cals it. Wiſdome entereth into the ſoule by this doore, as folly did at firſt, when the woman liſtned to the old ſerpents illuſions. This ſenſe is firſt up in a morning: and this preface the Wiſe-man purpoſely premiſeth to

to his following diſcourſe; as well knowing how hardly young men are drawn off from drinking-matches, and good-fellow-meetings.

And guid thine heart in the way] That is to ſay, Let knowledge and affection be as twins, and run parallel: let them mutually transfuſe life and vigour, the one into the other. Practiſe Gods Will as faſt as thou underſtandſt it. The *Tigurine* tranſlation reads it, *Ut beatum ſit in via cor tuum*, that thine heart may be bleſſed in the way.

Verſ. 20. *Be not amongſt wine-bibbers*] Follow not the cuſtome, nor company of ſuch; thou knowſt not what thou maiſt be drawn to do, though of thy ſelf averſe to ſuch evill courſes. *Noah* got no good by the luxurious old world (*Mat.* 24. 38.) with whom he lived: Nor *Lot* by the intemperate *Sodomites*. *Ezek.* 16. 49. *Uriah* (a good man) was at length over-perſwaded to over-drink himſelf, 2 *Sam.* 11. 13. *Let him that ſtands take heed leaſt he fall*. That evill ſervant that preſumes to *eate and drink with the drunken*, ſhall be cut off in the middle, *Mat.* 24. 49. συγκοπήσει.

Among riotous eaters of fleſh] Amongſt *fleſhmongers*, *qui crapulæ indulgent*, that pamper their panches, *In cute curanda plus æquo operati*. See my Common-place of abſtinence. Theſe be all for themſelves, as *Nabal* was. *Helluantur ſibi carnem*, (ſo the Hebrew runs) they ravin up fleſh for themſelves.

Verſ. 21. *For the drunkard—ſhall come to poverty*] Nay, to eternal miſery in hell, 1 *Cor.* 6. 10. but few men feare that: beggerly they hold worſe then any hell. *Per mare pauperiem fugiunt, per ſaxa, per ignes*. But poverty to ſuch is but a prelude to a worſe matter. Horat.

Verſ. 22. *Hearken to thy father &c.*] See the Note on *chap.* 1. 8.

And deſpiſe not thy mother when ſhe is old) Dr *Taylour* Martyr ſaid to his Son among other things, when he was to ſuffer; *When thy mother is waxed old, forſake her not, but provide for her to thy power; and ſee that ſhe lack nothing: for ſo will God bleſſe thee, and give thee long life upon earth, and proſperity.* Act. & Mon. 1384.

Verſ. 23. *Buy the truth and ſell it not*] Every parcel of truth is precious, as the filings of gold, as the Bezar-ſtone, when beaten, are carfully lookt to, and preſerved. Hold faſt the faithfull word, as with both hands, *Tit.* 1. 9. Strive together for the faith of the Goſpel, *Phil.* 1. 27. Be zealous for it. *Jude* 3. ἐπαγωνίζεσθαι

ἢ ἐκεῖ τεθν, Either live with it, or dye for it. As we have received it as a legacy from our fore-fathers (who ſealed it with their bloud, and paid dear for it) ſo we muſt tranſmit it to our Poſterity pure and entire, whatever it ſtands us in. They were ſo religious that they would not exchange a letter or a ſyllable of the faith, wherewith Chriſt had betruſted them. So zealous in buying the truth, that they would give five marks and more for a good book (and that was more mony then ten pound is now) Some gave a loade of hay for a few Chapters for Saint *James*, or of Saint *Paul* in Engliſh, ſitting up all night in reading and hearing, *&c.* What a deale of charge was the Queen of *Sheba* at for *Salomons* wiſdome? The wiſe merchant for the pearle of price? *Hieron* and *Reuchlin* for their Hebrew-learning? *Pro ſingulis horis ſingulos aureos numerabat. Reuchlin* gave a crown an houre to the Jew that read to him. *Hierom* ventured his life to repaire by night to a Jew-doctour.

Arrii ἐμείνατε. Neſtorii θεοδόχος.

Act. & Mon. fol. 756.

Mat. 13. 44.

Verſ. 24. *The father of the righteous &c.*] See the Note on *chap.* 10. 1.

Verſ. 26. *My Son give me thy heart*] There is a ſtrange ſtrife, not of earthly, but of ſpiritual powers after the poſſeſſion of mans heart: and through mans tranſgreſſion Satan hath gotten ſtrong hold thereon. *Act.* 5. 3. *Luke* 22. 3. Once he trove about a dead mans body: *Jude* 9. but doubtleſſe his purpoſe was therein to have ſet up an Idol for himſelf in the hearts of the living. If Satan can get the heart, he is ſafe: and ſo is Satans Vicar. It was a watch-word in Pope *Gregorie* the thirteenth his time, in Queen *Elizabeths* daies, *My ſon give me thy heart*; Be in heart a Papiſt, and then go to Church, diſſemble, do what ye will. Among the Heathens, when the beaſt was cut up for ſacrifice, the firſt thing the Prieſt lookt upon was the heart: and if the heart was naught, the ſacrifice was rejected. As among the Jews *Philo* obſerveth that the heart, and the hornes, or braines were never offered with the ſacrifices: for they are the fountaines and ſecret cels, wherein lurks, and out of which flows all impiety. But what-ever was in the type, this is in the truth: As the heart is by nature, the Lord will have none of it: yet till the heart be renewed and given to the Lord, he will accept nothing can come from man. *Eſay* 29. 13. & 66. 3. *Ier.* 42. 20. Of the heart God ſeemes to ſay to us, as *Joſeph* did to his brethren concerning *Benjamin*, *Gen.* 43. 3. Ye ſhall not ſee my face without it. The heart

heart is Chriſts *bed of ſpices*, *Cant.* 6. 2. wherein he delights, *Pſa.* 50. 17. and for which he wiſheth. *Deut.* 5. 29. *O that there were ſuch an heart*, &c.

And let thine eyes obſerve my waies] Look well to thy pattern ſo fairely penſild out unto thee: take true ſtiches out of this perfect ſampler; take right ſtrokes after this incomparable Copy. The Hebr. here hath it, *Let thine eyes run through my waies*: get a full proſpect of them, and diligently peruſe them: Fix and feed thine epes upon the beſt objects, and reſtraine them from gazing upon forbidden beauties, leaſt they prove to be windows of wickedneſſe, and loopholes of luſt.

Verſ. 27. *For an whore is a deep ditch*] Fitly ſo called, *quòd nullus neque modus neque finis ſit in amore meretricio*, becauſe luſt is boundleſſe, bottomleſſe. He is a perfect ſlave that ſerves a whore. See the Note on *Prov.* 22. 14.

Verſ. 28. *She alſo lyeth in wait*] *Terence* calls harlots *Cruces crumenimulgas, ſordida poſcinummia, &c.* baſe beg-pennyes, pick-purſes, *&c.* See the Notes on *Chap.* 7.

And increaſeth the tranſgreſſours amongſt men] Nothing hath ever ſo enriched hell as the whoriſh woman. *Vide ubi ſuprà.*

Verſ. 29. *Who hath Woe? Who hath ſorrow?*] Whoredome is uſually uſhered in by drunkenneſſe. *Eſt Venus in vinis.* Hence *Revel.* 17. 4. the whore commeth forth with a cup as with an inſtrument fit for the fulfilling of her luſt; even as of old every one did openly bear in his hand at *Rome* the badge of that art that he profeſſed. *Salomon* therefore having warned his yonker of whoredom, fitly ſhews him next the miſcheife of drunkenneſſe; and this he doth by way of admiration or interrogation, that the drunkard may (will he nill he) ſee as in a glaſſe, and ſo abhorre his own abſurdities, miſeries and miſchiefs. The beſt that can come of drunkenneſſe is repentane, (that faireſt daughter of ſo foule a mother) and that's not without its woe and alas, its ſorrow and redneſſe of eyes with weeping for ſin? But few drunkards are taken in that fault.

Who hath babling] A *great deal* of ſmal talk, telling all that's within.

Condita cum verax aperit præcordia Liber. Horat.

When the Wine is in, the Wit is out.

Who hath redneſſe of eyes] *Oculorum ſuffuſio*, the Vulgar reads *ſuffoſſio*

Lavater. *ſuffoſſo.* Drunkards have uſually red and rich faces, *naſos inſtar coctilis cancri*, noſes like a boyld lobſter; plenty of *puſtula's* or *quots* as they call them. Briefely, drunkenneſſe, like another *Africa*, is never without ſome new monſter of miſcheife.

Verſ. 30. *They that tarry long at the wine*] Theſe men do not want time, but waſte it. *Pliny* if he were alive, would ſurely ſay to ſuch, as once he did to his Nephew, *Poteras has horas non perdidiſſe*, Thou mightſt have ſpent thy time much better. How may thoſe wine bibbers more juſtly lament their loſſe, then good *Bernard* did, and ſay each man for himſelf, *Totum vitæ meæ tempus perdidi, quia perdite vixi.*

Verſ. 31. *Look not thou upon the wine*] Many men dye of the wound in the eye. It is not unlawful to look; but becauſe of looking comes luſting, therefore lawes are to be laid upon our looks. *Vitiis nobis in animum per oculos eſt via*, ſaith *Quintilian.* If wee do not let in ſinne at the window of the eye or by the door of the eare, it cannot enter into our hearts.

Bee-hive of Rome, Prefac. *When it moveth it ſelf aright*] When it ſparkles and is *Vinum Cos* (as they call the beſt wine at *Paris* and *Lovain*) that is *Vinum Coloris, Odoris, Saporis optimi*, wine of the beſt colour, ſmell and favour.

Verſ. 32. *At the laſt it biteth like a ſerpent*] Loe ſuch is the guilt of ſin, ſuch the end and effect of drunkenneſſe, torments here, and tortures in hell.

Verſ. 34. *Thine eyes ſhall behold ſtrange women*] See the Note on *verſ.* 29. *Venter æſtuans mero, ſpumat in libidinem*, ſaith *Hierom.* A belly filled with wine foameth out filthineſſe. Wine is the *milk of Venus*, ſaith another. Drunkenneſſe is the gallery that lechery walketh through, ſaith a third.

Ἀφροδίτης γάλα. Ariſtoph. Vina parant animos Veneri. Ovid. *Thine heart ſhall utter perverſe things*] Prepoſterous, diſtorted, diſlocated matters: ſolliciting thy neighbours wife to wickednes, or otherwiſe vomiting out that which God hateth, and godly men abhorre.

Verſ. 35. *Yea, thou ſhalt be as he &c.*] Thy brain ſhall crow, and thou ſhalt be of *Copernicus* his opinion, that the earth turns round. Thou ſhalt alſo be fearleſſe of the greateſt danger, and not refuſe to ſleep upon a maſte-pole, dance upon a whetſtone cock, &c.

Verſ. 36. *They have ſtricken me*] A drunken man we ſay, takes no

no hurt, feels no ſmart, is turnd into a very ſtock. *Dionyſius* the Heracleot felt not needles thruſt into his fat belly. *Pliny* mentioneth certain beares, that being found aſleep, cannot be wakened with the ſharpeſt prickles. *Mathiolus* reports of the aſſes of *Hetruria*, that feeding upon hen-bane, they fall into ſuch a dead ſleep, that being taken for dead, they are halfe hileded, erre they can be arowſed. Loe ſuch is the drunkards lethargy: neither is he more inſenſible then ſenſual, and irrecoverable. Mathiol. in Dioſcorid.

CHAP. XXIV.

Verſ. 1. *Be not thou envyous againſt evill men*]

HEbr. *Men of evill*, ſuch as are ſet upon ſin, as are like *Caracalla, qui nihil cogitabat boni, quia id non didicerat; quod ipſe fatebatur*, ſaith *Dio*, who never thought of any good *&c.* Envy not ſuch an one his pomp, any more then we do a dead corps his flowers, and gayety. See *chap.* 23. 17.

Neither deſire to be with them] That is, to be in their eſtate, ſo thou mightſt be at their ſtay. This hath been the folly of ſome of Gods people as *David* noteth, *Pſ.* 73. 10. For the which they have afterwards befooled and bebeaſted themſelves, as hee did. *verſ.* 22.

Verſ. 2. *For their heart ſtudyeth deſtruction*] Great *ſtudents* they are, wittily wicked: but they conſult ſhame and confuſion to them and theirs.

And their lips talk of miſcheife] The miſcheife that they machinate, budgeth and bliſtereth out at their tongues ends. They are even bigge with it, and not well, till delivered.

Verſ. 3. *Through wiſedom is an houſe builded*] *q. d.* He ſhew thee a better project; wouldeſt thou thrive and grow great? Exerciſe godlineſſe, wiſh not wickedneſſe. See the Notes on *chap.* 3. 16, 17.

Verſ. 4. *With all precious and pleaſant riches*] Riches imply, 1 *Plenty* of that which is precious and pleaſant. 2 *Propriety*; they muſt be good things that are our own: And hereunto oeconomicall prudence much conduceth. God beſtoweth abundance on the wicked *ex largitate* only out of a generall providence: but upon

upon his people, that are good huſbands *ex promiſſo*. by vertue of this and the like promiſes.

Verſ. 5. *A wiſe man is ſtrong*] See the Note on *Chap.* 21.22.

Verſ. 6. *For by wiſe counſell*] See the Note upon *chap.* 20.18. This *Saluſt* delivers, as the ſentence of the wiſeſt Sages. But *Salomon* ſaid it long before.

Verſ. 7. *Wiſedome is too hard for a fool*] Hebr. *Too high*; his *pericranium* comprehends it not, neither indeed can do. *1 Cor.* 2.14. He puts off the ſtudy of it, pretending the impoſſibility of reaching to it.

He openeth not his mouth in the gate] He were *two fools*, if hee ſhould, for whiles he holds his tongue, he is held wiſe.

Verſ. 8. *Shall be called a miſcheivous perſon*] Hebr. *A maſter of ſinfull muſings*, an Artiſt at any evil. *Joſephus* ſaith of *Antipater*, that his courſe of life might fitly be called *a Myſtery of miſcheife, quæ altiſſimas egerat radices*, &c.

κακίας μυστήριον.

Verſ. 9. *The thought of fooliſhneſſe is ſin*] The ſchooles do well obſerve that outward ſins are *majoris infamiæ* of greater infamy: but inward heart-ſins are *majoris reatus* of greater guilt, as we ſee in devils. See the Note on *chap.* 14.22.

And the ſcorner is an abomination to men] Witneſſe *Julian, Lucian, Prophyry, Julius Scaliger*, that proud Hypercritick (*qui neminem præ ſe duxit hominem*) *Laurentius Valla* who jeared at all other Logicians, and extolled his own Logike as the only beſt, calling it *Logicam Laurentinam*.

Trithem.

Jupiter hunc cœli dignatus honore fuiſſet,
Cenſorem linguæ ſed timet ipſe ſuæ.

But what an odious ſcorner was *Quintinus* the *Libertine*, of whom *Calvin* complaines, that he ſcoffed at every one of the holy Apoſtles? *Paul* he called a broken veſſel, *John* a fooliſh youth, *Peter* a denyer of God, *Matthew* an uſurer. *En quomodo ille fœtoris gurges putido ore ſuo blaſphemare audebat!* ſaith *Calvin*. See how this ſtinking elf durſt bark and blaſpheme the Saints. The baſeſt can mock; as the abjects did *David*, *Pſal.* 35.15. and *Tobiah* the ſervant did *Nehemiah*, Chap. 2.10. Scorners are the moſt baſe ſpirits. The *Septuagint* call them *Peſtis*, *Pſal.* 1.1. incorrigible, *Prov.* 20.1. proud perſons, *chap.* 3.34. naught. *Pro.* 9.12. &c.

Calv. Inſtr. Adverſ. Libert. cap. 9.

Verſ. 10. *If thou faint in the day of adverſity*] Afflictions try what

what ſap we have: as hard weather tryes what health. Withered-leaves fall off in a wind: rotten boughs break when weight is laid on them, ſo do earthen veſſels when ſet empty to the fire. *As is the man, ſo is his ſtrength*, ſaid they to *Gideon*. *Joſephs* bowe abode in ſtrength (though the Archers ſorely grieved him and ſhot at him, and hated him) and the armes of his hand were made ſtrong by the hands of the mighty GOD of *Jacob*. &c. *Gen.* 49. 23, 24.

Verſ. 11. *If thou forbeare to deliver them, &c.*] That is, that are wrongfully butchered. Here, not to ſave a man (if it be in our power) is to deſtroy him, *Mark* 3.4. *Iob* brake the jawes of the wicked, and plucked the prey out of his teeth. The people rescued *Jonathan*, and *Ebedmelech Ieremy*. *Henry* 8. delivered his Queen *Katherine*; and King *Philip* with his Spaniards kept the Lady *Elizabeth* from the cruel mercies of *Steven Gardiner*, who had deſigned them to deſtruction; Sir *George Blage*, one of King *Henry* the eighths Privy-chamber,) being condemned for an Heretique, was yet pardoned by the King. He coming afterwards to the Kings preſence, *Ah my Pig*, ſaith the King, (for ſo he was wont to call him) yea, ſaid he, if your Majeſty had not been better to me then your Biſhops were, your pig had been roaſted ere this time. But what a bloody mind bore *Harpsfield*, Arch-Deacon of *Canterbury*, who being at *London* when Queen *Mary* lay a dying, made all poſt-haſte home to diſpatch thoſe whom he had then in cruel cuſtody.

chap. 29. Act. and Mon. fol. 1899. Act. & Mon. fol. 1135. Ibid. 1862.

Verſ. 12. *If thou ſayeſt behold we know it not, &c.*] As no wool is ſo courſe, but will take ſome colour; ſo there is no ſinne ſo foule but will admit of ſome excuſe. Ignorance is commonly pleaded; we know not this mans caſe, the Juſtice of his cauſe, the means of his reſcue, &c. But be not deceived, God is not mocked. They that would mock him *impoſturum faciunt & patientur*, cozen themſelves, as the Emperour ſaid of him that ſold glaſſe for Pearle. *Deo obſcura clarent, muta reſpondent, ſilentium confitetur.* Iſidor. Gods eyes behold, his eye-lids try the children of men. Pſal. 11.4. The former points out his knowledge, the latter his critical deſcant.

Doth not he that pondereth the heart conſider?] No man needs a window in his breaſt, (as the Heathen *Momus* wiſhed) for God to look in at; for every man before God is all window, *Iob.* 34.22. and his eyes are as a flaming fire, *Rev.* 1.14. that need.

need no outward light, that ſee *extra mittendo* by ſending out a ray, &c. that ſee thorough that tranſparent body, the world, called *a ſea of glaſſe*, Rev. 4. 6.

Verſ. 13. *My ſonne, eat thou honey becauſe it is good*] Profitable and pleaſant, wholeſome and toothſome. So and much more then ſo is divine knowledge. *Plutarch* tels of *Eudoxus*, that he would be willing to be burnt up by the Sun preſently, ſo he might be admitted to come ſo near it, as to learn the nature of it. How ſweet muſt it needs be then to know Chriſt and him crucified, &c. ſweeter it was to *David*, then live-hony dropping from the combe, *Pſal.* 19. 10. and 119. 103. The beleeving Hebrews knew *within themſelves*, that there ſhould be a reward, and that their expectation ſhould not be cut off, *Heb.* 10. 34. They drew the circumference of Gods promiſes to the center of their hearts, and ſo living by faith, they had the ſweet-meats of the feaſt of a good conſcience, as Maſter *Latimer* hath it: they taſted of that honey, the ſweetneſſe whereof none can find by any diſcourſe (how elegant ſoever) ſo well as by eating of it, as *Auguſtine* ſpeaketh.

Verſ. 15. *Lay not Wait O Wicked man, &c.*] Ἐνέδρας οἱ θεοὶ
Plut. συμπος. ἔστα σόφων. as that Heathen ſaid, *God dwels with the righteous*, moleſt him not therefore, beat not up his quarters. The Scythians, (ſaith he in *Plutarch*) though they have no muſick or vines amongſt them, yet they have Gods. So whatever the Saints want they want not Gods gracious preſence with them. And if wicked men had but ſo much knowledge of God, as *Pilates* wife had in a dream, they would take heed of having any thing to do with theſe juſt men.

Verſ. 16. *For a juſt man falleth ſeven times*] i. e *often*. *Seven times a day*, as the vulgar and many of the Fathers read it, who alſo underſtand this text of falling into ſin, and riſing again by repentance. But the oppoſition carryes it to the other ſenſe, of falling into trouble. And the next verſe ſpeaks as much, *Rejoyce not when thine enemy falleth*, &c. Gods Saints are bid and to rejoyce when they fall into divers temptations, *Iam.* 1. 2. What though they *fall into them*? not go in ſtep by ſtep, but be precipitated, plunged over head and ears. Say they fall not into one but many croſſes, (as they ſeldome come ſingle, but like *Iobs* meſſengers one at the heels of another) yet *be exceeding glad*, (ſaith the Apoſtle) as a Merchant is to ſee his ſhips come laden in. For
Jam. 1. 2.

though

though yee fall yee ſhall ariſe; and though yee ſit in darkneſſe, the Lord ſhall give you light, *Mic.* 7. 8.

But the wicked ſhall fall into miſchief] *i. e.* into remedileſſe miſery. *Non ſurget hic afflictio. Nahum* 1. 9. As they ſhall have an evill, an only evill without mixture of mercy, *Ezek.* 7. 5. ſo they ſhall totally and finally be conſumed at once. If *Mordecai* be of the ſeed of the Jews, before whom *Haman* hath begun to fall, he ſhall fall to ſome purpoſe, *Eſth.* 6. 13. A Jew may fall before a Perſian, and get up and prevaile. But if a Perſian or other Perſecutour begin to fall before a Jew, he can neither ſtay nor riſe. There is an inviſible hand of Omnipotency that ſtrikes in for his own, and confounds their oppoſites.

Verſ. 17. *Rejoyce not When thine enemy falleth*] If thou doſt its a ſure ſigne of diveliſh hatred, (ἐπιχαιρεκακία being the devils diſeaſe) what good-will, innocency, or ignoſcency ſoever thou makeſt ſhew off. *Job* cleareth himſelf of this fault, *Job.* 31. 24. and ſo doth *David* notably, *Pſal.* 35. 13, 14. See his practiſe. 2 *Sam.* 1. 11, 12. *Cæſar* wept when *Pompey's* head was preſented to him, and ſaid *Victoriam volui, non vindictam.* See the notes on *Mat.* 5. 44. and on *Rom.* 12. 19.

Verſ. 18. *Leſt the Lord ſee it*] *viz.* Thy pride and cruelty, as he will; for he is ὀλοόθαλμος All-eye and ἔχει θεὸς ἔκδικον ὄμμα, if he ſee, he will kindle and turn the wheele upon thee, as he threatned to doe upon *Edom* for looking with liking upon *Iſraels* calamity. For prevention here, think thus with thy ſelf; Either I am like mine enemy, or elſe I am better or worſe then he. If like him, why may not I look for the like miſery? If better, who made me to differ? If worſe, what reaſon then have I to inſult? Ezek. Obad. 12.

Verſ. 19. *Fret not thy ſelf becauſe of evill men*] We are wondrous apt to be ſick of the *Fret*; hence ſo many precepts to this purpoſe. See *chapt.* 23. 17. and 24 1.

Verſ. 20. *For there ſhall be no reward*] He ſhall ſuffer both paine of *loſſe*, and pain of *ſenſe*, which whether is the more grievous is hard to determine. Sure it is, that the tears of hell are not ſufficient to bewaile the loſſe of heaven: their worme of grief gnaws as painfully as their fire burns. *Depart from me yee curſed*, ſounds as harſh in their ears, as that which follows, *into everlaſting flames.*

Verſ. 21. *My ſonne, feare the Lord and the King*] Who would

Pſal. 76. 11. not feare thee O King of nations? for unto thee doth it appertain, *Ier.* 10. 7. God is the prime and proper object of feare. Whence by an *Appellative proper*, he is called *Feare* by the Pſalmiſt. The Greeks call him Θεὸς *quaſi* Δεὸς (as ſome think) from the feare that is due to him. Princes alſo muſt be feared and honoured. 1 *Pet.* 2. 17. as thoſe that are inveſted with Gods Authority, and intruſted with the adminiſtration of his Kingdome upon earth, by the exerciſe of vindictive and remunerative Iuſtice. And whiles they be juſt, ruling in the feare of God, 2 *Sam* 23. 3. and commanding things conſonant to the word and will of God, they muſt be obeyed for conſcience ſake, *Rom.* 13. 3. otherwiſe not. See the note on *Acts* 4. 19.

And meddle not with them that are given to change.] i. e. with ſeditious ſpirits that affect and effect alterations, lavleſſe perſons (as Saint *Paul* cals them,) Male-contents, to whom τὸ παρὸν κακὸν the preſent government is ever grievous, as *Tucydides* noteth. Such were *Kore* and his complices; *Abſalon*, *Sheba*, the ten tribes that cryed *Alleva jugum*, Eaſe our yoke; and before them, thoſe in *Samuels* time that cryed, *Nay but we will have a King*. *Novatus* hath ſtill too many followers, of whom Saint *Cyprian*, under whom he lived, thus teſtifieth, *Novatus rerum novarum ſemper cupidus, arrogantiâ inflatus*, that he was an arrogant innovatour. Theſe turbulent ſpirits prove oft the peſts and boutefeaus of the State they live in: and it is dangerous having to deal with them. — Μεμφίμοιροι.

Verſ. 22. *For their calamity ſhall riſe ſuddenly*] When they think they have made all cock-ſure: Had *Zimri* peace that killed his maſter? Had *Abſolom*, *Sheba*, *Rhodulphus* Duke of *Suevia*, *Sanders*, *Story*, *Parry*, *Campian*, the powder-plotters, *Ravilliac*, *&c.* *Knute* the firſt Danique King cauſed the falſe *Edrics* head (that had been his Agent) to be ſet upon the higheſt part of the tower of *London*: therein performing his promiſe of advancing him above any Lord in the Land. *James* the firſt, King of *Scots* was murthered in *Perth* by *Walter* Earle of *Athol*, in hope to attain the Crown. Crowned indeed he was, but not as his witches and ſorcerers had ambiguouſly inſinuated, with the Crown of that Realme, but with a Crown of red-hot iron, clapt upon his head: being one of the tortures wherewith he ended at once his wicked days and deſires. Daniels hiſt. Speed, Chron.

And

And who knoweth the ruine of them both?] i. e. That both God and the King will inflict upon the rebels; Or of them both, *i. e.* both of the King if a Tyrant, and of thoſe that ſeditiouſly move againſt him.

Verſ. 23. *Theſe things alſo belong to the wiſe*] As ſubjects muſt know their duties, ſo Magiſtrates theirs: neither may they hold themſelves too wiſe to learn. God can ſend even a *Salomon* to ſchoole to the raven, to the piſmire, yea to the lillies of the field; as being able to teach the wiſeſt man by the weakeſt creature.

It is not good to have reſpect of Perſons] Heb. *to know faces*, to regard not ſo much the matter as the man, to hear Perſons ſpeak and not cauſes, to judge not according to truth and equity, but according to opinion and appearance, to feare or favour. This cannot be good, lawful or ſafe, *Job* 13. 10. *He will ſurely* (or thoroughly) *reprove you*, (not verbally only, but penally too) *if you ſecretly accept Perſons*. Of *Trajan* it is ſaid that he neither feared nor hated any man; but that he heard the cauſes of his ſubjects without præjudicate impiety, judiciouſly examined them without ſiniſter obliquity, and ſincerely judged them without unjuſt partiality.

Verſ. 24. *Him ſhall the people curſe*] Hebr. *They ſhall run him through*, with their evill wiſhes for his evill ſentence: he ſhall be generally hated, and ſet againſt, as was *Herod*, *Pilate*, *Feſtus*, *Ferres*, *&c.*

Verſ. 25. *But to them that rebuke him ſhall be delight*] Thoſe Judges that reprove and puniſh the wicked ſhall (beſides the *Euge* of a good conſcience, which is far better then the worlds *Plaudite*) delight themſelves in the Lord, and reigne in the affections of all good men; who ſhall eftſoones alſo ſay, *Gods bleſſing be on ſuch a good Iudges heart*, for he ſaveth the innocent, and puniſheth the wicked, *&c.* As he hath done worthily in *Ephrata*, ſo he ſhall be famous in *Bethlehem*. *Ruth.* 4. 11. See *Iob* 29. 11, 12.

Verſ. 26. *Every man ſhall kiſſe his lips*] That is, Shall do him honour, as *Gen.* 41. 40. All the people ſhall kiſſe at thy mouth, ſaith *Pharaoh* to *Joſeph*: and *Samuel* kiſſed *Saul* when he annointed him King, 1 *Sam.* 10. 1. and *kiſſe the ſon*, ſaith *David*, *Pſal.* 2. 11. That is, give unto him the honour due unto his name.

Verſ. 27. *Prepare thy work without &c.*] God would have all

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all his to be not good men only, but good husbands too; to order their affaires with discretion, and to take their fittest opportunities for dispatch of houshould businesses. *Pliny* hath a saying to like sense with this, *Ædificandum*, saith he, *consito agro, & tunc quoque cunctanter*, Let building alone til thy field be tilled, vined, planted, *&c.*

Vers. 28. *Be not a Witnesse against thy neighbour Without cause*] That is, *Without a calling*, being not thereunto required: for this would speak thee spiteful, rash, and revengefull, as in the next verse.

ἄνευ προσκλή-σεως καὶ κακῶν.

And deceive not with thy lips] When called to be a witnesse, speak thy mind simply and plainly, without preface or passion, without varnish of fine words, whereby to mislead the Judge, or deceive the Jurors, to bolster out a bad cause, or outface a good.

Vers. 29. *Say not, I will do so to him, as he hath done to me*] Nothing is more natural then revenge of wrongs: and the world approves it as right temper, true touch. As, to put up wrongs is held cowardise, and unmanlinesse: But we have not so learned Christ. Nay, those that never heard of Christ, have spoken much against this vindictive disposition. See the Note on *ch.* 20.22. and on *Mat.* 5.39. *Rom.* 12. 17.

I Will render to the man according to his works] But is not that Gods office? And will you needs leap into his chaire, wring the sword out of his hand? or at least, will you be a Pope in your own cause, depose the Magistrate, or appeale from him to your self? What Luciferian pride is this? *Nemo re impunè lacessit?* Is not God the *God of recompences?*

Vers. 30. *I went by the field of the slothful*] Not purposely to spy faults (for *Nemo curiosus quin malevolus*) but my businesse lay that way, and I was willing to make the best of every thing that came before me.

By the vineyard of the man void of understanding] Hebr. *That had no heart*, that is, that made no use of it, that was not *Egregie cordatus homo*, as one describes a wise man.

Verl. 31. *And loe it Was all grown over with thorns*] So is the spiritual sluggards soule with lusts and sins, under the which lurketh that old serpent.

Verf. 32 *Then I saw and considered it well*] I made my best use of it for mine own instruction. A Bee can suck honey out of a flower, which a fly cannot do. So a spiritual mind can extract good out of every object and occurrence; even out of other mens faults and follies, he can gather grapes of thornes and figs of thistles, as here. Well therefore may grace be called *the divine Nature*, 2 *Pet.* 1. 4. for as God draws light out of darknesse, good out of evill, *&c.* so doth grace, by an heavenly kind of Alchymy, as I may so say.

And received instruction] *Exemplo alterius qui sapit, ille sapit.* the worse others are, the better should we be; getting as far off from the wicked as we can in our daily practice, and saving our selves from this untoward generation.

Vers 33. *Yet a little sleep*] *Mercer* makes this to be the lesson that the Wise-man both learnt himself, and also laies before others: *viz.* to be content with a little sleep, to be up and at it betimes, &c. that the beggar catch us not. But I rather incline to those that think, that he here brings in the sluggard pleading for his sloth; and by an elegant *Mimesis* imitates and personates him, saying as he used to do, yet *a little more sleep, a little more slumber, &c. A little*, and yet *sleepes*, in the plural. A little he would have, but a little will not serve his turne. See the Note on *chap.* 6.9. *&c.*

Vers. 34. *So shall thy poverty come*] Swiftly and irresistibly. *Seneca* cals sloth the nurse of beggery, the mother of misery.

CHAP. XXV.

Vers. 1. *These also are Proverbs of* Salomon, *with the me*]

SAlomon hath his thousand out of this his vineyard of three thousand Proverbs, (1 *King.* 4. 32.) and these men of *Hezekiah* that kept (and yet communicated) the fruit thereof, *their two hundred Cant.* 8.12. It is good for men to be doing what they are able for the glory of God and good of others: If it be but to copy out another mans works, and prepare it for the Presse: Them that any way honour God he will honour: that is a bargain of his own making, and we may trust to it.

Prima sequentem honestum est in secundis tertiisque consistere. Cic. de Orat.

Vers. 2. *It is the glory of God to conceale a thing*] That what we conceive not, we may admire (*mirari non rimari*) and cry out

Rom. 11. 33.

out with *Paul*, *O the depth!* as the Romans dedicated to their Goddeſſe *Victoria* a certaine lake, the depth whereof they could not dive into. God is much to be magnified for what he hath revealed unto his people in the holy Scriptures, for their eternal good. But thoſe unſearchable ſecrets of his, (ſuch as are the union of three Perſons into one nature, and of two natures into one Perſon, his wonderful Decrees, and the no leſſe wonderful execution thereof, *&c.*) theſe make exceeding much to the glory of his infinite wiſdome and ſurpaſſing greatneſſe; in ſpeaking whereof our *ſafeſt eloquence is our ſilence*, ſith *tantum recedit quantum capitur*, ſaith *Nazianzen*, much like that poole ſpoken of by *Polycritus*, which in compaſſe at the firſt, ſcarce ſeemed to exceed the breadth of a ſhield; but if any went in to waſh, it extended it ſelfe more and more.

Ariſtot.

Job 29. 16. *But the honour of Kings to ſearch out a matter*] As *Salomon* did that of the two harlots, 1 *Kings* 3. There are that divide this Book of Proverbs into three parts. In the nine firſt Chapters things of a lower nature and fit for inſtruction of youth are ſet down and deſcribed. Next, form thence to this 25. Chapter the Wiſe-man diſcourſeth of all ſorts of virtues and vices, ſutable to all ſorts of People, Laſtly, From this Chapter to the end he treateth (for the moſt part) of higher matters, as of King-craft, and Scate-buſineſſe.

Verſ. 3. *The heaven for height &c.*] It is a wonder that we can look up to ſo admirable an height, and that the very eye is not tired in the way. If this aſcending line could be drawn right forwards, ſome that have calculated curiouſly have found it 500 years journey to the ſtarry ſky. Other Mathematicians ſay, that if a ſtone ſhould fal from the 8th Sphere and ſhould paſſe every hour 100 miles, it would be 65. y. or more before it would come to ground.

Aug. de Civit. Dei. l. 16. I ſuppoſe there is as little credit to be given to theſe, as to *Aratus* the Aſtrologer, who boaſted that he had found out and ſet down the whole number of the ſtars in heaven; or as to *Archimedes* the Mathematician, that ſaid that he could by his Art caſt up the juſt number of all the ſands both in the habitable and inhabitable parts of the world.

Spiritus Philoſoph. *And the earth for depth*] From the ſurface to the center, how far it is cannot be known exactly: as neither whether hell be there: but that it is ſomewhere below may be gathered from *Rev.* 14. 11. and other places: *Ubi ſit ſentient, qui curioſius quærunt.* And

And the heart of Kings is unſearchable] *Profundum ſine fundo.* God gave *Salomon* a large heart, even as the ſand that is on the ſea-ſhore, 1 *Kings* 4. 29. A vaſt capacity, an extraordinary judgment, and wiſdome to reſerve himſelf. No bad cauſe was too hard for him to detect, no practices which he did not ſmell out, no complotter which he did not ſpeedily intrap in their wiles, as *Adonijah*.

Verſ. 4. *Take away the droſſe from the ſilver*] The holy Prophets were not only moſt exactly ſeen in the peerleſſe skil of Divinity, but moſt exquiſitely alſo furniſhed with the entire knowledge of all things natural. Hence their many *Similies* wherewith they learnedly beautifie their matter, and deck out their terms, words and ſentences: giving thereunto a certaine kind of lively geſture, attiring the ſame with light, perſpicuity, eaſineſſe, eſtimation, and dignity: ſtirring up thereby mens drowſie minds to the acknowledgement of the truth, and purſuit of godlineſſe.

Verſ. 5. *Take away the wicked*] Who are compared elſewhere alſo to droſſe, *Ezek.* 22. 19. and fitly: for as droſſe is a kind of unprofitable earth, and hath no good mettal in it: ſo in the Wicked is no good to be found but pride, worldlineſſe, *&c.* *Forbiſher* in his voyage to diſcover the Straits, being toſſed up and down with foule weather, ſnowes, and unconſtant winds, returned home, having gathered a great quantity of ſtones, which he thought to be minerals: from which when there could be drawn neither gold nor ſilver, nor any other mettal, we have ſeen them (ſaith Maſter *Camden*) caſt forth to mend the high waies. Evill Counſellours about a Prince are means of a great deale of miſchiefe, as were *Doeg*, *Haman*, *Rehoboams* and *Herods* flatterers, *Pharaohs* Sorcerers, *&c.* Of a certaine Prince of *Germany* it was ſaid, *Eſſet alius, ſi eſſet apud alios*; He would be another man if he were but amongſt other men. Say they be not ſo droſſie, but that ſome good oare is to be found in them, yet all is not good that hath ſome good in it. It is *Scaligers* Note, *Malum non eſt niſi in bono.* The original nature of the devill is good, wherein all his wickednеſſe ſubſiſteth. When one Highly commendeth the Cardinal *Julian* to *Sigiſmund*, he anſwered, *Tamen Romanus eſt*, yet he is a Roman, and therefore not to be truſted. Thoſe Cardinals and Popiſh Biſhops being much about Princes, have greatly impoiſoned them, and hinde-

Camd. Eliſab. fol. 189.

red

red the Reformation. *Zuinglius* fitly compares them to that wakefull dragon that kept the golden fleece, as the Poets have fained. They get the royalty of their eare, and then do with them whatſoever they liſt. *David* therefore vowes, as a good finer, to quit the Court of ſuch droſſe, *Pſal.*101.4. and gives order upon his death-bed to his Son *Salomon* to take out of the way thoſe men of bloud. 1 *Kings* 1. that his throne might be eſtabliſhed in righteouſneſſe.

Verſ. 6. *Put not forth thy ſelf in the preſence of the King*] *Ne te ornes coram rege.* Compare not, vye not with him in apparel, furniture, houſe-keeping, *&c.* as the Hebrews ſenſe it. This was the ruine of Cardinal *Wolſey*, and of Viſcount *Verulam*.

And ſtand not in the place of great men] Exalt not thy ſelf, but wait till God ſhall reach out the hand from heaven and raiſe thee, *Pſal.*75.5,6,7,8. *Adonijah* is branded for this, that he exalted himſelf, ſaying, *I will be King*, 1 *Kings* 1.5. When none elſe would liſt *Hildebrand* up into *Peters* Chaire, he gat up himſelf: for who (ſaid he) can better judge of my worth then I can? Harden thy forehead (ſaid *Calvus* to *Vatinius*) and ſay boldly that thou deſerveſt the Prætorſhip better then *Cato*. Ambition rides without raines, as *Tullia* did over the dead body of her own father, to be made a Queen. See my common place of *Ambition*.

Quintil. lib. 9. cap. 2.

Verſ. 7. *For better it is that it be ſaid unto thee*] From this Text our Saviour takes that parable of his put forth to thoſe that were bidden to a feaſt, *Luk.* 14.10. Now, if before an earthly Prince men ſhould carry themſelves thus modeſtly and humbly, how much more before the King of heaven? And if among gueſts at a feaſt, how much more among the Saints and Angels in the holy aſſemblies? That is an excellent ſaying of *Bernard*, *Omnino oportet nos orationis tempore curiam mentis cæleſtem, in qua Rex regum ſtellato ſedet ſolio, circumdante innumerabili & ineffabili beatorum ſpirituum exercitu. Quanta ergò cum reverentia, quanto timore, quantâ illuc humilitate accedere debet è palude ſua procedens & repens vilis ranuncula?* At prayer-time we ſhould enter into the Court of heaven, where ſitteth the King of kings with a guard of innumerable bleſſed Spirits. With how great reverence then, with how great feare and ſelf-abaſement ſhould we come, like ſo many vile vermine creeping and crawling out of ſome ſorry poole or puddle? *And*

Bern. de diverſ.

Verſ. 8. *Go not forth haſtily to ſtrive*] Contention is the daughter of Arrogance and Ambition. *Jam.*4.1. Hence *Salomon* (whoſe very name imports peace) perſwades to peaceableneſſe very oft in this Book; and ſets forth the miſchief of ſtrife and diſſention. Stir not ſtrife (ſaith he) but make haſte to ſtint it, (ſo the words may be rendred) you may do that in your haſte that you may repent by leaſure, *Haſty men*, we ſay, *never want Woe*. If every man were a law to himſelf (as the *Thracians* are ſaid to be) there would not be ſo much lawing, warbling and warring as there is. There is a curſe upon thoſe that delight in War, (as King *Pyrrhus* did) *Pſal.*68.30. but a bleſſing for all the children of peace, *Mat.*10. who ſhall alſo be called the children of God, *Mat.*5. *Paul* and *Barnabas* had *a ſharp, but ſhort fit* of falling out, *Act.*15. 39. *Hierome* and *Auſtin* had their bickerings in their diſputations, but it was no great matter who gained the day; for they would both win by underſtanding their errours.

αὐτόϊσμοι. Herodot.

παροξυσμὸς.

When thy neighbour hath put thee to ſhame] That is when thine Adverſary hath got the upper hand and foiled thee. Thoſe are ignoble quarrels, ſaith one, *Ubi vincere inglorium eſt, atteri ſordidum*; wherein whether a man get the better or the worſe, he is ſure to goe by the worſe, to ſit down with loſſe in his name, ſtate, or both.

Verſ. 9. *Debate thy cauſe with thy neighbour*, &c] What ſhall I do then (may ſome ſay) if I may not right my ſelf by law? You may, ſaith he, ſo you do it deliberately: and have firſt privately debated the cauſe out of deſire of agreement, and moved for a compremiſe, See *Mat.* 18. 15.

And diſcover not the ſecret of another] Meerly to be revenged on him for ſome ſuppoſed injury. There are that in their rage care not what they diſcloſe to the prejudice of another. Charity chargeth the contrary, 1 *Cor.*13. It claps a plaiſter on the ſore, and then covers it with her hand, as Chirurgions uſe to do, that the world may be never the wiſer.

Verſ. 10. *Leſt he that heareth it put thee to ſhame*] Repute thee and report thee an evil conditioned fellow, a back biter and a tale bearer, one not fit to be truſted with ſecrets, &c. True it is, that deareſt friends are in ſome caſes to be accuſed and complained of to thoſe that may do good upon them; as *Joſeph* brought his brethrens evil report to his father, and as the houſhold of *Chloe* told *Paul* of the Corinthian contentions. But this muſt be done

wisely and regularly, with due observation of circumstances, as *Salomon* elegantly sets forth in the following Proverb.

Vers. 11. *A word fitly spoken*] Hebr. *spoken upon his wheels, that is,* rightly ordered and circumstantiated: spoken with a grace and in due place. It is an excellent skill to be able to *time a word, Isa.* 50. 4. to set it upon the wheels, as here. How good are such words. *Prov.* 15. 23. how forcible? *Job* 6. 25. How pleasant? even like apples of gold in pictures, or *lattices* of silver, not only precious for matter, *Eccles.* 12. 10. but delectable for order, as gold put in a case of silver cut-work.

Vers. 12. *As an ear-ring of gold, &c.*] *Ut inauris aurea &c.* A seasonable word falling upon a tractable ear, hath a redoubled grace with it; as an ear-ring of gold, and as an ornament of fine gold, or as a diamond in a diadem. It is an hard and happie thing to *suffer the words of exhortation.* to digest a reproof, to say with *David, Let the righteous smite me &c.* to be of *Gersons* disposition, of whom it is recorded, that he rejoyced in nothing more, *quam si ab aliquo fraternè & charitativè redarguerentur,* then if he were friendly and freely reproved by any one. Every vice doth now go armed: touch it never so gently, yet like the nettle, it will sting you. If you deal with it roughly and roundly, it swaggereth as the Hebrew did with *Moses*, who made thee a man of authority, *&c. Exod.* 2. 14. Ear-rings and ornaments are ill bestowed upon such uncircumcised eares.

In vit. Jo. Gers.

Vers. 13. *As the cold of snow in the time of harvest*] Harvest men, of all men, bear the heat of the day: being far from shade or shelter, far from springs of water, parched and scorched with heat and drought, in those hotter countryes especially. Now as the cold of snow or ice (which in those countryes they kept under ground all the year about, to mix with their wines) would be most welcome to such, so is a trusty and speedy messenger: for by his good newes he greatly reviveth the longing and languishing minds of those that sent him: who during the time of his absence, through fear and doubt, were almost half dead. This is much more true of Gods faithful messengers, *Job* 33. 23. whose very feet are therefore beautiful, and message most comfortable to those that labour and languish under the sense of sin and fear of wrath.

Vers. 14. *Who so boasteth himself of a false gift*] As *Ptolomy* surnamed Δώτης, from his faire promises, slack performances: As *Sertorius* the Roman, that fed his creditours and clients with fair words, but did nothing for them. (*Pollicites dives quilibet esse potest*) As that Pope and his Nephew, of whom it is recorded, that the one never spake as he thought, the other never performed what he spake. Lastly, as the devil who promised *Christ, excelsa in excelsis*, mountains on a mountain; and said, *All this will I give thee*, when as that *All*, was just nothing, more then a shew, a representation, a semblance; or if it had been something, yet it was not his to give: for the earth is the Lords, and the fulnesse thereof. Physicians call their drugs Δόσεις *gifts, and yet* we pay dear for them. Apothecaryes set fair titles upon their boxes, and gally-pots, but there is many times *aliud in titulo, aliud in pyxide*, nothing but a bare title. Such are vaine boasters, pompous Preachers, painted hypocrites, Popish Priests: such as was *Teetzelius* that sold indulgences in *Germany*, and those other Masse-mongers in *Gersons* time, that preached publikely to the people, that if any man would hear a Masse, he should not on that day be smitten with blindnesse, nor dye a suddain death, nor want sufficient sustenance *&c.* These were clouds without rain that answer not expectation. *Jude* 12. Matth 4.

Vers. 15. *By long-forbearing is a Prince perswaded*] If he be not over-hasty, his wrath may be appeased, and his minde altered. Our *Henry* the third gave commandement for the apprehending of *Hubert de Burgo*, Earle of *Kent*: who having sudden notice thereof at midnight, got him up and fled into a Church in *Essex*. They to whom the businesse was committed, finding him upon his knees before the high-altar, with the Sacrament in one hand, and a crosse in the other, carryed him away nevertheless unto the Tower of *London*. *Roger* Bishop of *London* taking this to be a great violence, and wrong offered unto holy Church, would never leave the King, untill he had caused the Earle to be carried unto the place whence he was fetcht. And this, it is thought, was a means of saving the Earles life. For though order was taken he should not scape thence, yet it gave the Kings wrath a time to coole, and himself leisure to make his Apology: by reason whereof, he was afterwards restored to the Kings favour, and former places of honour. So true is that of the Philosopher, *Maximum ira remedium est dilatio*; And that of the Poet, Godw. Catal. pag. 194. Sen. de ira. Ovid.

Ut fragilis glacies, interit ira morâ.

There are that read and sense the words thus: *By meekneſſe a*

Prince is appeaſed that is, when he ſeeth that he is not oppoſed, that his Subjects repine not, rebel not againſt him. An old courtier of *Nero's* being asked how he had eſcaped that lyons mouth? anſwered, *Injurias ferendo, & gratias agendo*; By taking ſhrewd turnes, and being thankful.

A ſoft tongue breaketh the bones] Though it be fleſh and no bones, yet it breaketh the bones: that is, ſtout and ſterne ſpirits, that otherwiſe would not yeeld. Thus *Gideon* broke the rage of the *Ephraimites*, *Judg.* 8. 1. *&c.* and *Abigail Davids*, by her humble and dutiful oration, 1 *Sam.* 25. See the Note on *Prov.* 15. 1.

Verſ. 16. *Haſt thou found honey? eat ſo much as is ſufficient*] *i.e.* Be moderate in the uſe of all lawful comforts and contentments. Ἀπόλυτον τὸ πλησμονή, ſaith the Orator, for there is a ſatiety of all things; and by exceſſe the ſweeteſt comforts will be diſſweetned; as *Epictetus* alſo obſerved. It is therefore excellent counſel that the holy Apoſtle giveth, 1 *Cor.* 7. 29. that thoſe that have wives be as if they had none &c. that we hang looſe to all creature comforts, and be weanedly affected towards them; conſidering that *Licitis perimus omnes*. We generally moſt of all over-ſhoot our ſelves in the uſe of things lawful: as thoſe recuſant guests did, *Matth.* 22. and the old world, *Luke* 17. 26, 27. Iſoc.

Verſ. 17. *Withdraw thy foot from thy neighbours houſe*] This is an honey that thou mayeſt ſurfeit on, therefore *make thy foot precious* or *rare* (ſo the Original hath it) *at thy neighbours houſe*, by too-oft frequenting whereof thou mayſt become cheap, nay burdenſome. At firſt thou mayſt be *Oreach* (as the Hebrew Proverb hath it) *i.e.* welcome as a Traveller that ſtays for a day. At length thou wilt be *Toreach*, a charge, a burden. And laſtly by long tarrying thou ſhalt be *Boreach* an out caſt, hunted out of houſe, that thou haſt ſo immodeſtly haunted. It is a very great fault among many, (ſaith one,) that when they have found a kind and ſweet friend, they care not how they over-lay him, or abuſe his courteſie. But as we ſay in our common Proverb, it is not good to take too much of a frank horſe. Hebræi ponunt rarum pro caro, ut 1 Sam. 3. 1.

Verſ. 18. *Is a maule, and a ſword, and a ſharp arrow*] *A maule, hammer*, or *club* to knock out his brains and make them flie about the room, as the Hebrew word imports. *A ſword*, or *murthering weapon*, to run him through and let out his bowels. And a ſharp arrow to pierce his fleſh, and ſtrike thorough his very heart: Pſal. 42. 10. and 57. 5.

heart. Loe here the miſchief of an evil tongue, thin, broad, and long, like a ſword to let out the life-blood of the poor innocent; nay to deſtroy his ſoule too, as ſeducers do, that beare falſe witneſſe againſt the truth of God, and by their cunning lies, *deceive the hearts of the ſimple*.

Ver. 19. *Confidence in an unfaithful man, &c.*] In a Prevaricatour, a Covenant-breaker, a perfidious Perſon, ſuch as *Ahitophel* was to *David*, *Jobs* miſerable comforters to him. (He compares them to the brooks of *Tema*, *ch.* 6. 16, 17. in a moiſture they ſwelled, in a drought they failed) *Egypt* to *Iſrael*, *a ſtaffe or broken reed, whereon if a man lean, it will go into his hand & pierce it*, Iſ. 36. 6. the Roman Senate to *Julius Cæſar*, whom they killed in the Councel-chamber with twenty three wounds, and this was done *à pluribus amicis quam inimicis quorum non expleverat ſpes inexplebiles* (ſaith *Seneca*) by moſt of his pretended friends, whoſe unreaſonable hopes he had not ſatisfied. How good is it therefore to try before we truſt, yea to truſt none that are not true to God. *David* durſt not repoſe upon *Sauls* faire promiſes, whom he knew to be moody and ſlippery. The French ſay in their Proverb, *When the Spaniard comes to parle of peace, then double-bolt the doore*. The Hollanders make no conditions with the Spaniard (whom they know to hold that Machiavellian hereſie, *Fides tamdiu ſervanda eſt quamdiu expediat*,) but ſuch as are made at ſea, and ſealed with great Ordnance. *Calvin* and other Proteſtant Divines were called to the Councel of *Trent*, but durſt not venture thither, *quia me vefligia terrent*, as the fox in the fable ſaid: they had not forgot how *John Hus*, and *Hierome of Prague* ſped at the Councel of *Conſtance*, although they had the Emperours ſafe conduct. They knew that Turks and Papiſts concurre in this as they do in many other Tenets, *That there is no faith to be kept with dogs*, that is, with *Chriſtians*, as Turks underſtand it, with *hereticks* as Papiſts. Sen. l. 3. de ira.

Verſ. 20. *As he that taketh away a garment in cold weather*] Muſick in mourning is held moſt unſeaſonable: that was an heathenish cuſtome that the Iews had taken up, *Mat.* 9. 23. *Cantate thenish cuſtome that the Iews had taken up,

therwiſe,and accordingly ſenſe them. Thus: *As he that putteth*
Junius. *on a garment in the cold ſeaſon,or vinegar on nitre ſo is he that ſing-*
eth ſongs to a ſad heart. That is, *Triſtitiam diſſolvit cantus, ut veſtes diſcutiunt frigus, & acetum diſſolvit nitrum.* As a garment warmeth the body, and vineger diſſolveth nitre, ſo a ſweet ſinger by his delightſome ditty chaereth up the penſive ſoule, and driveth ſorrow out of it. See 1 *Sam.* 16. 23. 2 *Kings* 3. 15. *Dan.* 6. 19.

Verſ. 21. *If thine enemy be hungry*] *Eliſha* did ſo: he feaſted his Perſecutours, (2 *Kings* 6.) by a noble revenge; and provided a table for thoſe who had provided a grave for him. Thoſe Syrians came to *Dothan* full of bloody purpoſes to *Eliſha*: he ſends them from *Samaria* full of good cheare and jollity. Thus, thus,
D. Hall's con- ſhould a Chriſtian puniſh his *Purſuers*: no vengeance but this is
temp. heroical and fit for imitation.

Verſ. 22. *For thou ſhalt heap coals of fire*] By heaping courteſies upon him thou ſhalt win him over to thy ſelf: as the King of *Iſrael* did thoſe Syrians he feaſted. They came no more after that by way of ambuſh or incurſion into the bourds of *Iſrael*, In doing ſome good to our enemies, we do moſt to our ſelves. See Trap on Matt. 5. 46. p. 178. l. 25.

And the Lord ſhall reward thee] However men deal with thee. It may be they may prove droſſe that will not be melted, dirt that will not be mollified but moulter to nothing, crumble to crattle as ſtones &c as having no mettal of ingenuity or good nature in them. But deiſt not, deſpond not, *God will reward thee*, and his retributions are more then bountiful. Or (as the words may be read) *God will pacifie for thee*, as he did *Saul* for *David*. Never did a charitable act go away without a bleſſing: God cannot but love in us this imitation of his mercy, who bids his Sunne to ſhine upon the evil and unthankful: and that love is never fruitleſſe.

Verſ. 23. *The North-Wind drives away raine*] Hence *Homer* calls it διθηγενέτην the *faire-weather-maker*, and *Hierome* the *ayres*
Cæcias nubes *Beeſome*. There is a ſoutherly winde, that attracts clouds and
attrahit. ingenders raine.

So doth an angry countenance, a back-biting tongue.] The ready way to be rid of tale-bearers is to brow-beat them: for like whelps, if we ſtroke them, they leap upon us and defile us with fawning: but give them a rap and they are gone: ſo here. Carry therefore

therefore in this caſe a ſevere rebuke in thy countenance, as God doth *Pſ.* 80. 16. Be not a re-ſetter to theſe privy theevs, a receptacle for theſe *mures nominis*, as one cals them: the *tale-bearer* is as blame-worthy as the *tale-bearer*, and he that loves a lye, as he that makes it. *Rev.* 22. See *Pſal.* 15. 3. *Rom.* 1. 31.

Verſ. 24. *It is better to dwell, &c.*] See the note on *chap.* 21. 9. *and* 19. 13.

Verſ. 25. *As cold Waters to a thirſty ſoule, ſo is good news*] This and many more of theſe *Proverbs Salomon* might well utter out of his own experience: for he ſent out into farre countreys for gold, horſes, and other Commodities, 1 *Kings* 9. 26. beſides Ambaſſies of ſtate, and enquiries into the natures and qualities of forrein parts and peoples. Of the Converſion of other Countries to the faith, he could not then heare, as we now may, and lately have good news from *New-England*. Neither had he the happineſſe to heare that, which we have not only heard, but ſeen and handled of the Word of life, 1 *John* 1. 1. He had εὐαγγελίαν the *Promiſe*, but we have εὐαγγελίαν *the joyfull tydings*, the ſumme of all the good news in the world, as the Angels, thoſe firſt meſſengers cleped it, *Luke* 2. 10. Ieſus is a ſhort Goſpel, and the good news of him ſhould drown all diſcontents, yea make our very hearts dance *Levalto's* within us: as *Abrahams* did, though he heard of him only by the hearing of the eare, or ſaw him afarre of. Heaven is called a farre countrey, *Mat.* 25. 14. good news from thence brought in by the hand of the Holy-Ghoſt, witneſſing with our ſpirits that we are the ſons of God, and if ſons, then heyres of that farre countrey, of that faire city, *whoſe maker and builder is God*, how welcome ſhould that be to us, and how inexpreſſibly comfortable? See 1 *Pet.* 1. 8.

Verſ. 26. *A righteous man falling down before the wicked*] i. e. doing any thing, (though by meer frailty) unbeſeeming his Profeſſion, or that redounds not to the ſcandal of the weak only (as *Gal.* 2. 11.) *but to the ſcorne of the Wicked* (as 2 *Sam.* 12. 14) *is as a troubled fountaine, &c.* is greatly diſgraced and prejudiced. What a blemiſh was it for *Abraham* to fall under the reproofe of *Abimelech*? for *Sampſon* to be taken by the Philiſtims in an whore-houſe? for *Joſiah* to be inminded of his duty by *Pharaoh Nechoh*? for *Peter* to be drawn by a ſilly wench to forſwear his maſter, &c? was not the *fountaine* here *troubled*, when trampled by the feet of theſe beaſts? the ſpring corrupted, when conſcience is thus defiled.

filed and gaſhed? Let it be our care to cleanſe this ſpring of all pollutions of fleſh and ſpirit: as a troubled fountaine will cleare it ſelf, and as ſweet water made brackiſh by the coming in of the ſalt, yet if naturally it be ſweet, at length it will work it out.

Verſ. 27. *It is not good to eat too much honey*] For it breeds choler and brings diſeaſes.

So for men to ſearch their own glory] i. e. to be deſirous of vainglory, *Gal.* 5. 26. to ſeek the praiſe of men, to hunt after the worlds *plaudite*, to ſay to it as *Tiberius* once anſwered *Juſtinus*, *Si tu volueris ego ſum, ſi tu non vis ego non ſum*, I am wholly thine, I am only thy clay and wax: this is baſe and inglorious; this is to be *Gloriæ animal, popularis auræ vile mancipium*, the creature of vain-glory, a baſe ſlave to popular applauſe, as *Hierome* cals *Crates* the Philoſopher, who caſt his goods into the ſea, meerly for a name. Some do all for a name, as *Jehu* and the Phariſees; Like Kites they flutter up a little, but their eye is upon the carrion. The Chaldee Paraphraſt *by their glory*, underſtands the *Majeſty of the Scriptures*, (which to *David* were ſweeter then hony) Theſe we muſt ſearch, but not overcuriouſly: *ne qui ſcrutatur majeſtatem, opprimatur à gloria*, as the vulgar here hath it, leſt prying into Gods Majeſty, we be oppreſſed by his glory.

Hier. ep. ad Iulian. Conſolator.

Verſ. 28. *He that hath no rule over his own ſpirit*] *cui non eſt cohibitio in ſpiritum ſuum*, that reins not in his unruly affections, but ſuffers them to run riot in ſinne as ſo many head ſtrong horſes, or to ride upon the backs one of another like Kine in a ſtrait. This man being not fenced with the wall of Gods feare, lies open to all aſſaults of Satan and other enemies, *Eph.* 4. 26, 27. *James* 4. 7. as *Laiſh*, Judg. 18. or *Hazor*, that had neither gates nor bars, *Ier* 49. 31. or the *Hague* in *Holland*, which the ſtrait habitants will not wall, as deſiring to have it counted rather the principal village of *Europe*, then a leſſer city.

Heyl. Geog.

CHAP. XXVI.

Verſ. 1. *So honour is not ſeemly for a fool.*

HOnour is the reward of vertue, dignity ſhould wait upon deſert. *Sed dignitas in indigno eſt ornamentum in luto*, as *Salvian*,

vian. Honour is as fit for a foole, as a gold-ring for a ſwines ſnout. *Sedes prima & vita ima*, will never ſuit. The order of nature is inverted when the vileſt men are exalted, *Pſal.* 12. 8. it is a foule incongruity, and of very evil conſequence. For thereby themſelves will be hardened, and others heartened to the like proſperous folly (*Felix enim ſcelus virtus vocatur*, ſaith *Tully*) The ſtudy of vertue alſo will be neglected when fools are preferred, and Gods heavy wrath poured out in full meaſure upon theſe uncircumciſed Vice-gods, (as I may in the worſt ſenſe beſt terme them) who miſ-repreſent him to the world by their ungodly practices, as a wicked, crooked, unrighteous Judge.

Cicer. de divinat. lib. 2.

Verſ. 2. *As the bird by wandring, and the ſwallow*] i. e. As theſe may flie where they will, and no body cares or is the worſe. So here. And as birds tired with much wandring, and not finding where to reſt return againe to their neſt, after that they have beat the aire with weary wing: ſo the cauſleſſe curſe returns to the author. Curſing men are curſed men.

So the curſe cauſleſſe ſhall not come] What was *David* the worſe for *Shimei's* raſh raylings; or *Ieremy* for all the Peoples curſings of him? *chapt.* 15. 10. Or the Chriſtian Churches for the Jews curſing them in their daily Prayers, with a *Maledic Domine Nazaræis*? or the reformed Churches for the Popes Excommunications, and Execrations with bell, book and candle? The Pope is like a waſpe, no ſooner angry but out comes a ſting: which being out is like a fools dagger, rattling and ſnapping without an edge. *Sit ergo Gallus in nomine diabolorum*, The devil take the French, ſaid *Pope Iulius* the ſecond, (as he was ſitting by the fire and ſaying his Prayers) upon news of his forces defeated by the French at the battel of *Ravenna*. Was not this that very mouth that *ſpeaketh great things and blaſphemies*? Rev. 13, 5. And (as *qualis herus talis ſervus*, like maſter, like man,) a certain Cardinal entring with a great deal of pompe into *Paris*, when the People were more then ordinarily earneſt with him for his fatherly benediction; *Quandoquidem*, ſaid he, *hic populus vult decipi, decipiatur in nomine diaboli*. Foraſmuch as this People will be fooled, let them be fooled in the devils name. And another Cardinal, when at a Diet held at *Auſtorough*, the Prince Electors Ambaſſadours (as (in his maſters name preſent at maſſe, but would not as the reſt did, kiſſe the conſecrated charger; the Cardinal, I ſay, their ſing maſſe being diſpleaſed thereat, cryed out, *Si non vis benedictionem*

Annal. Gallic.

An. Dom. 1559

Bucholcer. *nedictionem, habeas tibi maledictionem in æternum.* If thou wilt not have the bleſſing, thou ſhalt have Gods curſe and mine for ever. *Let them curſe, but bleſſe thou: When they ariſe, let them be aſhamed, but let thy ſervants rejoyce* Pſ. 109 28.

Verſ. 3. *A whip for the horſe*] *Viz.* To quicken his ſlow pace. *A bridle for the aſſe*, wherewith to lead him in the right way: for he goes willingly but a foot-pace, and would be oft out, but for the bit, and bendes, he is very refractory, and muſt be held in with bit and bridle. *Pſ.* 32. 9.

And, *a rod for the back of fools*] Τυφλὸς δὲ τὸ τύπτεσθαι ἔγνω. A fool will be the better for beating. *Vexatio dat intellectum.* Due puniſhment may well be to theſe horſes and aſſes (ſo the Scripture termes unreaſonable and wicked men) both for a whip to incite them to good, and for a bridle to reine them in from evil. God hath rods ſticking in every corner of his houſe for theſe froward fools: and if a rod ſerve not turn, he hath a terrible ſword, *Eſay* 27. 1. So muſt Magiſtrates. *Cuncta prius tentanda.* If a rod will do, they need not brandiſh the ſword of Juſtice; nor do as *Draco* did, who puniſhed with death every light offence. This was to kill a fly upon a mans forehead with a beetle to the knocking out of his braines.

Verſ. 4. *Anſwer not a fool according to his folly*] When either he curſeth thee, as *verſe* 2. or cryeth out upon thee for giving him due correction (*verſ.* 3.) for every publike perſon had need to carry a ſpare handkercheif, to wipe off the dirt of diſgrace and obloquy caſt upon him for doing his duty. Paſſe ſuch an one by in ſilence, as not worthy the anſwering. *Sile & funeſtam dediſti plagam*, ſay nothing, and you pay him to purpoſe. *Hezekiah* would not anſwer *Rabſhakeh*, nor *Jeremy Hananiah*, *chap.* 28. 11. nor our *Saviour* his adverſaryes, *Mat* 26. 26. *John* 19. 9. he reviled not his revilers, hee threatened not his open oppoſites. 1 *Peter* 2. 23.

Chryſoſt. *Leſt thou alſo be like unto him*] As hot and as head-long as he; for a little thing kindles us, and we are apt to think that we have reaſon to be mad, if evil-intreated: to talk as faſt for our ſelves as he doth againſt us, and to give him as good as he brings: ſo that at length there will be never a wiſer of the two, and people will ſay ſo.

Verſ. 5. *Anſwer a fool according to his folly*] Caſt in ſomewhat that may ſting him, and ſtop his mouth. Stone him with ſoft words

words but hard arguments as *Chriſt* dealt by with *Pilat*: leſt he lift up his creſt, and look upon himſelf as a conquerour, and be held ſo by the hearers. In fine, when a fool is among ſuch as himſelf, anſwer him, leſt he ſeem wiſe. If he be among wiſe men, anſwer him not, and they will regard rather *quid tu taceas quam quod ille dicat*, thy ſeaſonable ſilence, then his paſſionate prattle.

Verſ. 6. *He that ſendeth a meſſage by the hand of a fool*] The worth of a faithfull meſſenger he had ſet forth, *chap.* 15. 13. here, the diſcommodity of a fooliſh one: ſuch as were the Spyes *Moſes* ſent, *Num.* 13. and 14. So when the Prophet proves a fool, the ſpiritual man is mad (*Hoſ.* 9. 7.) things go on as heavily as if feet were wanting to a traveller, or as if a meſſenger had loſt his legges.

Verſ. 7. *The legs of the lame are not equall*] *Locum habet pro-* Rodulph. *verbium cum is qui male vivit, bene loquitur*, ſaith an Interpre- Bain. ter. This Proverb hits ſuch as ſpeak well, but live otherwiſe. *Uniformity* and *ubiquity* of obedience are ſure ſignes of ſincerity; but as unequal pulſe argues a diſtempered body, ſo doth uneven walking ſhew a diſeaſed ſoule. A wiſe mans life is all of one colour like it ſelf: and godlineſſe runs thorough it as the woof runs thorough the warp. But if all the parts of the line of thy life be not ſtraight before God, its a crooked life. If thy tongue ſpeak by the talent, but thine hands ſcarce work by the ounce, thou ſhalt paſſe for a Phariſee, *Mat.* 23. 3. They ſpake like Angels, lived like devils; had heaven commonly at their tongues end, but the earth continually at their fingers end. *Odi homines ignavâ operâ, Philoſophâ ſententiâ*, ſaid the Heathen: that is, I hate ſuch hypocrites as have mouthes full of holineſſe, hearts full of hollowneſſe. A certaine ſtranger coming on Embaſſage unto the Senate of *Rome*, and colouring his hoary haire and pale cheeks with vermilion hiew; a grave Senatour eſpying the deceit, ſtood up and ſaid, What ſincerity are we to expect at this mans hands, whoſe locks and looks and lips do lye?

Verſ. 8. *As he that bindeth a ſtone in a ſling*] A precious ſtone is not fit for a ſling (where it will be ſoon caſt away and loſt) no more is honour for a fool. See *verſ.* 1. *Aben-Ezra* ſaith that *Margemah* here rendered a *ſling*, ſignifies *purple*, and ſenſeth it thus; As it is an abſurd thing to wrap a pibble in purple, ſo is it to preferre a fool, as *Saul* did *Doeg*, as *Ahaſueroſh Haman.* Verſ. 9

Verſ. 9. *As a thorne goeth up into the hand &c.*] He handleth it hard, as if it were another kind of wood, and it runs into his hand. So do profane perſons pervert and pollute the holy Scriptures, to their own and other mens deſtruction. By a *Parable* here the Hebrews underſtand either theſe parables of *Salomon*, or the whole book of GOD. At this day no people under heaven do ſo abuſe Scripture as the Jews do. For commending (in their familiar Epiſtles) ſome letter they have received, they ſay *Eloquia domini, eloquia pura*: The words of my lord are pure words. When they flatter their friends, *pateat*, ſay they, *acceſſus ad aditum ſanctitatis tuæ.* Let me have acceſſe to the ſanctuary of thy holyneſſe. When they would teſtify themſelves thankful, *Nomini tuo pſallam*, I will ſing praiſe to thy Name. When they complain, friends forſake them, Lord, ſay they, *thou goeſt not forth with our armies.* When they invite their friends to a banquet or a wedding, *In thee have I truſted, let me not be put to confuſion.* Loe thus do theſe witleſſe wicked wretches abuſe Gods parables, and take his Name in vain. Whereas the very Heathen could ſay, *Non loquendum de Deo ſine lumine*, GOD is not to be talked of lightly, looſely, diſreſpectively. Thou ſhalt fear that glorious and fearfull Name, *Jehovah* thy *GOD*, ſaith *Moſes* their own law-giver, *Deut.* 28. 58. Weemſe.

Verſ. 10. *The great God that formed all things*] As he made all, ſo he maintaines all; even the evil, and the unthankful. GOD deals not as that cruell Duke of *Alva* did in the Netherlands, ſome he roſted to death (ſaith the Hiſtorian) ſtarved others, and that even after quarter, ſaying, Though he promiſed to give them their lives, he did not promiſe to find them meat. But as he hath given them their lives (forfeited in *Adam*) ſo he allowes them a livelyhood, gives them their portion in this life, fils their bellyes with his good treaſure, but withall ſends leanneſſe into their ſoules: or if he fat them, it is to fit them for deſtruction, as fatted ware is fitted for the ſhambles. Gremſton.

Verſ. 11. *As a dog returneth to his vomit*] A homely compariſon (able to make a true Chriſtian ready to lay up all) but good enough for the odious Apoſtate to whom it is applied. Such an one was *Judas, Julian, Ecebolius, Baldvinus, Iſlebius Agricola* that firſt *Antinomian*, who did many times promiſe amendment, and yet afterwards fell to his errour again. After that, he condemned his errour and recanted it in a publike Auditory, and printed his re-

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vocation; yet when *Luther* was dead, he relapſed into that errour; ſo hard a thing is it to get poyſon out, when once ſwallowed down. *Harding* (Biſhop *Jewels Antagoniſt*) was in King *Edwards* days, a thundering preacher againſt Popery, wiſhing he could cry out againſt it as loud *as the Bells of Oſeney*: ſo that by his preaching many were confirmed in the truth. All which to be ſo, they can teſtify that heard him, and be yet alive, ſaith Mr. *Fox*. See an excellent letter of the Lady *Jane Grays* to him, whiles ſhe was priſoner in the Tower, *Act. & Mon. fol.* 1291. wherein ſhe wills him to remember the horrible hiſtory of *Julian* of old, and the lamentable caſe of *Spira* alate, &c.

Verſ. 12. *Seeſt thou a man wiſe in his own conceit?*] *This fooliſh wiſe-man, or wiſe fooliſh-man* (for whether of the two to call him I know not, as the Chronicler ſaith of Sr. *Thomas Moore*) is that dog ſpoken of in the former *verſe*; that forethinks not the evil that followeth upon his returning to his filthy vomit; which being made much worſe by the heat of the Sun and open aire, maketh him much more ſick then before he had been. Semblably, the witleſſe wicked man, inſenſible of the evil of his way, and highly conceited thereof, goes boldly on till there be neither hope of better, nor place of worſe. See the Note on *chap.* 3. 7. and my common-place of *Arrogance*.

Verſ. 13. *The ſlothfull man ſayeth, There is a lion*] See the Note on *chap.* 22. *verſ.* 13.

Verſ. 14. *As the door turneth upon his hinges*] But comes not off, unleſſe lifted or knocked off: So neither comes the ſluggard out of his feathered neſt (where he lyes ſoaking and ſtretching) unleſſe hard hunger or other neceſſity rouſe and raiſe him. As abroad there is *a lyon*, ſo at home there is *a tuſk*, *a lurdain*, and *a loſell*: that lives in the world to no purpoſe, yea to bad purpoſe; and being wiſe in his own conceit, will not accept of better counſel. Thoſe whoſe heads are laid upon down-pillowes, are not apt to hear noiſes; no more are thoſe that live at eaſe in *Zion*, to hearken to wholeſome advice. Or if ſometimes they have a kind of willingneſſe and velleity to do better, yet it is but as the doore that turnes on the hinges, but yet hangs ſtill upon them.

Verſ. 15. *The ſlothfull hideth his hand in his boſome*] See the Note on *chap.* 19. 24.

Verſ 16. *Then ſeven men that can render a reaſon*] Yea though they were the *ſeven wiſe-men of Greece*, they were all fools to him. The proud Phariſees rejected the counſel of GOD, and would not be baptized of *John*, *Luke* 7.30. Belly-policy teaches the ſluggard a great many excuſes, which he thinks will goe for wiſedom: becauſe by them he thinks to ſleep in a whole skin.

Verſ. 17. *He that paſſeth by and medleth &c.*] Two kind of ſtudyes have I alwayes hated (ſaith one) *ſtudium partium, et ſtudium novarum rerum.* They that enter ſtrife without calling (ſaith another) do commonly hazzard themſelves into trouble without comfort. This was *Iehoſaphats* folly at *Iabeſh Gilead*, and (as ſome think) *Ioſiah's* when he went up againſt *Pharaoh Necho*: thinking thereby to ingratiate with the *Aſſyrian*, *Pharaohs* profeſt enemy. It is from idleneſſe uſually, that men are thus buſy in other mens matters without thank, or other benefit, 1 *Tim.* 5. 13, *and* 1 *Theſſ.* 4. 11. and therefore this Proverb fitly followes the former. Howbeit this is not alwayes true: for charity may move men to interpoſe for a right underſtanding and a good accord betwixt diſagreeing parties: neither in this caſe muſt a man affect to be held *no medler*, ſith bleſſed are the peace makers. And though it be for moſt part a thankleſſe office (for if a man have two friends, he oft loſeth one of them) yet our reward is with GOD: and if by ſeeking to part the ſcuffle, we derive ſome blows upon our ſelves, yet the *Euge* of a good conſcience will ſalve that well enough. That which is here forbidden, is for a man to make himſelf a party and maintain one ſide againſt another. And yet where it is for GOD and his truth, this may be done too: as when Queen *Elizabeth* not only ſate as Umpire betwixt the *Spaniards*, *French*, and *Hollanders*, (ſo as ſhe might well have taken up that ſaying of her father *Cui adhæreo, præſt*, He whom I ſide with, carryes it) but afterwards, when ſhe ſaw her time, undertook the protection of the Netherlanders againſt the *Spaniard*: wherein all Princes admired her fortitude; and the King of *Sweden* ſaid, that ſhe had now taken the diadem from her head, and ſet it upon the doubtful chance of warre. This was done *Anno* 1585.

Camdens Eliz. 196.

Ibid.

Is like one that taketh a dog by the eares] Where he loves not to be handled but about the neck rather. The *Dutch* have a like Proverb, *To take a dogge by the taile*. The Greeks, *To take a Lyon by the beard*, or *a beare by the tooth*, to thruſt ones hand into a waſpes-neſt, to ſtirre up a ſcorpion, &c. τὸν λέοντα ξυρᾶσθαι. σφῆκας ἐρεθίζειν.

Verſ. 19. *Am not I in jeſt?*] The wicked mans mirth is uſually mixed with miſcheif: tis no ſport, unleſſe he may have the devil his play fellow; no good fellowſhip without horſe-play. Salt jeſts and dry-flouts, to the juſt grief or diſgrace of another, is counted facetious and fine. But St. *Paul* calls it fooliſh; *Eph.* 5. 4. and further ſaith, that for ſuch things ſake the wrath of God commeth upon the children of diſobedience. *Quid mihi cum fabulis, cum jocis?* ſaith *Bernard*, what hath a Chriſtian to do with jeſting and jearing? We allow an horſe to prannce and skip in a paſture; which if he doth when backt by the rider, we count him an unruly and unbroken jade. So, howſoever in Heathens and Atheiſts, God may wink at jocularity and dicacity, yet he looks for better things from his own people. *Crede mihi, res ſevera eſt verum gaudium*, ſaith *Seneca*. True mirth is a ſevere buſineſſe. But what a mad man was *Robert de Beliaſme* Earle of *Shrewſbury*, *Anno Dom.* 1111. delighting to do miſcheife and exerciſe his cruelty, and then to ſay, *Am not I in jeſt?* An example hereof he ſhewd upon his own ſon; who being but a child and playing with him, the father for a paſtime, put his thumb in the boyes eyes, and thruſt out the balles thereof. ἐυτραπελία. Speeds Chron. 473.

Verſ. 20. *Where no wood is, there the fire goeth out*] *Lignis ignis conſervatur*: ſo is ſtrife by evil tongues, theſe are the devils bellowes and boutefeaus. Ye ſhall conceive chaffe, ye ſhall bring forth ſtubble, your breath as fire ſhall devour you. *Iſa.* 33. 11. Such is the breath of tale-bearers. A *cover-ſea bell* would do well for theſe Incendiaries, that elſe may ſet on fire the whole courſe of nature, *Iam.* 3. 6. See the Note on *Chap.* 16. 28.

Verſ. 21. *So is a contentious man*] Hebr. *A man of contentions*, *Vir biliioſus et bellicoſus*, a man made up of diſcords (as *Democritus* ſaid the world was) that loves to live in the fire, as the Salamander doth: the dog-dayes continue with ſuch all the year long, and like mad dogs they bite and ſet a madding all they can fallen on, as did *Sheba*, *Korah*, and *Judas*, who ſet all the Diſciples a murmuring at the oyle poured on *Chriſts* head. So *Arrius* ſet all the Chriſtian world on a light fire, and Pope *Hildebrand* caſt abroad his firebrands.

Verſ. 22. *The words of a tale-bearer &c.*] See *chap.* 18. 8.

Verſ. 23.

Verſ. 23. *Burning lips and a wicked heart &c.*] The tongue of the righteous is as fined ſilver, but gloſing lips upon a falſe heart is no better then droſſe upon dirt: counterfeit friends are naught on both ſides, having *os maledictum & cor malum*, as *Luther* renders this Text; *a bad mouth*, and *a worſe heart*. Wicked men are ſaid to ſpeak with *an heart* and *a heart*, *Pſal.* 12. as ſpeaking one thing and thinking another, drawing a faire glove on a foule hand. Theſe are dangerous to be dealt withall: for like ſerpents they can ſting without hiſſing; like curre dogs, ſuck your blood only with licking, and in the end kill you and cut your throats without biting: ſo cunning and cloſe are they in the conveyance of their colluſion. Squire *ſent out of Spain to poyſon Queen Elizabeth*, anoynted the pummell of her ſaddle with poyſon covertly, and as it were doing ſomewhat elſe, praying with a loud voice *God ſave the Queen*. When thoſe Romiſh incendiaries *Gifford*, *Hodgeſon* and others had ſet *Savage* a work to kill the ſaid Queen, they firſt ſet forth a book to perſwade the Engliſh Catholiks to attempt nothing againſt her. So, *Parſons*, when he had hatched that nameleſſe villany the powder-plot, ſet forth his book of *Reſolution*, as if he had been wholly made up of devotion. *Caveatur oſculum Iſcarioticum*. It is the property of a godly man to ſpeak the truth from his heart. *Pſ.* 15.

Camd. Eliz. 97.

Verſ. 24. *He that hateth, diſſembleth with his lips*] And ſo heaps ſin upon ſin, till he be transformed into a *breathing devill*. This is meant not ſo much of the paſſion of hatred, as of the habit of it; when it hath wholly leavened the heart, and lies watching its opportunity of doing miſchief. The devil is at Inne with ſuch (as Mr. *Bradford* phraſeth it) and was as great a maſter, long before the *Florentine Secretary* was borne, as ſince.

Serm. of Repent.

Verſ. 25. *When he ſpeaketh faire, beleeve him not*] Μὴ πίστευε τῇ φωνῇ αὐτοῦ. Take heed whom you truſt, beware of men, *Mat.* 10. 17. bleſſe your ſelves from your pretended friends, and pray with *David* to be delivered from lying lips, and from a deceitful tongue. Admit they not only, ſpeak as faire, but do as many kindneſſes, yet beleeve them as little as *David* did *Saul*. Enemies gifts are *giftleſſe gifts*, ſaid one Heathen. And —*timeo Danaos & dona ferentes*, ſaith another.

Pſal. 120. 2.

Ἐχθρῶν ἄδωρα δῶρα. Soph.

Munera magna quidem miſit, ſed miſit in hamo:
Et piſcatorem piſcis amare poteſt?

Virgil.

Martial.

Verſ. 26. *Whoſe hatred is covered by deceit, &c.*] He ſhall be detected and deteſted of all, ſooner or later. GOD will waſh off his varniſh with rivers of brimſtone. Love as it is the beſt armour, ſo it is the worſt cloak, and will ſerve diſſemblers as the diſguiſe of *Ahab* put on and periſhed. 1 *Kings* 22.

Verſ. 27. *Whoſo diggeth a pit, ſhall fall therein to*] This is the ſame with *Pſalme* 7. 15. Wherehence it ſeems to be taken. See the Note there. Heathen writers have many Proverbs to like purpoſe. See *Eraſm. Chiliad.*

And he that rolleth a ſtone, it will returne upon him] Cardinall *Benno* relates a memorable ſtory of Pope *Hildebrand* or *Greg.* 7. that he hired a baſe fellow to lay a great ſtone upon a beam in the Church, where *Henry* 4. the Emperour uſed to pray, and ſo to lay it, that it might fall (as from the top of the Church) upon the Emperours head, and kill him. But whilſt this caytiffe was attempting to do it, the ſtone with its weight drew him down, and falling upon him, daſhed him in peeces upon the pavement; The *Thracians* in *Herodotus* being offended with *Jupiter* for raining unſeaſonably upon them, ſhot up their arrowes at him, which ſoon after returned upon their own pates.

Verſ. 28. *A lying tongue hateth thoſe that are afflicted by it.*] Falſe love proves to be true hatred, by the evil conſequent of it ruine and deſtruction to the party flattered, and betrayed by a ſmooth ſupparaſitation. There are that thus read the Text; *The falſe tongue hateth thoſe that ſmite it*, &c. Truth breeds hatred: as the faire Nymphs did the ill-favoured Fauns and Satyrs.

CHAP. XXVII.

Verſ. 1. *Boaſt not thy ſelf of to morrow.*] That is, of what thou wilt do hereafter, *in quovis tempore poſtero*. See 1 *Sam.* 28. 19. *Iam.* 4. 14. He was a wiſe man that being invited to a feaſt on the next morrow, anſwered *ex multis annis craſtinum non habui*, for theſe many years I have not had a morrow day to promiſe for any buſineſſe. But what luxurious fools were thoſe *Sybarites*, that intending a feaſt, did uſe to invite their gueſts a whole year before?

Exod. 13. 14. Petrarch. lib. 3 Memorab. ad finem. Ælian. Neſcis quid ferus veſper vehat.

For thou knoweſt not what a day may bring forth] A *great-bellyed day*. Whiles a woman is yet with child, none can tell what kind of

Hinc Hæbrei eventa appellant filios temporis.

of birth it will be, *Luke* 12. 16, 17. Time travelleth with Gods decrees, and in their ſeaſon brings them forth; but little doth any man know what is in the wombe of tomorrow, till God hath ſignified his will by the event. *David* in his Proſperity ſaid that he ſhould never be moved, but he ſoon after found a ſore alteration: God confuted his confidence, *Pſal.* 30. So the evill which men intend againſt us may prove abortive, either die in the wombe, or elſe they may travel with miſchief, and *bring forth a lie*, that is, ſomewhat contrary to that they intend; but *Fata viam invenient* —— *Stat ſua cuique dies.* See *Judg.* 5. 28, 29, 30. 1 *King.* 20. 10. *Accidit in punctо quod non ſperatur in anno.*

Verſ. 2. *Let another man praiſe thee, and not thine own mouth*] Unleſſe it be in defence of thine innocency, as *David*, *Pſal.* 7. or when the concealing of thy goodneſſe may turn to the hinderance of the truth, or to the hurt of the Church, or impairing of Gods glory, as *Paul*, 2 *Cor.* 11. *and* 12. Let a man do worthily in *Ephrata*, and he ſhall be famous in *Bethlehem*: he need not be his own Trumpeter, as *Iehu*, the proud Phariſee, and other arrogant vain-glorious *Bragadochio's*. (ſee my Common-place of *Arrogance*). God will take order that thoſe that honour him be honoured of all, and that fame ſhall attend vertue as the ſhadow doth the body. Say that wicked men will not ſpeak well but ill of us, yet we have a teſtimony in their conſciences, (as *David* had in *Sauls*, *Daniel* in *Darius*, &c.) *Demetrius hath a good report of* all good men, and of *the truth it ſelfe*: and that's enough for him; ſith, not he that commendeth himſelfe (or hath the worlds applauſe) is approved, but he whom the Lord (and his People) commendeth, 2 *Cor.* 10. 18. *Hæc ego primus vidi*, was a vain-glorious brag that *Zabarel* had better held in. And *hæc ego feci*, proves men to be no better then *Faces*, ſaith *Luther* wittily; theſe brags are but dregs; *Laus proprio ſordeſcit in ore*; That which had been much to a mans commendation, if out of another mans mouth, ſounds very ſlenderly out of his own, ſaith *Pliny*. Let her works (not her words) praiſe her in the gates, *Prov.* 31. 31. as they did *Ruth*, *All the city of my People knows that thou art a vertuous woman*, Ruth 3. 11. She was ſo, and ſhe had the credit of it. So had the Virgin *Mary*, and yet ſhe was troubled when truly praiſed of the Angel. They ſhall be praiſed of Angels in heaven, who have eſchewed the praiſes of men on earth, and bluſh when

3 John 12.

Quod magnificum refe-rente alio fuiſſet, ipſo quiſ-geſſerat recen-ſente vaneſcit. Plin. ep. 8. l. 1.

when but juſtly commended, ſpeaking modeſtly and meanly of their own good parts and practices. Saint *Luke* ſaith, *Levi* made a great feaſt, *Luke* 5. 27, 28. But when himſelf ſpeaks of it, *Mat.* 9. 10. he ſaith only, that Chriſt came home and eate bread in *Levi's* houſe, to teach us the truth of this Proverb, that another mans mouth ſhould praiſe us, and not our own. Like as in the Olympick games, thoſe that overcame did not put the garlands on their own heads, but ſtayed till others did it for them; So here.

Verſ. 3. *But a fools wrath is heavier then them both*] Himſelf cannot rule nor repreſſe it, but that *he dies of the ſullens* ſometimes, as that foole *Nabal* did. Much leſſe can others endure it without trouble and regret: eſpecially when ſo peeviſh and paſt grace, as to be angry with thoſe that approve not, applaud not his folly. How angry was *Nebuchadnezzar*, how much hotter was his heart then his oven againſt thoſe three Worthyes, for refuſing to fall down before his golden mawmet? How unſufferable was *Herods* anger in the Maſſacre at *Bethlehem*, and the primitive Perſecutors for the two firſt ages after Chriſt, that I come no lower? See my Common-place of *Anger*.

Verſ. 4. *Wrath is cruell, and anger is outragious*] Or, *overflowing all the banks*, or carrying all before it as an impetuous land-flood, and therefore moſt intolerable, as *verſe* 3. but behold a worſe matter: Envy is an evil that none can ſtand before, for it knows neither end nor meaſure: as appears in the devil and his Patriarch *Cain*; in *Saul*, the Phariſees, thoſe ſpiteful Iews, *Acts* 13. 45. And to this day they do *antiquum obtinere*, beare the old grudge to us Chriſtians, curſing us in their daily Oriſons, calling us baſtard-gentiles, profeſſing that if their Meſſias were come, rather then we ſhould have any part in him, or benefit by him, they would crucifie him an hundred times over. They have a ſaying amongſt them, *Optimus qui inter gentes eſt dignus cui caput conteratur tanquam ſerpenti.* The beſt of us Gentiles is worthy of the ſerpents puniſhment, *viz.* to have his head bruiſed, &c. ſo great is their envy ſtill againſt Chriſtians, who pity them and pray for them: and truly it is no more then need, ſith by the queſtion here propounded, we may eaſily gueſſe, how potent this quick-ſighted and ſharp-fanged malignity *envy is*; Indeed the venome of all vices is found in it: neither will it be drawn to embrace that good which it envies to another, as too good for him, *Acts* 13. 44, 45.

Verſ. 5. *Open rebuke is better then ſecret love*] For after the nature of pils, *Rebuke*, though it be not toothſome, yet it is wholeſome; and a ſure ſigne of a faithful friend, if rightly managed. See my Common place of *Admonition*. Secret lovers that either ſeeth nothing amiſſe in a friend, or dare not ſay ſo, is little worth in
Lev. 19. 17. compariſon. *Thou ſhalt not hate thy brother in thy heart but* (as an Argument of thy love) *thou ſhalt reprove him plainly* (but wiſely) and not ſuffer ſin upon him, much leſſe further it, and be his broker or pander in it, as *Hirah* the Adullamite was to his friend *Judah*, and *Jonadab* to his Couſin *Amnon*, 2 *Sam.* 13. 5.

Verſ. 6. *Faithfull are the wounds of a friend*] And are therefore to be prayed for: but the kiſſes of an enemy are deceitful, or to be deteſted, and therefore prayed againſt: ſo ſome read the words, and make the oppoſition. See this done by *David*, *Pſal.* 141. 5. Knocks from a righteous man he would take for kindneſſes: but the precious oyles of the wicked, (anſwerable to their kiſſes here) he would cry out of, as a breaking of his head: for ſo *Mercer*, *Ainſworth* and others read that text, and the Septuagint accordeth, ſaying, let not the oyle of the ſinner ſupple my head; by oyle meaning flattering words, as *Pſal.* 55. 22. Reproofs and Corrections, though ſharp and unpleaſant, yet if look't upon as iſſuing from love that lies hid in the heart, they are faithful, that is, fair and pleaſant, as the Chaldee interprets it.

But the kiſſes of an enemy are deceitfull] i. e. his gloſing and cloſing with us for a further miſchief, (ſuch as were the kiſſes of *Joab*, *Judas*, *Abſalom* and *Ahitophel*) are not to be fancied, but
Cap. περὶ ὑφηνείας. deprecated and deteſted. See the note on *chap.* 26. 23. *Theophraſtus* hath in his character drawn out theſe kiſſing cut-throats, who can be affable to their enemies, and diſguiſe their hatred in commendation, while they privily lay their ſnares: men *Italienated*, that can ſalute with mortal embracements, and claſp you in thoſe
Camd. Eliſ. Anno 1591. armes which they meane to embrue in your deareſt blood. Theſe treacherous kiſſers are of kin to that mad *Hacket*, hanged in *Queen Elizabeths* days; who bit off his honeſt ſchoolemaſters noſe, as he embraced him, under colour of renewing their love, and eat it down before the poore mans face. So, and no better are the kiſſes, that is, the fawnings and flatteries of perfidious Perſons.

Verſ.

Verſ. 7. *The full ſoule loatheth an hony combe*] Heb. treadeth it under feet as dung or dogs-meat. *Chryſoſtome* reports the ſaying of a certain Philoſopher to ſame purpoſe, *Anima in ſatietate poſita etiam favis illudit*. The fated ſoule rejecteth fineſt fare, and moſt ſweeteſt ſuſtenance. This holds true in ſpirituals too. The honey of Gods holy Word, how is it trampled on by thoſe ſtall-fed beaſts, in whom fulneſſe hath bred forgetfulneſſe, ſaturity ſecurity *Our ſoul loatheth this light meat*, ſaid they of their Manna, when once cloyed with it. The Phariſees found no more ſweetnes or favourines in our Saviours own Sermons, then in the white of an egge or a dry chip. Our nation is alſo ſick of a ſpiritual plethory or pluriſie: we begin to ſurfet on the bread of life. Now when God ſees his mercies lying under Table, tis juſt with him to call to the enemy to take away. *Behold, therefore I will deliver thee to the men of the Eaſt, — who ſhall eat thy fruit, and drink thy milk*, Ezek. 25. 4.

But to the hungry ſoule every bitter thing is ſweet] Hunger is the *beſt Cook*, ſay the Dutch, the *beſt ſawce*, ſay we: experience proves it ſo: how ſweetly doth it ſeaſon homely cates, courſe fare? *Artaxerxes Memor*, being put to flie for his life, fed hungerly on barley-bread with dried figs, and ſaid, he never made a better meal in all his life. *Hunniades* once driven out of the field by the Turks, and lighting upon a ſhepheard, craved for Gods ſake of him ſomething to eate: who brought him to a poore cottage not farre off, cauſing to be ſet before him bread and water with a few Onions: who in the pleaſant remembrance of that paſſed miſery, would oftentimes after in his greateſt banquets ſay, that he never in his life fared better or more daintily, then when he ſupped with this ſhepheard.
Jejunus ſtomachus parò vulgaria temnit. Horat.
Turk. Hiſt. fol. 310.

Verſ. 8. *As a bird that wandereth from her neſt*] Doth it of inconſtancy, and oft meets with miſery: whereas God had taken order that none ſhould moleſt a bird upon her neſt, *Deut.* 22, 6, 7.

So is a man that wandreth from his place] A vagrant, an *idleby*, or a buſie-body that keeps not his ſtation, abides not in the calling wherein he was called, 1 *Cor.* 7. 20. expoſed to miſery and miſchief, to ruth and ruine, *Numb.* 16. 32. 2 *Sam.* 6. 6, 7. 2 *Chron.* 16 19. *Jonah* 1. *Jude* 6. *Pſal.* 107. 4. An honeſt mans heart is where his calling is: ſuch an one when he is abroad, is like a fiſh in the ayre, whereinto if it leap for recreation or neceſſity

ceſſity, yet it ſoon returns to its own element.

Verſ. 9. *Ointment and perfume rejoyce the heart*] Sweet ointment *ſenſum afficit, ſpiritum reficit, cerebrum juvat*, affects the ſenſe, refreſheth the ſpirit, comforteth the braine.

So doth the ſweetneſſe of a mans friend by hearty counſell] It is as a freſh gale of ſweet ayre to him that lives among walking dunghils, open ſepulchres. It preſerveth the ſoule as a pomander, and refreſheth it more then musk or civet doth the braine. The counſel of ſuch eſpecially (Miniſters I mean) of whom the Scripture ſaith, that they are unto God *a ſweet ſavour of Chriſt unto them that are ſaved*, 2 Cor. 2. 15. Theſe are they that can ſell us oyle for our lamps that we may buy for our ſelves, *Mat.* 25. 9. Such a Counſellour may be *an Angel*, nay *a God* to another, as *Moſes* was to *Aaron*: the comfort given by ſuch (as the bleſſing of Parents, is uſually moſt effectual, becauſe they are in Gods room. See *Job* 33. 23. If there be a meſſenger with him, an interpreter, one among a thouſand, *Unus è millibus*, not *Unus è ſimilibus*, as the vulgar reads it falſely, and from the purpoſe.

Verſ. 10. *Thine own friend and thy fathers friend forſake not*] To forſake a friend (an old friend eſpecially) is to forſake ones ſelf: for a friend is a ſecond ſelf, and friendſhip (as wine) is commendable from its oldneſſe. What a price ſet *Salmon* upon *Hiram*, who had been his fathers friend? 1 *Kings* 5. and how did he ſeek his love, as a precious inheritance left him (as it were) by his father? and how courteouſly for his fathers ſake, likewiſe dealt he with *Abiathar*, that had dealt diſloyally with him?

Neither go into thy brothers houſe] *Cajetan* reads it, (and perhaps better) *Thy brothers houſe will not come in the day of thy calamity*: When thine old friend will viſit thee and ſtick cloſe to thee; as *Ionathan* did to *David*, and *Oneſiphorus* to *Paul*. *David* complains of his carnal kindred; *My lovers and my friends* Pſal. 88. 18. *ſtand afar off from my ſore, and mine acquaintance ſtand aloof*; as the Prieſt & Levite did from the wounded man, when the Samaritan, a ſtranger, but a neighbour indeed, relieved him.

Verſ. 11. *My ſonne, be wiſe, and make my heart glad*] See the note on *chap.* 10. 1.

Verſ. 12. *A prudent man foreſeeth the evill*] See the note on *chap.* 22. 3.

Verſ. 13. *Take his garment that is ſurety*] See the note on *chap.* 20. 16.

Verſ.

Verſ. 24. *He that bleſſeth his friend with a loud voice*] *Qui laudibus murem obruit*, that extols a man above meaſure, as the falſe Prophets did *Ahab*, and the People *Herod*: that praiſeth him to his face: which when a Court-paraſite did to *Sigiſmund* the Emperour, he gave him a ſound box on the eare. A In vita Al. Phanſ. Preacher in *Conſtantines* time, *auſus eſt Imperatorem in os beatum* Euſeb. de vit. *dicere*, ſaith *Euſebius*, preſumed to call the Emperour a Saint to Conſt. l. 4. c. 4. his face; but he went away with a check. When *Ariſtobulus* the Hiſtorian preſented to *Alexander* the Great a book that he had written of his glorious acts, wherein he had flatteringly made him greater then he was, *Alexander* (after he had read the book) threw it into the river *Hydaſpes*, and ſaid to the Authour, *It were a good deed to throw thee after it.*

Riſing early in the morning] As afraid to be prevented by another: or that he ſhall not have time enough all day after to doe it in.

Verſ. 15. *A continuall dropping*] See the note on *chapt.* 19. 24.

Verſ. 16. *Whoſoever hideth her, hideth the wind*] i. e. one may ſooner hide the wind, or hold it from blowing, as hide her ſhame, or huſh her brawling. The wife ſhould make her husband *her covering*, (when ſhe is abroad eſpecially) but many wives are ſo intemperate and wilful, that a man may as well hide the wind in his fiſt, or oyle in his clutcht-fiſt, as his wives infirmities. Let this be marked by thoſe that venture upon ſhrews, if rich, faire, well-deſcended, in hope to tame them and make them better.

Verſ. 17. *Iron ſharpeneth Iron*] One edge-toole ſharpneth another: ſo doth the face of a man his friend. *Ipſe aſpectus viri boni delectat*, ſaith *Seneca*. Let us *whet one another* to love and good works, ſaith *Paul*, as boars whet their tuſks, as mowers whet Heb. 10. 24. their ſithes. Thus *Paul* was *preſſed in Spirit* by the coming of ἀνέχωρεῖτο. *Timothy*, Acts 18. 4. and extimulates *Timothy* to *ſtirre up the gift* 2 Tim. 1. 6. *of God that was in him.* Thus *Peter rouſed up* thoſe to whom he wrote, *ex veterno torporis & teporis*, out of their ſpiritual lethargy, 2 *Pet.* 1. 13. And thus thoſe good ſouls ſpake often one to another, for mutual quickning in dull and dead times, *Mal.* 3. 10, 17. See my notes on that text. As Amber-greece is nothing ſo ſweet in it ſelf, as when compounded with other things; So godly and learned men are gainers by communicating themſelves

to

Of Jahad unire, adunare.

to others. Conference hath incredible profit in all ciences. *Castalio* renders this text thus: *Ut ferrum ferro, sic homines alii aliis conjunguntur*; As iron is to iron, so are men joyned and soldred to one another, *viz.* in a very ſtrait bond of love and friendſhip.

Verſ. 18. *Who ſo keepeth the figtree, ſhall eate &c*] Of the continually renewed fruits thereof; for when the ripe figs are pulled off, others ſhortly come in their place. The Ægyptian figtree is reported by *Solinus* to beare fruit ſeven times in a yeare; ſuch as is good both for meat and medicine, as *Galen* obſerveth, and after him *Dioſcorides*.

So he that waiteth on his maſter ſhall be honoured] That is, Liberally maintained, and highly promoted: As *Joſeph* was whereever he ſerved. The Heathens were very cruell to their ſervants; putting an engine about their necks (called περιαυχενιον) and it reached down to their hands, that they might not ſo much as lick off the meale when they were ſifting it. Theſe poore ſervants were in worſe caſe then the Jews Oxen, 1 *Cor.* 9. 8. But ſuch as are faithful and ſerviceable, however their Maſters deale with them (they ſhould deale well with them, *Deut.* 15. 12, 13, 14.) God will beſtow upon them a childs-part, ever the reward of inheritance, *Col.*3.22,23,24. Their Maſters alſo, if faithful and beloved, as *they partake of the benefit, viz.* of their good ſervice, ſo they will be beneficiall to them, *beneficentiæ recompenſatores*, as *Bullinger* after *Theophylact* renders that Text. 1 *Tim.*6.2.

δι της ευεργετικης αντιλαμβανόμενοι.

Verſ. 19. *As in water face anſwereth to face &c*] Mens fancies differ as much as their faces: So the Chaldee interprets it, But they do better that give this ſenſe, that in regard of natural corruption, all men look with one countenance and have one viſage; ſith *whole evill is in man, and whole man in evill*, neither by nature is there ever a better of us. In the heart of the vileſt perſon we may ſee, as in a mirrour, our own evill hearts. For as there were many *Marii* in one *Cæſar*; ſo are there many *Cains* and *Judaſſes* in the beſt of us. And as that firſt Chaos had the ſeed of all Creatures, and wanted only the ſpirits motion to bring them forth, *Gen.*1.1,2. So there is a κοινα παθηματα *common ſeed-plot* of ſin in us all: there wants but the warmth and watering of Satans temptations to make it bud, *Ezek.*7.10. And though there were no devil, yet our naughty nature would act Satans part againſt it ſelf: It would have a ſupply of wickednesſe (as a Serpent hath poyſon) from it ſelf: It hath a ſpring to feed it. Hence our Saviour chargeth his own Diſciples to take heed of ſurfetting, drunkenneſſe, and diſtracting careſulneſſe. *Luk.* 21.34. (who would ever have ſuſpected ſuch monſters to lurk in ſuch holy boſomes?) And Saint *Paul* saw cauſe to warn ſo pure a ſoule as young *Timothy* to flie youthly luſts, and to exhort the younger women *with chaſtity*: thereby intimating, that whiles he was exhorting them to chaſtity, ſome impure motion might ſteale upon him unawares. Corruption in the beſt will have ſome ſlurts.

1 Tim. 5. 2.

Verſ. 20. *Hell and deſtruction are never ſatisfied*] Hell and the grave have their name in Hebrew from their *unſatiableneſs*, being alwaies craving more, and that with aſſiduity and importunity. And this fitly follows upon the former verſe (as *Aben-Ezra* well obſerveth) that men may be frighted by the remembrance of hels wide mouth gaping for them, from following the bent of their ſinful natures: and that thoſe that here have *never enough*, ſhall once have fire enough in the bottome of hell.

So the eyes of men are never ſatisfied] That is, Their luſts, their carnall concupiſcence: to ſeek to ſatisfie it is an endleſſe peece of buſineſſe. *Quecunque videt oculus: ea omnia deſiderat avarus*, ſaith *Baſil*, the covetous man hankereth after all that he beholdeth, the curſe of unſatisfiableneſſe lies heavy upon him: His deſire is a fire, riches are fuell which ſeem to ſlake the fire, but indeed they encreaſe it. He that loveth ſilver ſhall never be ſatisfied with ſilver, *Eccleſ.*5.10. No more ſhall he that loveth honour, pleaſure, *&c.* Earthly things cannot ſo fill the heart, but ſtill it would have more things in number, and otherwiſe for manner. And therefore the particles in the Hebrew that ſignifie *And*, and *Or* come of a word that ſignifies *to deſire*: becauſe the deſires of a man would have *this* and *that*, and *that* and *another*; and doth alſo tire it ſelf, not knowing whether to have this, or that, or that, or the other, *&c.*

ו & או of אוה.

Verſ. 21. *As the fining pot for ſilver &c*] Man is naturally apt to be much taken and even tickled with his own commendation, as *Felix* was with *Tertullus* his flatteries; as *Demoſthenes* was when they pointed at him as he paſſed by, and ſaid, *This is that famous Orator.* But let every man prove his own work, ſaith *Paul*, *Gal.*6.4. and *teſtimonium tibi per hibeat conſcientia propria*

ἥδιον ἄκουσμα ὁ ἔπαινος. Xenophon.

Οὗτος ἐστὶν ὁ Δημοσθένης.

pria non lingua aliena, ſaith *Auſtin*; let thine own conſcience and not another mans tongue praiſe thee. Or if needleſſly they will do it, *Let it refine us* (as here) to more humility, and more care of ſound holineſſe; let it, like the fining-pot, melt us, and make us better. This is the right uſe of it.

Verſ. 22. *Though thou ſhouldeſt bray a foole, &c.*] The Cypreſſe tree the more it is watered, the more it is withered: So it is with the wicked; humbled they are, but not humble: low, but not lowly: wearied in ſin, as *Babylon* was in the greatneſſe of her way, *Eſa* 47. 13. but not weary of it. Of theſe *Auguſtine*, *Perdidiſtis*, ſaith he, *utilitatem calamitates, miſerrimi facti eſtis & peſſimi permanſiſtis*, ye have loſt the fruit of your afflictions: ye have ſuffered much, and are never the better. *By this the iniquity of* Jacob *ſhall be purged, and this is all the fruit, the taking away of his ſin.* And if this be not done, God will ſay as once, *In thy filthineſſe is lewdneſſe: Becauſe I have purged thee, and thou waſt not purged, thou ſhalt have thy will, thou ſhalt not be purged*: but then I will have my will too; for *I will cauſe my fury to reſt upon thee*, *Ezek* 24. 13. how likeſt thou that?

De civ. Dei. lib. 1. cap. 33.

Eſai 27. 11.

Verſ. 23. *Be thou diligent to know the ſtate &c.*] Hebr. *Knowing thou ſhalt know the face of thy flocks*: alluding, belike, to thoſe ſhepheards that know their ſheep aſunder by their viſages, and can call them by name, as *Joh.* 10.

And look well to thy heards] Heb. *Set thy heart to them.* That is, be very inquiſitive and ſollicitous of their welfare. Leave not all to ſervants, though never ſo faithful: but *ſupervide* and over-ſee buſineſſe, as *Boaz* did, His eyes were in every corner, on the ſervants, on the reapers, on the gleaners: He lodged in the midſt of his husbandry. He was not to learn, that the Maſters eye feeds the horſe, and the maſters foot ſoiles the land; and that *Procul a villa ſua diſſitus, jacturæ vicinus*, as *Columella* hath it. He that is far from his husbandry is not far from poverty. And unleſſe the Maſter be preſent, ſaith the ſame Author, (it will be as in an Army where the Generall is abſent) *cuncta officia ceſſant*, all buſineſſes will be hindered. He muſt be as the great wheele to ſet all a work; or little will be done.

Ariſt. Oecon. lib. 1. cap. 6.

Lib. 1. Cad. 1.

Εἰς ἐξ ὅλου δικαίας ὁ δεσπότης.

Verſ. 24. *For riches endure not for ever*] Whether they be riches of inheritance or of purchaſe, they will waſte without good husbandry: The royalty of *Salomon* could not have conſiſted for

for all his riches, had he not been frugal. Our *Henry* the third merited to be called *Regni dilapadator*, a waſte-king dome. But what a great husband (perhaps too great) was *Lewis* the eleventh of *France*, of whom yee ſhall find in the chamber of accounts a reckoning of two ſhillings for new ſleeves to his old doublet, and three half-pence for liquor to greaſe his boots. *Anno* 1461. *Pertinax* the Emperour alſo was a ſingular good husband: for the which, as the rich gallants derided him, ſo others of us, *quibus virtus luxuria potior*, *laudabamus* who prized vertue above luxury, commended it in him, ſaith *Dio* the Hiſtorian, who writes his life.

Dio in Pertinaci.

Verſ. 25. *The hay appeareth, and the tender graſſe*] And the due time muſt be taken to take it in for fodder, in the hard winter. The earth is *alma mater*, a bountiful mother to man and beaſt. It is (as one well ſaith) *marſupium Domini*, the Lords great purſe. The ſtarres alſo are Gods ſtore-houſes, which he openeth to our profit, *Deut.* 28. 12. Every ſtar is like a purſe of gold, ſaith one, out of which God throws down riches, which good men gather, bad men ſcramble for. By their influence they make a ſcatter of corne, hay, fruits of all ſorts. And good husbands cut hay not only in the valleys where there is great ſtore, but upon the mountains too aſſoon as it is ready, leſt heat or wet marre it. Note here by the way, 1. How good the Lord is, that ſtoops ſo low as to teach us thrift. 2. How perfect the holy Scripture is, that inſtructs us in theſe meaner matters alſo.

Verſ. 26. *The Lambs are for thy clothing*] *Ad veſtum & ad uſum*, for food and raiment, a profitable creature. Some creatures are profitable alive, not dead, as the dog, horſe, &c. Some dead, not alive, as the hog. Some both, as the Oxe; yet none ſo profitable as the ſheep.

And the goates are the price of thy field] wherewith thou mayſt pay thy rent, and beſides hire tillage, or it may be purchaſe land, and have mony in thy purſe to do thy needs with.

Verſ. 27. *And thou ſhalt have Goats milk enough*] And this was anciently accounted good chear indeed. By goats-milk underſtood all manner of *whit-meat*, as they call it: and ſee how ſparingly they lived in thoſe days, content with that they had at hand: and not running every hands-while to the butchers or drapers, as now. Or if the men being harder wrought, had ſtronger meat ſometimes, yet the maidens were well content with a more

more ſlender diet. *Apelles* painted a ſervant with his hands full of tooles (to ſhew that he ſhould be work-brittle) with broad ſhoulders (to bear hard uſage) with hindes feet (to run about his buſineſſes) with aſſes ears and his mouth ſhut (to ſignifie that hee ſhould be ſwift to hear, ſlow to ſpeak) laſtly, with a lean belly, (that he ſhould be content with courſe fare, ſpare dyet, *&c.*

CHAP. XXVIII.

Verſ. 1. *The wicked fly when none purſueth*]

NOne but their own conſciences; *fatti ſunt à corde ſuo fugitivi*, as *Tertullian* hath it. Such a fearful fugitive was bloody *Cain*, who cryed out, when there were yet few or none to purſue him. *Every man that meets me, ſhall kill me.* Such were Gen. 4. thoſe curſed *Canaanites*, that were chaſed by Gods *hornet* ſent amongſt them, Joſh. 24. 12. that is, by the blood-hounds of their own conſciences Such were thoſe *Syrians*, that ſtruck with a *Panick terrour*, fled for their lives, and left their rich camp for a booty to the *Iſraelites*, 2 *King.* 7 7. The ſhadow of the mountains ſeemed armed men to guilty *Gaal*. *Judg.* 9. 36. The *Burgundians* expecting a battle, thought long thiſtles were launces. Deut. 28. GOD ſends a faintneſſe into the hearts of the wicked, and the ſound of a ſhaken leafe frights them. In Arithmetick, of nothing comes nothing, yet they fear where no fear is: As Cardinal *Crescentius* feared a Act. & Mon. fancyed devil walking in his Chamber like a great Maſtiffe, and couching under his table as he was writing letters to *Rome* againſt the Proteſtants: As *Richard* the third thought he ſaw in his ſleep Polyd. Virgil. divers images like terrible devils, pulling and haling at him; after he had, *Ioab*-like, ſlain two men more righteous then him, his two innocent Nephews: As *Charles* the ninth of *France*, after the cruell maſſacre, could neither ſleep nor wake without mulick Thuan. to divert his ſelf-accuſing thoughts; ſo hotly was he haunted and followed with the furyes of his own conſcience: As the Spaniſh Fleet in 88. *Venit, vidit, fugit*, as the Zelanders thereupon ſtamped their new coyn. The *Holanders* alſo ſtamped new moCarltons Remembrancer. neys with this invincible Armada (as the *Spaniards* in their pride Speed. 1206. had ſtiled it) having this Motto, *Impius fugit, nemine ſequente?*

The

The wicked fly when no man purſueth. I pitty the loſſe of their ſoules (ſaith a Reverend man) that ſerve themſelves as the Jeſuite in *Lancaſhire*, followed by one that found his glove with a deſire to reſtore it him, but purſued inwardly with a guilty conM Sam. Ward. ſcience, leaps over a hedge, plunges into a Marle-pit behind it unſeen and unthought of, wherein he was drowned.

But the righteous is bold as a lyon] *Conſcientia pura ſemper ſecura*, a good conſcience hath ſure confidence; and he that hath it, ſits *Noah* like: *Medius tranquillus in undis*, quiet in the greateſt combuſtions, freed if not from the common deſtruction, yet from the common diſtraction; for he knows whom he hath truſted, and is ſure that neither life nor death, nor things preſent, nor things to come, can ever ſunder him from Gods love in Chriſt. He is *bold as a lyon*, ſaith the Text: yea *as a young lyon*, that is in his Rom. 8. 38. hot blood, and therefore fears no other creature; yea when he is fiercely purſued, he will never once alter his gate, though hee dye for it. No more will the righteous man his reſolution againſt ſin, ſuch is his Chriſtian courage. *Daniel* choſe rather to be caſt to the lyons, then to bear a lyon in his own boſome, to violate his conſcience. The primitive Chriſtians choſe rather to be abandoned, *ad leones, quàm ad leônes*, they preferred affliction before Tertul. in Apolog. ſin. And this their perſecutors counted not courage and magnanimity, but wilfulneſſe and obſtinacy: But they knew not the power of the Spirit: nor the privy armour of proof, that the righteous have about their hearts, that inſuperable faith whereby ſome have *ſtopped the mouthes of lyons, quenched the violence of fire*, &c. *Heb.* 11. 33, 34. and whereby they do all dayly encounter, and conquer that roaring lyon the devil, quenching *his fiery darts*. &c. *Eph.* 6.

Verſ. 2. *For the tranſgreſſion of a land, many are the Princes*] Either many at once, or many ejecting and ſucceeding one another, to the great calamity and utter undoing of the people; as may be ſeen in the books of *Judges* and *Kings*, as in the Roman ſtate, after *Nero's* death, by the ſucceſſion of *Galba*, *Otho*, and *Vitellius*. What a deal of trouble was here in the time of the *Heptarchy*? and in the diſſenſions of the two houſes of *York* and *Lancaſter*, cauſing the death of twice as many natives of *England*, Daniels Hiſt. as were loſt in the two conqueſts of *France*: beſides 80. Princes 249. of the blood royall ſlaine. And all this is ſaid to be for *the tranſgreſſion of a land*, thus chaſtiſed by [illegible] Deut. or Dels *Job*, that

that the hypocrite is ſet to raigne for the peoples ſin, *Iob* 34. and *Levit.* 26. it is threatned as an heavy curſe: If ye ſtill treſpaſſe againſt me, I will ſet Princes over you that *ſhall hate you*; miſcheivous, odious Princes, odious to *God*, malignant to the people. And *Iſa.* 3. 4. I will give children to be their Princes, and babes ſhall rule over them. How many Kings had the ten Tribes after their defection from the houſe of *David*, and not one good one amongſt them all? And what got moſt of the Roman Ceſars by their haſty honours, *niſi ut citius interficerentur* (ſaith one) but to be ſlaine the ſooner? Very few of them till *Conſtantine*, but dyed unnatural deaths. If ye do wickedly, ye ſhall periſh, both you and your King. 1 *Sam.* 12. 25.

But by a man of underſtanding and knowledge] As one ſinner may deſtroy much good, *Eccleſ.* 9. 18. ſo one excellently wiſe man (called here *a man of underſtanding knowledge*, there is no copulative in the Original) the ſtate may be prolonged, there may be a lengthening of its tranquility, it may be delivered by the pureneſſe of thine hands. *Iob* 22. 30. See 2 *Sam.* 20. 16. &c. *Eccleſ.* 9. 13. &c. *Ier.* 5. 1. Religious and prudent Princes eſpecially, may do much in this caſe. 2 *King.* 22. 20.

Verſ. 3. *A poor man that oppreſſeth the poor &c.*] Such an oppreſſour bites hard (as a lean louſe doth) makes clean work plunders to the life, as they ſay, *omnia corradit & converret.* Poor men ſhould pitty poor men, as knowing the miſery of poverty: but to oppreſſe or defraud their comperes, is greateſt inhumanity, as that mercileſſe fellow-ſervant did, *Mat.* 18. 28 *&c.* A Weeſell is a ravenous beaſt as well as a Lyon, a Sparrow-hawk as greedy as an Eagle, and more mercy is to be expected from thoſe more noble creatures, then from the baſe and abject.

Verſ. 4. *They that forſake the law, praiſe the Wicked*] As *Machiavel* doth *Ceſar Borgia* that *bipedum nequiſſimum*, propoſing him for a pattern to all Chriſtian Princes: as *Onuphrius* (the Popes Biographer) doth *Hildebrand* or *Gregory* 7th in five books written of his noble Acts, and great Vertues; whom Cardinall *Benno* truely deſcribeth to have been a murderer, an adulterer, a conjurer, a chiſmatick, an heretick, and every way as bad as might be. *Epiphanius* tels us that there were a ſort of brainſick heretickes that cryed up *Cain*, and were therefore called *Cainites*. They alſo commended the *Sodomites*, *Korah*, *Judas*, the traytour &c

Epiphan. hæreſ. 38.

&c. In the book of *Judith*, the act of *Simeon* and *Levi* upon the *Shechemites* is extolled, and there was one *Bruno* that wrote an Oration in commendation of the devil.

But they that keep the law, contend with them] Moved with a zeale of *God*, they cannot be ſilent: As *Craſus* his dumb ſon, they cry out: Will thou kill my father, diſhonour my *God*, &c? good blood will never bely it ſelf, good mettle will appear. How did young *David* briſtle againſt black-mouthed *Goliah* and enter the liſts with him? *Do not I hate them that hate thee*, ſaith He? *Yea, I hate them With a perfect hatred*, I caſt down the gauntlet of defiance againſt them, I count them mine enemies. *Aſa* cannot bear with Idolatry, no not in his own mother. Our *Edward* the ſixth would by no means yeeld to a Toleration for his ſiſter *Mary*, though ſollicited thereunto by *Cranmer* and *Ridley*, for politicke reſpects. *Mihi quidem Auxentius non aliter eſt quam diabolus, quamdiu Arrianus*, ſaid *Hilary*, I ſhall look upon *Auxentius* as a devil, ſo long as he is an *Arrian*. It was the ſpeech of bleſſed *Luther*; who though he was very earneſt to have the Communion adminiſtred in both kinds, contrary to the doctrin and cuſtome of *Rome*, yet if the Pope (ſaith he) as Pope, commanded me to receive it in both kinds, I would but receive it in one kind: ſith to obey what he commands as Pope, is a receiving of the mark of the beaſt.

Pſal. 139.

Verſ. 5. *Evill men underſtand not judgment*] They are wiſe to do evil, but to do good they have no knowledge: their wits work not that way, they are bard and bruitiſh as horſe and aſſe, *Pſal.* 32. Yea they fall beneath the ſtirrup of reaſon, and know not their owner, which yet the ox and aſſe doth, *Eſa.* 1. 3. no wiſer at 70. years old then at ſeven. *Ut liberius peccent, libenter ignorant*, not willing to know what they are, not minded to practice.

But they that ſeek the Lord underſtand all things] Not all that is poſſible to be known, as *Averroes* ſaith *Ariſtotle did*, as the *Civilians* ſay their *Baldus* did as the *Papiſts* ſay *Toſtatus* did: but they underſtand all things needful to ſalvation, and they often meditate on the laſt judgment.

De Baldo dicere ſolebant nihil unquam eum ignoraſſe.

Verſ. 6. *Better is the poor, &c.*] See *chap*, 19. 1.

Verſ. 7. *He that keepeth the law, is a wiſe ſon*] It is neither good nature, nor good nurture, or breeding that can prove a man to be truly wiſe: but obedience to *Gods* ſtatutes. *Deut.* 4. 6. *Alphonſus*

phonſus King of *Spaine* ſirnamed the Wiſe, was a rank fool, and an arrant Atheiſt: ſo are all the worlds Wizards.

But he that is a companion to riotous men] Or, *that feedeth gluttons*, whoſe belly hath no bottom.

Inglubies & tempeſtas, barathrumque macelli.

They ſay the Locuſt is all belly, which is joyned to his mouth, and endeth at his taile, ſuch are riotous belly-gods: To feed ſuch is to caſt away all, and bring an indeleble infamy upon the family.

Verſ. 8. *He that by uſury and unjuſt gain &c.*] Uſury is condemned by the very Heathens, *Ariſtot. Ethic. lib.* 4. *c.* 1. The ancient law of the *Romanes* makes the uſurer *a thief and worſe*, the *Hebrews* make him *a biting thief*, who gnaweth the debter to the very bones: yea the moſt *toothleſſe* uſury (that uſuall plea) hath ſharp gummes, which bite as ſore as an old dog, or an hungry fly: and under ſhew of licking whole, ſucks out the heart blood. Let thoſe who plead for it conſider, that *God* diſpenſeth with no uſury (*Ezek.* 18. 8.) whether *neſhec* or *tarbith*, biting or toothleſſe; that the lender deals not as he would be dealt withall, that the Goſpel makes theſe ſinners worſe then other ſinners, when it ſaith, *Sinners lend to ſinners to receive the like*, *Luk.* 6. 34. but theſe to receive more, that at *Rome* (this day) all uſurers are excommunicated monethly; that the Canon-law drives them from the Sacrament, denyes them buriall, makes their will no will, as though their goods were not their own, that no man of note in all antiquity (*Jews* and *Manichees* excepted) for 1500. years after Chriſt, hath ever undertaken the defence of uſury: that *Chryſoſtome* is very fierce againſt it, comparing it to the ſtinging of an aſp, which caſts a man into a ſleep, whereof hee dyes, *&c.*

He ſhall gather it for him that will pitty the poor] *GOD* will provide him an executour never mentioned in his will, or his heyre (being a better man) ſhall freely diſtribute what hee hath wrongfully racked together. *Eccleſ.* 2. 21. *Job* 27. 16.

Verſ. 9. *He that turneth away his ear from hearing, &c.*] Heb. *that cauſeth his ear to decline the law*, that wilfully ſlights the opportunityes of hearing, and frames excuſe; truſting to his good prayers (as they call it) and conceits that he can better beſtow his

his time at home: this man prayes for a curſe, and ſhall have it as *Saul* had. He would not hear *Samuel*, *God* will not hear nor anſwer him in his diſtreſſe; This was (as the Hebrews call it) *menſuram contra menſuram*, to pay him home in his own coyn. *The back-ſlider in heart ſhall be filled with his own wayes.* See the Note on *chap.* 1. 28. Prov. 14. 26.

Even his prayer ſhall bee abominable] See *Chapter* 15. 8.

Verſ. 10. *Who ſo cauſeth the righteous to go aſtray, &c.*] This follows fitly upon the former. Seducers and Sectaries diſſwade men from hearing the law in publike aſſemblies, and carry them into by-corners, under a pretence of prayer: like moales they do all their miſcheif by working under ground, as *Epiphanius* obſerveth: they ſhall therefore periſh in their own pit. *If the blind lead the blind, &c.* See the Note on *chap.* 26, 27.

But the upright ſhall have good things in poſſeſſion] They ſhall not ſo be led away with the errour of the wicked, as to fall from their own ſtedfaſtnes, 2 *Pet.* 3. 17. or to forfeit their hereditary right to the Kingdome, becauſe both the deceived and the deceiver are with the Lord, *Job* 12. 13, 16. and it is impoſſible for the elect to be fundamentally and finally ſeduced, *Mat.* 24. 24. ſith they are kept by the power of God thorough faith unto ſalvation: heaven is kept for them and they for heaven; how then ſhould they miſſe of it? 1 Pet. 1. 5.

Verſ. 11. *The rich man is wiſe in his own conceit*] He ſacrificeth to himſelf as *Sejanus* did, to his *dragge and net*, as the Babyloni- ans did, he thanks his wit for his wealth, and takes upon him as if there were none ſuch. (See 1 *Tim.* 6. 17. with the note there) Like *Iſis* her aſſe, that had gone ſo oft to the temple of that goddeſſe, that at length ſhe thought her ſelf worſhipful. Every grain of riches hath a vermine of pride and ſelf conceit in it, and a very ſmall wind will blow up a bubble. Seianus ſibi ſacrificabat. Dio. Habac. 1. 16.

But the poor that hath underſtanding] That is well verſed in the bigger volume of Gods word, and in the leſſer volume of his own heart, (which is better to him then any expoſitour for the right underſtanding of the Scriptures) this poor wiſe-man *ſearcheth him out*: finds the rich mans folly, and if need be, tells him of it, giving him a right character of himſelf. *Sed diviſibus ferè ideò talis amicus deeſt, quia nihil deeſt.*

Verſ. 12. *When righteous men do rejoyce, there is great glory*]

That is, there is cauſe of common joy to all: for the whole publike ſpirits, and rectified judgments, neither can they be merry at heart when it goes ill with the Church. All comforts are but *Icabods* to them if the Ark be taken, al places but *Hazachrimmons* if the Church be in heavineſſe. *Terentius* under *Julian* the *Arrian* Emperour asked nothing but that the Church might be freed from *Arrianiſm*: And when the Emperour tooke his petition, he ſaid that he would never ask any thing for himſelf, if he might not prevaile for the Church; for that, his happineſſe was laid up in hers.

But when the wicked riſe, a man is hidden] That is, when tyrants are ſet up, *a man*, that is, *a good man* (for God reckons of men by their righteouſneſſe, *Jer.* 5. 1) *is hidden*, lies cloſe, and hath no heart to ſhew himſelf, leſt he ſhould ſuffer either in his perſon or in his poſſeſſion. Thus the man *Moſes* fled and hid himſelf from *Pharaoh*, *David* from *Saul*, *Elijah* from *Achab*, *Obadiah's* clients from *Jezabel*; *Jeremiah* from *Iehojakim*, *Joſeph* and the child JESUS from *Herod*, thoſe worthyes of whom the world was not worthy (*Heb.* 11. 38.) from *Antiochus* (that little Antichriſt) and other perſecutors, and the Chriſtian Church from the greater Antichriſt, *Revel.* 12. ſo that ſhe was not to be ſought *in tectis & exteriori pompa, ſed potius in carceribus & ſpeluncis*, in palaces of worldly pomp, but in dens and dungeons, as *Hilary* hath it: She fled into the wilderneſſe into her place from the face of the ſerpent, *Rev.* 12. 14.

Verſ. 13. *He that covereth his ſins, ſhall not proſper*] Sinne is a traitour, and muſt not be hid: for if ſo, now it ſucks a mans breaſt, ſhortly it will ſuck his blood. Sin is a ſore and muſt be opened, a ſickneſſe and muſt be declared to the Phyſician; the concealing of one circumſtance may endanger all. Sinne is a deformity that muſt be uncovered, or *God* will never cover it: ſee it we moſt to confeſſion, or ſee it we ſhall to our confuſion. If *Iob* had covered his tranſgreſſion as *Adam* (or *after the manner of men*) he had undone himſelf, *Iob* 31. 33. It is the manner of men (and they have it from *Adam*) to palliate their ſins and pleac for them, to elevate and extenuate them, to mince and excuſe them. Sin and Shifting came into the world together. Sinne and Satan are alike in this, they cannot abid to appear in their own colour. Some deal with their ſoules as others do with their bodies: when their beauty is decayed, they deſire to hide it from themſelves by falſe glaſſes; and from others by painting: ſo their ſins, from themſelves

ſelves by falſe gloſſes, and from others by excuſes. Theſe muſt not look for *Gaius's proſperity*. The ſun-ſhine alſo of their outward proſperity ripens their ſin apace, and ſo fits them for deſtruction. Never was *Ephraims* caſe ſo deſperate, as when God ſaid, *Ephraim is joyned with idols, let him alone*. Nor Jeruſalem ſo near deſtruction, as when God ſaid, *My fury ſhall depart from thee, I will be quiet and no more angry*. Ezek. 16. 42. To proſper in ſinne is the greateſt unhappineſſe that can befall a man, out of hell. 3 John 2. Hoſea 4.

But whoſo confeſſeth and forſaketh them, &c.] *Confeſſion* of ſin muſt be joyned with *confuſion* of ſin, or al's loſt. Papiſts uſe confeſſion as drunkards uſe vomiting, that they may adde *drunkenneſſe to thirſt*. Profane people uſe it as *Lewis* the 11. of *France* did his crucifix: he would ſwear an oath and then kiſſe it, and ſwear again and then kiſſe it again: So they ſin and confeſſe they do not well, nor will they ſtrive to do better. As they ſorrow not to a *tranſmentation* with thoſe *Corinthians*, ſo they confeſſe not to an utter abandoning of their wicked courſes. They confeſſe as thoſe Iſraelites did. *Num.* 14 40. *We have ſinned, we will go up*. They might as well have ſaid. *We have ſinned, We will ſin*, for God had flatly forbidden them to go up at that time. They confeſſe as *Saul* did, *I have ſinned*, viz. in humouring the people, yet *honour me*, ſaid he, *before the people*. As the Philiſtians confeſſed GODS hand, yet ſent away the Ark, ſo do theſe. They that confeſſe and forſake not, are only dogge-ſick: when they have diſgorged their ſtomacks, they will returne to their vomit.

Shall have mercy] Confeſſe the debt, and God will croſſe the book: he will draw the red lines of Chriſts blood over the black lines of our ſins, and cancel the hand-writing that was againſt us. No ſooner could *David* cry *peccavi*, I have ſinned, but *Nathan* ſaid, *Tranſtulit peccatum tuum Dominus*. GOD hath taken away the ſin: yea, *tranſtulit*, He hath tranſlated it, he hath cauſed thy ſin to paſſe over from thee to *Chriſt*. *Iſa.* 53. 6. *Rom.* 4. 8. Confeſſion is the *Soules vomit*, and thoſe that uſe it ſhall have not only eaſe of conſcience, but *Gods* beſt comforts and cordials to reſtore them again. *Cum homo agnoſcit, Deus ignoſcit, ſaith Auguſtin.* It is not here, *Confeſſe and be hanged*, but *Confeſſe and be ſaved* In the courts of men tis faſteſt to ſay, *Non feci*, (quoth *Quintilian*) i did it not, to plead *Not guilty*. Not ſo here, *Ego feci*,

feci, is the beſt plea, *I did it*, I have done very fooliſhly. *Have mercy upon me O Lord* &c. *Iudah* (that is *Confeſſion*) got the Kingdome from *Reuben*: tis the way to the Kingdome. No man was ever kept out of heaven for his confeſſed badneſſe; many are, for their ſuppoſed goodneſſe.

Per Miſerere mei tollitur ira Dei.

Verſ. 14. *Bleſſed is the man that feareth always:*] That is in the fear of the Lord all day long, *chap.* 23. 17. *Deo ſunt timores Dei, ſervilis & amicalis*, ſaith *Bede*. There is a twofold fear of God, Servile and Filiall, perfect love caſts out the former, breeds and feeds the latter. By this fear of the Lord it is that men depart from evil, that they ſhake off ſecurity, that they abound in Gods work, that they may abide in his love, that they ſet a jealous eye upon their own hearts, and ſuſpect a ſnake under every flower, a ſnare in every creature, and do therefore feed with fear, and rejoyce in fear, paſſe the whole time of their ſojourning here in fear, yea work out their whole ſalvation with fear and trembling. O the bleſſedneſſe of ſuch!

But he that hardeneth his heart] As a perfect ſtranger to Gods holy fear (the contrite heart ever trembles at Gods word, *Eſa.* 57. 17.) why haſt thou hardened our hearts from thy fear, (*Iſa.* 63. 17.) which (as fire doth iron) mortifyes the hardeſt heart and makes it malleable. Fear is a fruit of repentance (2*Cor.* 7. 11. yea *what fear*) which intenerates the heart, and makes it capable of divine impreſſions, as *Ioſiah*. On the other ſide, the Jewes feared not GOD becauſe of a rebellious heart. *Ieremy* 5. 22, 23.

Shall fall into miſcheife] Manyfold miſchiefe, ruine without remedy. *chap.* 29. 1. The inceſtuous perſon, though delivered up to Satan, repented and recovered: but he that is delivered up to an hard heart, to a dead and dedolent diſpoſition, is in a manner deſperate and deplored; he heaps up wrath againſt the day of wrath, *Rom.* 2. This made a reverend man once ſay: If I muſt be put to my choyce, I had rather be in hell with a feaſible heart, then on earth with a reprobate minde. A hard heart is, in ſome reſpect, worſe then hell: ſith one of the greateſt ſins is far greater in evil, then any of the greateſt puniſhments, as one hath well obſerved.

Latrocinium cum privilegio.

Verſ. 15. *As a roaring lyon, and a ranging beare*] Regiment without righteouſneſſe turnes into tyranny; and becomes no better then robbery by authority. Look how the lyon frayes the poor

poor beaſts with his roaring, ſo that they have no power to ſtir, and then preyes upon them with his teeth; And as the beare ſearches them out and tears them limb-meale: So deal tyrants with their poor ſubjects, *Zeph.* 3. 3. Her Princes within her are roaring lyons, her judges evening wolves, they gnaw not the bones till the morrow. Such were thoſe *Cannibals* in *Davids* days, that eat up Gods people as they eat bread, *Pſal.* 14. 4. ſuch thoſe miſcreants in *Micah*, who did eat the fleſh of Gods people and flayd their skin, that brake their bones and chopt them in peeces as for the pot, *chap.* 3. 3. Much like thoſe *American Cannibals*, who when they take a priſoner, feed upon him alive, and by degrees: cutting off from his body now a meale and then a meale, which they roaſt before his eyes, ſearing up the wounded place with a firebrand to ſtaunch the blood, to the unutterable aggravation of his horrour and torment. Such a lyon rampant was *Nero*. 2 *Tim.* 4. 17. I was delivered, ſaith St. *Paul*, out of the mouth of the lyon. *Tertullian* calls him *The dedicatour of the condemnation of the Chriſtians*; whom he uſed as bad almoſt as the *Spaniards* at this day do the poor *Indians*, under pretence of converting them to the faith. Their own writers tell us that within the ſpace of fourty years 27. millions of people are deſtroyed, and that with ſuch cruelties as never were heard of before. Let every good man bleſſe himſelf out of the pawes and jawes of theſe bloody Catholicks, more ſavage and feirce then the wild beaſts, as they ſoon ſhew when armed with power, as were eaſy to inſtance. See the Babylonian cruelty graphically deſcribed, *Ier.* 51. 34. and ſee whether it be not matched and overmatched by myſticall Babylon. The ranging lion and ravening bear is nothing to that *Man of ſinne*, that hath dyed all Chriſtendom with the blood of Gods Saints, and dunged it with their carcaſes. This Oſtrich can digeſt any mettal, eſpecially mony: witneſſe his incredible exactions here in *England* anciently called *the Popes Aſſe*. This *Cannibal*, is a pickrel in a pond, or ſhark in the ſea, devours the poorer, as they the leſſer fiſhes: Not unlike that cruell Prince mentioned by *Melanchthon*; who to get mony of his miſerable ſubjects, uſed to ſend for them, and if they refuſed to furniſh him with ſuch ſummes of mony as he demanded, he would firſt knock out one of their teeth, and then another, threatning to leave them none at all.

Verſ. 16. *The Prince that wanteth underſtanding*] As every tyrant

Ad generum Cereris ſine cæde, &c.

rant doth, *Pſal.* 14.4. (though they think they deal wiſely as *Pharaoh*, Exod 1.10.) for they uſually come to untimely ends, as moſt of the *Cæſars* till *Conſtantine*: and as our *Richard* the third, and Queen *Mary*, whoſe reigns are the ſhorteſt of all the Kings ſince the Conqueſt. *Bloody and deceitful men live not halfe their days*: or if they do, it is for a further evil unto them, *Iſa.* 65. 20.

But he that hateth Covetouſneſſe] Covetouſneſſe in the original hath its name from *piercing* or *wounding*: and fitly, both in reſpect of others, *Prov.* 1. 19. and himſelf, 1 *Tim.* 6. 10.

Ver. 17. *A man that doth violence unto the blood*] The Hebrew word *Adam*, here rendred *Man*, hath one letter in the Original leſſe then the reſt: to ſhew that a blood-ſhedder is not worthy to be called a *man*.

Shall flee to the pit, let no man ſtay him] i. e. Let him die without mercy, let no man mediate for him, leſt he pay down as *Ahab* did, life for life, People for People, 1 *Kings* 20. 42. leſt he draw upon the land guilt of blood, *Numb.* 35. 33, 34. and hinder the manſlayer from repentance to ſalvation never to be repented of. Too blame then are the Papiſts that open ſanctuaries to ſuch; and if a Cardinal put his red hat upon the head of a murderer going to execution, he is delivered from death. See *Deut.* 19. 13. with the note there.

Buxtorf.

Verſ. 18. *Who ſo walketh uprightly ſhall be ſaved*] See the note on *chapt.* 10. 9. *Shall be ſaved*; A little word, but of large extent. It properly noteth the privative part of a mans happineſſe, deliverance from evil: but is put here and everywhere almoſt for *the poſitive part too: fruition* of good as well as *freedome* from evil: it comprehendeth 1. *Malorum adeptionem.* 2. *Bonorum adeptionem.*

But he that is perverſe in his ways] Heb. *in his two ways, ſhall fall in one of them.* Evil ſhall hurt the wicked man to deſtroy him: and albeit he may ſhuffle for a ſeaſon from ſide to ſide, as *Balaams* aſſe did, to avoid the Angels ſword, yet he ſhall not eſcape miſchief. Let our *Politike profeſſours* look to it, that can tune their fiddle to the baſe of the times, that can ſhift their ſails to the ſitting of every winde, that like the planet Mercury, can be good in conjunction with good, and bad with bad.

Verſ. 19. *He that tilleth his land ſhall have plenty*] *At fugiens molam fugit farinam*; Men muſt earne it ere they eate it: and not think

think that bread and other good things will drop out of the clouds to them, as towns were ſaid to come into *Timotheus* his toyls while he ſlept. See *chap* 12. 11.

Plut. in Sylla

Shall have Poverty enough] As the Prodigal had, *Luke* 15. and *Pythias*, who in a bravery entertained *Xerxes* his whole army: but was ſo poor at length, that he periſhed through want of meat.

Verſ. 20. *A faithfull man ſhall abound in bleſſings*] God will bleſſe him, and all that bleſſe him, *Gen.* 12. 3. See the note there. Men alſo ſhall ariſe up and call him bleſſed, ſaying as *Deut.* 33. 29 *Happy art thou O Iſrael; who is like unto thee O People, ſaved by the Lord, the ſhield of thy help, &c.* Stars though we ſee them ſometimes in a puddle, in the bottome of a well, nay in a ſtinking ditch, though they reflect there I ſay, yet they have their ſituation in heaven. So Gods faithful ſervants, though in a low condition, yet are they fixed in the region of happineſſe. See *Levit.* 26. and *Deut.* 28.

But he that maketh haſte to be rich ſhall not be innocent] *Neveſſan* (a better Lawyer then good Chriſtian) was wont to ſay, He that will not venture his body ſhall never be valiant, he that will not venture his ſoule ſhall never be rich. But let their mony periſh with them, that (*Shimei*-like) by ſeeking their ſervants loſe their ſouls; or (*Jonas*-like) care not to be caſt over ſhipboard, ſo the ſhip of their worldly wealth may be in ſafety. *Francis Xaverius* counſelled *John* the third king of *Portugal*, to meditate every day a quarter of an houre on that divine ſentence, *What ſhall it profit a man to win the whole world and loſe his own ſoule?* See 1 *Tim.* 6. 9. with the note. What a woful Will was that of rich, but wretched *Hubertus*, I yield, ſaid he, my goods to the King, my body to the grave, my ſoule to the devil:

Verſ. 21. *To have reſpect of Perſons is not good*] See the note on *chap.* 24. 23.

For, for a piece of bread] For a trifle he will tranſgreſſe, and ſell his ſoule dog-cheap for a groat or leſſe money. *Cato* in *Gellius* hits *M. Cælius* in the teeth with this baſeneſſe, that for a morſell of bread he would ſell either his tongue or his ſilence. And the falſe Prophets in *Ezekiels* days would do the like, *Ezek.* 13. 19.

Verſ. 22. *He that haſteth to be rich hath an evill eye*] He is ſick of

of the luſt of the eye, 1 *John* 2. 16. (for all ſinful luſts are *malignæ ſicknesſes*,) coveting his neighbours goods, envying his proſperity and begrudging him every bit he eats at his table, *chap.* 23. 6, 7. See the note there.

And conſidereth not that Poverty ſhall come upon him] *Etiamſi per mare pauperiem fugiat, per ſaxa, per ignes.* Though he run as faſt from beggery as he can hye, yet it will overtake him and catch him by the back, *Job* 27. 16, 17. Surely, as the ſtarres that went before the wiſe-men, went when they went, and ſtayed when they ſtayed: ſo riches flie the faſter from a man the more eagerly he follows them; but then ſtay when a mans minde is ſtayed. In the fulneſſe of his ſufficiency he ſhall be in ſtraits, ſaith *Zophar*, concerning the wicked, *Job* 20. 22. He is poor in the midſt of his riches: but God will ſtrip him of all, and make a poor fool of him, *Jer.* 17. 11.

Verſ. 23. *He that rebuketh a man ſhall find, &c.*] He that binds a mad man, or rouſeth up one in a lethargy, hath but little thank for preſent; ſo here. In the ſweating-ſickneſſe, they that were kept awake eſcaped: but the ſickneſſe was deadly to them that were ſuffered to ſleep. Let us keep one another awake (ſaith a Reverend man) an unpleaſing work on both ſides: but we ſhall one day thank ſuch. See how well Maſter *Gilpin* plain-dealing with the Biſhop of *Durham* ſucceeded, in his life written by B. *Carleton pag* 58.

D. Sibbes.

Verſ. 24. *He that robbeth his father or his mother*] As that idolatrous *Micah* did his mother of her gold, as *Rachel* did her father of his gods, as *Abſalom* did *David* of his Crown. Thus though it may ſeem a light ſin, it is as much greater then ſtealing from another, as parricide is then man-ſlaughter, or as *Reubens* inceſt was, then another mans defiling his neighbours wife. Our Parents are our houſhold gods, as that heathen could ſay: and to give them cauſe of grief, muſt needs be an offence of a *deep dye*, of a *crimſon colour*, condemned by the very Pagans.

Judg. 17 2.

Egone patri ſuccenſere quicquam poſſim? Terent.

Verſ. 25. *He that is of a proud heart, &c.*] *Latus animo.* He that through pride and ambition, cannot keep within bounds of his calling or condition, but thinks great thoughts of himſelf, and therefore ſeeks great things for himſelfe; this man, if croſſed, is eaſily kindled, and ſhall be *made leane*; God will tame him, and take him a *link lower*, as we ſay, *Iſa.* 2. 11, 12, 13. See *chap.* 13. 20. with the note. This bigneſſe of heart, is but as the bigneſſe of a blown bladder, &c.

But

But he that putteth his truſt in the Lord ſhall be fat] He ſhall *laugh and be fat*, as the ſaying is, he ſhall live at a great deal of hearts-eaſe, and others ſhall live quietly by him. That which would break a proud mans heart, will not break an humble mans ſleep. He is content with his preſent condition, be it better or or worſe, hath a ſelf-ſufficiency, 1 *Tim.* 6. 6. ſtudies to be quiet, ſeeks peace and enſues it, depends upon God for direction and ſucceſſe in all buſineſſes; and what ſhould ayle this man, but that he may grow fat? the Iriſh would ask him, (if they knew his wealth) *what he meant to die.*

Verſ. 26. *He that truſteth to his own heart is a fool*] He that ſaith, *Conſilii ſatis eſt in me mihi*, I am wiſe enough to order my own buſineſſe, and need no advice of others, ſeek no ſucceſſe from above, (*Ajax* acknowledged no other God but his ſword, *Polyphemus* but his belly) this man is a foole, a proud foole, and he ſhall be ſure to be hampered.

But who ſo walketh wiſely] Taking others into counſell and God above all, as *David*, *I will hearken*, ſaith he, *what the Lord God ſaith unto me*: *He ſhall be delivered*, either from trouble, or in it: either with an outward or an inward deliverance. He ſhall enjoy a bleſſed compoſednes, a ſweet Sabbath of Spirit how ſoever, being *mediis tranquillus in undis*, as *Noah* was, &c.

Verſ. 27. *He that giveth unto the poore ſhall not lack*] *Eleemoſyna ars omnium quæſtuoſiſſima*, ſaith *Chryſoſtome*. Not getting but giving is the way to wealth. God will bleſſe the bountifull mans ſtock and ſtore, his barne and his basket, *Deut.* 15. 10. his righteouſneſſe and his riches together ſhall endure for ever, *Pſal.* 112.

But he that hideth his eyes] i. e. that when he hath a fit object and opportunity of ſhewing mercy offered him, frameth excuſe, and pretendeth this thing and that to his worldly and wicked retentions; that uſeth his wits, to ſave his halfe-penny: but will not uſe his eyes to affect his heart with pity, *Iſ.* 58. 7.

Shall have many a curſe] Men ſhall curſe him and call him a *Pamphagus*, a churle, a hog in a trough, a fellow of no faſhion, &c. God ſhall alſo curſe him, and ſet off all hearts from him, as he did from *Haman* in his neceſſity, he will ſhut his ears to ſuch a mans moans in miſery, and hide his eyes from his ſupplication, *Pſal.* 55. 1. *Iſa.* 1. 15. Finally, he ſhall have judge-

ment without mercy, that hath ſhewed no mercy, *Jam.* 2. 13. an evill, an only evill ſhall befall him, *Ezek.* 7. 5. his puniſhments ſhall come cloſe together, and God ſhall ſo ſet them on, as no creature ſhall be able to take them off.

Verſ. 28. *When the wicked riſe, men hide themſelves*] They are glad to skulk and ſhelter themſelves from that fierce ſtorme. See the note on *verſ.* 12.

But when they periſh, the righteous increaſe] When either they die or are depoſed from their dignities, the righteous ſwarme as an hive of bees in a warme ſunny day: as they did when *Conſtantine* came to the Crown; and here, when Queen *Elizabeth* came as a freſh ſpring after a ſharp winter, and brought the ſhip of *England* from a tempeſtuous ſea to a ſafe harbour.

CHAP. XXIX.

Verſ. 1. *He that being often reproved hardeneth his neck.*

Zech. 7.

Solinus.

Corripimur ſed non corrigimur. Aug.

AS an untamed heifer that pulleth away the ſhoulder and detrecteth the yoke. Or as the creature called *Monoceros*, the Unicorn *interimi poteſt, capi non poteſt*, may be ſlain, but not taken: ſo thoſe that refuſe to be reformed, hate to be healed, will not bend, ſhall ſurely and ſeverely be broken, *certiſſime citiſſimeque confringentur*, they ſhall certainly and ſuddenly be daſhed in pieces as a potters veſſel, that cannot be pieced together again, *Iſa.* 30 13. 14. *Ier.* 15. 12. *Shall iron break the Northerne iron and the ſteele?* and ſhall not the fierce wrath of God ſhatter and ſhiver out a ſilly ſinner that will needs ſtout it out with him: and yet is no more able to ſtand before him, then a glaſſe-bottle before a Cannon-ſhot? Let *Elies* ſons, and ſuch refractaries look for ruine: the Prophet fitly compares them to headſtrong horſes, that get the bit into their mouths, run deſperately upon the rocks, and ſo in ſhort time break firſt their hoofs, and then their necks. Queen *Elizabeth*, in talking with *Marſhall Biron*, (whom the French King ſent Ambaſſadour to her, *An.* 1601.) ſharply accuſed *Eſſex*, (who had lately loſt his head) of obſtinacy, raſh counſels, and wilful diſdaining to ask pardon: and wiſhed that the French King would rather uſe mild ſeverity then careleſſe clemency, and cut off the heads of treacherous perſons in time, &c. This might have terrified *Biron* from thoſe wicked attempts, which he was even at this time plotting againſt his King, had not his mind been beſotted. But the power of his approaching fate did ſo blind him, that within few moneths after he underwent the ſame death that *Eſſex* did, though nothing ſo piouſly and chriſtianly: as having hardened his neck againſt wholeſome counſell. Now if men harden their hearts, God will harden his hand, and haſten their deſtruction, and that without remedy. Camd. Eliſab. fol. 562.

Verſ. 2. *When the righteous are in authority*] Or are increaſed, as *chapt.* 28. 28. See the note there.

The People mourn] Heb. *ſigh* (as the oppreſſed Iſraelites in *Egypt* did) where they dare not ſpeak out. But what a bloody tyrant was *Sylla*, who put to death *M. Plotorius*, only for ſighing at the cruel execution of *M. Marius*? So one *Lancelot* was burnt in *Giles* his fields, for pittying the cruel death of a couple of Martyrs. Act. & Mon. fol. 1164.

Verſ. 3. *Who ſo loveth wiſedome rejoyceth his father*] See the note on *chapt.* 10. 1.

But he that keepeth company with harlots] See the note on *ch* 5. 9. Thoſe ſhe-ſinners (as they call them) are coſtly creatures, and they that keep them care not what coſt they caſt away upon them.

Verſ. 4. *The King by judgement ſtabliſheth the land*] This one piece of *Salomons* Politikes hath much more good advice in it, then all *Lypſius* his bee-hive, or *Machiavels* ſpider-web.

But he that receiveth gifts] Heb. *a man of oblations*, that is, (as ſome interpret it) A man that ſacrilegiouſly medleth with things dedicated to pious uſes, and makes a gain of them to himſelf. See *chapt.* 20. 25.

Verſ. 5. *A man that flattereth his neighbour, &c.*] A *ſmooth-boots*, as the word ſignifies, a butter-ſpoken man; ſee *Iſa.* 3. 12. or a *divided man*: for a flatterers tongue is divided from his heart. Glaber.

Verſ. 6. *In the tranſgreſſion of an evill man there is a ſnare*] Or a *cord, viz.* to ſtrangle his joy with, to check and choke all his comforts: in the midſt of his mirth he hath many a ſecret gripe, and little knows the world where his ſhooe pincheth him. Every

foule that hath a ſeemly feather, hath not the ſweeteſt fleſh: nor doth every tree that bringeth a goodly leafe, bear good fruit. Glaſſe giveth a clearer ſound then ſilver, and many things gliſter beſides gold. The wicked mans jollity is but the hypocriſie of mirth: it may wet the mouth, but not warm the heart, ſmooth the brow, but not fill the breaſt; we may be ſure that as *Jezebel* had a cold heart under a painted complexion, ſo many a mans heart akes and quakes within him, when his face counterfeits a ſmile.

But the righteous ſing and rejoyce] Good men only may be glad, and none have any reaſon to rejoyce but they, *Hoſ.* 9. 1. The Papiſts have a Proverb, *Spiritus Calvini intus eſt Spiritus melancholicus*: and the mad world are eaſily perſwaded by the devil that there is no comfort in a Chriſtian courſe that your preciſe fellows live a melancholy and monkiſh kind of life, and have no joy of any thing. Herein the devill deals like thoſe inhoſpitable ſalvages in *America*, that make great fires, and ſet forth terrible ſights upon their country-ſhore, purpoſely to affright Paſſingers from landing there. And as thoſe wicked ſpyes brought up an evil report of the land of *Canaan*, and thereby diſcouraged the People: ſo do the devil and his impes of the purity of religion, and power of godlineſſe, as uncouth and uncomfortable; when in truth there is no ſound comfort without it, no true joy but in it. Though *Saul* could not be merry without a fidler, *Ahab* without *Naboths* vineyard, *Haman* without *Mordecais* courteſie, yet a righteous man can be merry without all theſe. Yea as the Lilly is freſh, beautiful, and looks pleaſantly though among thorns, ſo can he amidſt troubles. *Paul* (then whom never any out of hell ſuffered more,) did not only glory in tribulation, but over-abound exceedingly with joy, 2 *Cor.* 7. 4.

Verſ. 7. *The righteous conſidereth the cauſe of the poore*] The *cauſe*, not the *perſon* of the poore, for thats forbidden in the law, *Levit.* 19. 15. The great muſt not be favoured for their might, nor the mean for their miſery: but *Juſtice*, *Juſtice* muſt be done to all, as *Moſes* hath it, that is, even law and execution of right, (as the oath runs that is given to our Judges,) without reſpect of Perſons. The cauſe of the poor and needy muſt come into equall ballance with the rich and mighty: leſt he be trampled on by thoſe fat buls of *Baſan*, to his utter undoing. For a poore man in

in his houſe, is like a ſnaile in his ſhell, cruſh that and yee kill him.

But the wicked regardeth not to know it] Vnleſſe there were more to be got by it. *Felix* had ſoon enough of *Pauls* defence, becauſe he expected ſome bribe from him, but nothing came. How ill-willing was that unjuſt judge (*Luke* 18.) either to take knowledge of, or to take courſe for the relief of the poore widow! *Aperi burſam, aperiam buccam*, ſaith the greedy Lawyer: they that cannot laviſh mony out of the bag, are little welcome to theſe *Crumenimulgæ*, as one cals them, theſe purſe-ſuckers that will weigh your gold but not your cauſe; and if a man put not into their mouths, they even prepare warre againſt him, *Mich.* 3. 5.

Verſ. 8. *Scornfull men bring a City into a ſnare*] The vulgar renders it, *peſtilent perſons undo a City or a State*, as *Nahaſh* did the Ammonites, 1 *Sam.* 11. 2, 11. and as his ſonne *Hanan* did much more, 2 *Sam.* 10 4. with 12, 31. *Mocking is catching*, as the Peſtilence: and no leſſe pernicious to the whole Country. *Giraldus Cambrenſis* tels of three Iriſh Kings, that being derided for their rude habits and faſhions, rebelled and ſet the Country in a combuſtion. And the young King of *France* jeſting at *William* the Conquerours great belly, whereof he ſaid he lay in at *Rouen*, ſo irritated him, as he being recovered of a ſickneſſe, entred *France* in the chiefeſt time of their fruits, making ſpoyle of all in in his way, till he came even to *Paris* where this ſcornful King then was, to ſhew him of his viſiting: and from thence marcht to the City of *Mants*, which he utterly ſackt and ranſackt, razed and haraſed. Dan. Chron. 42.

But wiſe men turne away wrath] They ſtand in the gap and divert the divine diſpleaſure *Pſal.* 106. 23. *Ezek.* 13. 5. Their perſons are in acceptation; God will look upon them, and do much for them, when he is moſt of all angry with the wicked, *Exod* 32. 10, 14 *Iob* 22. *ult Gen.* 18. 32. Their prayers alſo are prevalent: ſomething the Lord will yeeld therunto when moſt bitterly bent againſt a people, *Matth.* 24. 20. and when unchangably reſolved upon their ruine, he takes courſe to ſilence ſuch, *pray not for this people*. *Sanctum ſemen ſtatumen terræ*. *Iſa.* 6. 13. The innocent ſhall deliver the Iland, *Iob.* 22 30.

Verſ. 9. *If a wiſe man contendeth with a fooliſh man*] Such fools were the Phariſees (though for their worldly wiſdome called *Princes of this world*, 1 *Cor.* 2. 8.) *Matth.* 11. 16, 17. Chriſt piped to,

ped to them, *Iohn* mourned to them, neither wrought upon them; ſuch was their peeviſhneſſe and pertinacy in evil, that they *rejected the counſel of God againſt themſelves*, Luk. 7.30. being *ingrati gratiæ Dei*, as *Ambroſe* hath it, receiving the grace of God in vain, as *Paul*, turning goodnouriſhment into vitious humors as foul ſtomacks uſe to do: And as wine a ſtrong remedy againſt hemlock, yet mingled with it doubles the force of the poyſon: ſo was it with the moſt powerful means of grace, mingled with their obſtinacy and unbelief. Tigers are enraged with perfumes and vultures killed with oyle of roſes, as *Ariſtotle* writeth.

Verſ. 10. *The blood-thirſty hate the upright*] As *Cain* did *Abel* for his goodneſſe, 1 *Iohn* 3. 12. and as many bloody villains ſtill, who bear about, and ſo farre as they dare make uſe of *Cains* club to knock on the head Gods righteous *Abels*. All hatred is bloody, but eſpecially the habit of hatred. No ſight pleaſed *Hannibal* better then a ditch running over with mans blood. Nothing would ſatisfie *Farneſius* the Popes champion, but to ride his horſe up to his skirts in the blood of the Lutherans. *Charles* the ninth of *France* (Author of the Pariſian maſſacre,) looking upon the dead carkaſſe of the Admiral, that ſtank by being long kept unburied, uttered this more ſtinking ſpeech: *Quàm ſuaviter olet cadaver inimici*. How ſweet is the ſmell of an enemies carcaſſe? And the Queen-mother of *Scotland*, beholding the dead bodies of her Proteſtant ſubjects, whom ſhe had ſlaine in battel, ſaid, that ſhe never ſaw a finer piece of tapiſtry in all her life.

But the juſt ſeek his ſoule] In a good ſenſe, is *Pſal.* 142.4. Seek the ſalvation of it, as Chriſt did of his deadlieſt enemies, as *Paul* did of his Countrymen the Jews, of whom five times he received forty ſtripes ſave one, 2 *Cor.* 11.24. As the Diſciples did of thoſe ſpiteful Phariſees, that had cauſelеſſly accuſed them. *Mat.* 15. 2, 12. as that Martyr Maſter *Saunders* did, *My Lord* (ſaid he to Biſhop *Bonner*) *you ſeek my blood and you ſhall have it. I pray God you may be ſo baptized in it, that you may hereafter loath blood-ſucking, and ſo become a better man.* And another time, when *Steven Gardiner* being prettily nipped and touched by the ſame *Saunders* ſaid, *Carry away this frenzie foole to priſon*; he anſwered, that *he did give God thanks which had given him at the laſt a place of reſt and quietneſſe, where he might pray for the Biſhops converſion. If ye will not heare me ſpeak for my ſelf*, ſaid another Martyr, *then ſend me to my priſon again among my toades and frogs which will not interrupt me whiles I pray to God for you.*

Act. & Mon. fol. 1358.

Ibid.

Verſ. 11. *A foole uttereth all his mind*] He is full of chinkes and can hold nothing, his heart lies ſo neare his mouth, that all will out ſuddenly. פתי *a foole*, and פתאם *ſuddenly* is from the ſame root. He hath little command of himſelf at any time, but eſpecially when he is angry: then he ſputters and ſpues out all that he hath in his heart. The Septuagint here tranſlate, *A foole uttereth all his anger*, he puls out his woodden dagger and cares not whom he hits. Biſhop *Bonner* in his viſitation, becauſe the Bels rang not at his coming into *Hadham*, nor the Church dreſſed up as it ſhould, called Doctor *Bricket* knave and hereticke: and ſtriking at him, gave Sir *Thomas Joſſelin*, who then ſtood next to the Biſhop, a good ſtewet under the eare; whereat the Knight ſomewhat aſtonied at the ſuddenneſſe of the quarrel, ſaid, *What meaneth your Lordſhip? have you been trained up in Will Summers his fooole to ſtrike him that ſtands next you?* The Biſhop ſtill in a rage either heard not or would not heare. And when Maſter *Feckenam* would have excuſed him by his long impriſonment in the Marſhalſey, whereby he was grown teſty, he replied merrily, So it ſeemes Maſter *Feckenam*: For now that he is come forth of the Marſhalſey he is ready to go to Bedlam. See *Chapt.* 13. 23.

θυμὸν.

Act. & Mon. fol 1340.

But a wiſe man keepeth it in till afterwards] Or, *in an inner roome*, in the bottome and boſome of his mind till he ſee a fit ſeaſon; as knowing well that all truths are not fit for all times, but diſcretion muſt be uſed, and taciturnity counted a vertue. The Rabbines have this ſaying amongſt them, *Maſora ſepes legi, decimæ divitiis, vota ſanctimoniæ, ſilentium ſapientiæ.* Silence is no leſſe a mound to wiſdome, then vows are to holineſſe, tything to riches, or their Maſorites paines to the Law. Open-heartedneſſe is a fruit of foole-hardineſſe. Gird up therefore the loines of your minds with the golden girdle of meekneſſe, of wiſdome; and keep your mouth with a bridle, while the wicked is before you. *Pſal.* 39. 1.

Beachor in interiori aliquo loco, in ulteriore animi receſſu.

Dirke Aboth.

Verſ. 12. *If a ruler hearken to lyes, all his ſervants are wicked*] He ſhall have his *Aiones* and *Negones* that will ſay as he ſaies, and fit his humour to a haire: as *Doeg* did *Sauls*, as the falſe Prophets did *Ahabs*, as *Herods* Courtiers did him on his birth-day-feaſt, &c. Theſe were *fit helves for ſuch hatchets*, fit *lettice* for

for ſuch *lips*, fit ſervants for ſuch maſters.

Claudian. *Mobile mutatur ſemper cum principe vulgus.*

Like Prince like People. The common ſort are like a flock of Cranes: as the firſt fly all follow: Or as in a beaſt the whole body follows the head. Rulers are the looking-glaſſes according to which moſt men dreſſe themſelves. Their ſins do much hurt as by *Imputation*, (2 *Sam.*24. the Prince ſinned, the People ſuffered) ſo by *imitation*: for man is a creature apt to imitate, and is led more by his eyes then by his eares. *Magis intuemur quid fecerit Jupiter, quàm quid docuit Plato*, ſaith *Auguſtine*. *Jupiters* adulteries drew the people to like wantonneſſe. Hence *Chærea* in *Terence*, *Hæc ego non facerem quæ Jupiter fecit?* ſaith he, ſhould I make dainty of doing that which *Jupiter* did? Height of place ever adds two wings to ſin, *Example* and *Scandal*, whereby it ſoares higher, and flies much farther. Let Rulers therefore look to it: Let them not be partakers of other mens ſins. 1 *Tim.*5.22. (they have enow of their own to anſwer for, *Potentes potenter torquebuntur*) let them take heed that the *iniquity of their heeles* (of thoſe that follow them at heeles) *doth not compaſſe them about*. *Pſal.*49.5.

Delirant reges, plectuntur Achivi.

Verſ. 13. *The poore and the uſurer meet together*] That is, the poore and the rich, as *Chap.*22.2. becauſe commonly uſurers are rich men, and many rich men uſurers. *The Lord lighteneth both their eyes*, That is, he gives them the light of life, *Joh.*1.8. and the comforts of life, *Mat.*5.45. ſo that their eyes are lightned, as *Jonathans* were after he had taſted of the wild honey, 1 *Sam.* 14. Others read it thus: *The poore and the deceived* (or *cruſhed by the uſurer*) meet together, that is, condole, or comfort one another: becauſe they are both in the dark, as it were of poverty and miſery, they can do one another but little help, more then by commending their caſes to God; who thereupon *enlightneth them both*: that is, either he ſupplies their wants, and ſo their eyes are opened, as *Jonathans* were: or elſe gives them patience, as he did thoſe beleeving Hebrews, *chap.*10.32. But call to remembrance the former daies in the which *after ye were illuminated* (*viz.* to ſee the glory that ſhall be revealed, whereof all the ſufferings of this life are not worthy, *Rom* 8.18) *Ye endured a great fight of affliction*. If we read it, *The poore and the uſurer meet together: the Lord enlightneth both their eyes*, underſtand it thus; the poore man he enlightneth by patience, the uſurer by

by repentance, and grace to break off his ſins by righteouſneſſe, and his iniquity by ſhewing mercy to the poore, as *Zacheus*, *Matthew*, and thoſe uſurious Jews did, *Neh.*5.

Verſ. 14. *The King that faithfully judgeth the poore &c*] An office not unbeſeeming the greateſt King to ſit in perſon to heare the poore mans cauſe. *Iames* the fourth of *Scotland* was for this cauſe called the poore mans King. I have ſeen (ſaith a late Traveller) the King of *Perſia* many times to alight from his horſe only to do juſtice to a poore body. *Help O King*, ſaid the poore woman to *Ieboram*: And if thou wilt not heare and right me why doſt thou take upon thee to be King? ſaid another woman to *Philip* King of *Macedony*. It is a mercy to have Judges *modò audeant quæ ſentiunt*, as the Oratour hath it, ſo that they have courage to do what they judge fit to be done. Inferiour Judges may be weighed and ſwayed by gifts or greatneſſe of an Adverſary to paſſe an unrighteous ſentence: Not ſo a King: he neither needs, nor feares any man: but is, if he be right, (as one ſaith of a juſt Law) an heart without affection, an eye without luſt, a mind without paſſion, a treaſurer which keepeth for every man what he hath, and diſtributeth to every man what he ought to have. Cic. pro Milone.

Πᾶσι δίκαια νέμει μυδὲ κερδέων ἐς χάος ἔλκει. Phocyl.

Loe ſuch a Prince ſhall ſit firme upon his throne; his Kingdome ſhall be bound to him with chaines of Adamant, as *Dionyſius* dreamt that his was; he ſhall have the hearts of his Subjects, which is the beſt life-guarde, and God for his protection; for he is profeſſedly the poore mans Patron. *Pſal.*9. and makes heavy complaints of thoſe that wrong them. *Iſa.*3. &10. *Amos* 5.& 8. *Zeph.*3.

Verſ. 15. *The rod and reproofe give wiſdom*] If reproofe do the deed, the rod may be ſpared, and not elſe. *Chryſippus* is by ſome cryed out upon as the firſt that brought the uſe of a rod into the ſchooles; but there is no doing without it; for children are fooliſh, apt to imitate others in their vices before they know them to be vices; and though better taught, yet eaſily corrupted by evill company, as young Lapwings are ſoon ſnatcht up by every Buzzard. Now therefore as mothes are beaten out of Garments with a rod, ſo muſt vices out of childrens hearts. *Vexatio dat intellectum*, Smart makes wit; it is put in with the rod of correction. See *Chap.* 22.15.

But a child left to himſelfe bringeth his mother &c.] For her fondneſſe in cockering of him, and hiding his faults from his father leſt he ſhould correct or caſheire him. Mothers have a main hand in education of the children, and uſually *Partus ſequitur ventrem*, the birth follows the belly, as we ſee in the Kings of *Iudah*, whoſe mothers are therefore frequently nominated. No wonder therfore though the mother deeply ſhare in the ſhame and griefe of her darlings miſcarriages. See *chap.*15.20.

Verſ. 16. *When the wicked are multiplied, tranſgreſſion encreaſeth*] As ſaith the Proverb of the Ancients; wickedneſſe proceedeth from the wicked. Miſerable man hath by his fall from God contracted a neceſſity of ſinning againſt God And when a rabble of Rebels are gotten together, are grown many and mighty, they make account to carry all before them, and not to ſuffer a godly man to live, as in *Spaine*, and where the Inquiſition is admitted. But the righteous ſhall ſee their fall; ſhall ſee it and rejoice at it, as the Hebrew Doctors expound this Text by comparing it with *Obad.*12.13. Thou ſhouldſt not have looked on the day of thy brother in the day of his calamity, neither ſhouldſt thou have rejoyced over the children of *Iudah*, &c. The righteous ſhall rejoyce when he ſeeth the vengeance (being moved with a zeale of God, he ſhall rejoyce with trembling) he ſhall waſh his feet in the bloud of the wicked (beholding their ruine he ſhall become more cautious) ſo that a man ſhall ſay (any man but of an ordinary capacity ſhall make this obſervation) Verily there is a reward for the righteous, verily he is a God that judgeth in the earth, *Pſal.*58.10,11. that will ſink to the bottom the bottle of wickedneſſe when once filled with thoſe bitter waters. *Gen.*15.16.

Alterius Perditio tua cautio.

Verſ. 17. *Correct thy ſon and he ſhall give thee reſt*] He will grow ſo towardly, that thou ſhalt with leſſe ado rule him when grown up, or at leaſt, thou ſhalt have peace within, in that thou haſt uſed Gods meanes to mend him.

Yea, he ſhall give delight] See *chap.*10.1. The often urging this nurturing of Children, ſhews that it is a moſt neceſſary, but much neglected duty.

Verſ. 18. *Where there is no viſion, the people periſh*] Or, are bared of all vertue, laid naked and open to the dint of divine diſpleaſure, ſcattered, worſted, and driven back. Great is the miſery of thoſe *Braſileans* of whom it is ſaid, that they are *ſine fide*

fide, ſine rege, ſine lege, without faith, King, or Law. And no leſſe unhappy thoſe *Iſraelites* about *Aſa's* time, that for a long ſeaſon had been *without the true God, and without a teaching Prieſt, and without Law*, 2 *Chron.*15.3. Then it was that Gods people were deſtroyed for lack of knowledge, *Hoſ.*4.6. And not long after, that they ſorrowfully complained that there was no more any Prophet among them, nor any that knew how long, *Pſal.*74.9. no Miniſter ordinary or extraordinary. How did it pitty our Saviour to ſee the people as ſheep without a ſhepheard? This troubled him more then their bodily bondage to the *Romans*, which yet was very grievous. *Mat* 9.36. And what good heart can but bleed to think of thoſe once flouriſhing Churches of *Aſia* and *Africa*, now overſpred partly with Mahumetaniſme, and partly with Heatheniſme; and that by the moſt miſerable occaſion might befall; namely, famine of the word of God, through lack of Miniſters! What a world of ſects, ſuperſtitions, and other horrible abuſes got into the Church of *Rome*, when Propheſie was ſuppreſſed, and reading the holy Scriptures inhibited? And what a ſlaughter of ſoules enſued thereupon? Letters were framed by ſome, as ſent from hell to the Popiſh Clergy, *Anno* 1072. wherein the devill and his angels give them many thanks for ſuch a number of ſoules ſent them down daily, by their neglect of preaching, as had never been before: Hence it was, that in this Kingdome, at the firſt Reformation, for want of Miniſters, Readers were ſent: Whence one of the Martyrs wiſhed that every able Miniſter might have ten Congregations committed to his charge, till further Proviſion could be made. For of preaching it may be ſaid, as once *David* did of *Goliahs* ſword, *There is none to that*, for Converſion of ſouls: as where that is wanting people go tumbling to hel thick & threfold. Mat.Pariſhiſt.

But he that keepeth the law, happy is he] Though to want the word preached and ſincerely handled, rightly divided, (for as every ſound is not muſick, ſo every Pulpit diſcourſe is not a ſermon,) be a great unhappineſſe, a ready road to utter ruine: yet is not the bare hearing of it that that renders a man bleſſed, unleſſe he hide it in his heart with *David*, and lift up his hands too to the practiſe of it, *Pſal.* 119 48. The words of the law are *verba vivenda non legenda*. as one ſaid, words to be lived and not read only. Let not your lives be *Antinomians* no more then your opinions, ſaith another, That's a monſtrous opinion of ſome wenckfeldians,

dians, that a man was never truly mortified till he had put out all
Wendelinus. ſenſe of ſin or care of duty: if his conſcience troubled him about ſuch things; that was his imperfection, he was not mortified enough. Some of our Antinomians are not farre from this. Their predeceſſours in *Germany* held, that the Law and works onely belong to the Court of *Rome*:
Bucholcer. that good works are *perniciosa ad ſalutem*, hurtful and hinderſome to ſalvation; that that ſaying of Peter, *Make your calling and election ſure by good works*, was *dictum inutile*, an unprofitable ſaying; and *Peter* did not underſtand Chriſtian liberty: that ſo ſoone as a man begins to think how he ſhould live godlily and modeſtly, he wandreth from the Goſpel. *David George* was ſo farre from accounting adulteries,
Vita Dav. Georg. fornications, inceſts, &c. for being any ſinnes, that he did recommend them to his moſt perfect ſcholers, as acts of grace and mortification. This fellow was ſure ſomewhat akin to thoſe *Carpocratian* hereticks in Saint *Johns* dayes, who taught that men muſt ſinne, and do the will of all the Devils, otherwiſe they could
Epiphan. not enter into heaven.

Ver. 19. *A ſervant will not be corrected by words*] Some ſervants will not, but muſt have blows. If words will do, they muſt be chidden with good words, and not reviled. Chriſtians muſt be *no brawlers, but gentle, ſhewing all meekneſſe to all men*, Tit. 3. 2. And maſters muſt do the ſame things, forbearing threatning, knowing that their Maſter alſo is in heaven, neither is there reſpect of perſons with him, *Epheſ.* 6.
Sidon. epiſt. 9. *Severitas nec ſit tetra nec tetrica*, ſaith *Sidonius*. But becauſe ſome *Maſtigiæ* are of ſo ſervile a diſpoſition, that they muſt be beaten to their work, like thoſe Phrygians, *qui non niſi flagris caſtigantur*, that will do nothing longer then ſcourged to it.: or the Ruſſian women, that love that husband beſt that beats them moſt, and think themſelves elſe not regarded, unleſſe two or three times a day wel-favourdly ſwadled; therefore let him that
Heyl. Geog. knoweshis maſters will, and yet (out of ſtoutneſſe, ſullenneſſe, or lazineſſe) will not do it, be beaten with *many ſtripes*: let him be buffetted for his faults, 1 *Pet.* 2. 20. and made ſerviceable in all things, not gainſaying, not purloyning, *Tit.* 2. 9, 10.

Verſ. 20. *Seeſt thou a man that is haſty in his words?*] Or *Matters*: that weighs not his words before he utters them, but overſoon ſhoots his *fools-bolt*, let it light where it will, hit or miſſe it matters not; that had rather be reckoned *temerarious* then *timerous*,

merous, and is with child till delivered of an abortive birth: that raſhly ruſheth on the weightieſt buſineſſes, and holds it loſſe of time to take counſel; this haſty headlong man, as he never wants woe, ſo (becauſe he is no leſſe headſtrong then headlong, wiſe in his owne conceit then witleſſe in every mans elſe) there is more hope of a *Naturall* then of him, and ſooner be will be wrought upon. *Scaliger* tels us the nature of ſome kinde of Amber is ſuch, that it will draw to it ſelfe all kinde of ſtalkes of any herb, except *Baſilisk*, an herb called *Capitalis*, becauſe it maketh men heady, filling their braines with blak exhalations. Thus thoſe *Haſtings*, who by the fumes of their corrupt wills, are grown headſtrong, and withall are conceited (as *chap.* 26. 12.) will not be drawne by that which drawes others that are of lower parts and capacities; it being eaſier to deale with twenty mens reaſons, then with one mans will. Good therefore is the counſel of Saint *Iames*, *Be ſwift to heare, ſlow to ſpeak*, &c. and of the Preacher, *Eccleſ.* 5. 2. Be not raſh with thy mouth, and let not thy heart be haſty to utter any thing before God, in Prayer, Vows, and eſpecially in *preaching*. It was a wiſe ſpeech of *Ariſtides*, who being required of the Emperour to ſpeak to ſomething propounded *ex tempore*, anſwered, propound to day, and I will anſwer tomorrow, for we are not of thoſe that ſpit or vomit things, but of thoſe that do them carefully and accurately. *Demoſthenes* in like manner, when it was objected unto him, that he came premeditated to plead, anſwered, that he if it might be poſſible would plead, *non tantum ſcripta ſed etiam ſculpta*, not things written only, but even engraven. And when *Eccius* told *Melanthon* that it was little for his praiſe, that he was ſo long ere he anſwered his adverſaries arguments, (he would take three days ſometimes to think on it) he replyed, *Nos non quærimus gloriam ſed veritatem*, we ſeek not victory but verity.

Scal. Exercit. 140. Num. 12.

ὁ γὰρ ἐσμὲν ἡμεῖς ἡμέτερον ἀλλὰ τῆς ἀληθείας τοῦ.

Verſ. 21. *He that delicately bringeth up his ſervant*] A maſter that would be (as he ought,) both loved and feared by his ſervants, muſt ſee to two things, 1. The well-chuſing; and 2. The well-uſing of them. This *Salomon* himſelf (that thus adviſeth here) was not ſo well adviſed of; for he ſaw that *Jeroboam* (who gave occaſion, as it is conceived, of uttering this Proverb) was meet for the work, and therefore (not examining his religion) entertained him into his ſervice, yea placed him over the family of *Joſeph*, admitted him into ſo much familiarity, and ſo let looſe the

the bridle of domeſticall diſcipline to him, that he took ſtate upon him as a young maſter in the houſe, and ſoon after turned traitour, and would needs be as his ſon, [illegible]. The like is to be ſeen in *Abner Iſhboſheths* ſervant; [illegible] ſo naughty and haunty, that he might not be ſpoken to. 2 *Sam.* 3. And in *Zimri*, whom his maſter *Elah* ſo favoured and eſteemed, that he made him captaine over the half-patt of his charets. But this begger thus ſet on horſe-back, rides without reines to the ruine of his maſter and his whole houſe. 1 *King.* 16. 11. So true is that of the Poet,

Αφόρητος ἐστ μαστηλὰς ἐυτυχῶν.

Aſperius nihil eſt humili dum ſurgit in altum.

Tobiah the ſervant is ſo inſolent there's no dealing with him.

Verſ. 22. *An angry man ſtirreth up ſtrife*] See *chapter* 15. 18. and 26. 21.

And a furious man] Hebr. *A maſter of fury*, or *one that is maſtered and overmatched by his fury*, that hath no command of his paſſions, but is tranſported by them, or (as ſome make the metaphor, and the Original will well bear it) is wedded to them as a man is to his wife: commanded by them as the Perſian Kings were by their concubines, being *captivarum ſuarum capitivi*, ſlaves to their ſlaves. Such a man being big with wrath, not only breeds contention, but brings forth tranſgreſſion in great abundance: he ſets his mouth againſt heaven, and his tongue walketh through the earth, &c. *Pſal.* 73. he lets flye on both hands, and layes about him like a mad man. Plutarch.

Verſ. 23. *A mans pride ſhall bring him low*] For it ſets God againſt him and Angels, and men, not good men only, but bad men too, and thoſe that are as proud as themſelves. For whereas one drunkard loves another, and one thief another, &c, one proud perſon cannot endure another, but ſeeks to undermine him, that he alone may bear the bell, carry the commendation, the praiſe and promotion. See *chap.* 11. 2. & 15. 33. and 18. 12.

Verſ. 24. *Whoſo is partner with a theef, hateth his own ſoule*] Sith to hold the bag is as bad as to fill it; to conſent to ſin, or to conceal it, as bad as to commit it. By the one as well as by the other, a man may eaſily become as *Corah* did, *a ſinner againſt his own ſoul*, and cruelly cut the throat of it. Let our publike theeves look to this. See *Iſa.* 1. 23. He

He heareth curſing and bewrayeth it not] See *Levit.* 5. 1. with the Note. To conceal treaſon is treaſon, ſo here. Have no fellowſhip therefore with the unfruitful works of darkneſſe, but rather reprove them. Let me be counted proud or pragmatical, ſaith *Luther*, rather then found guilty of ſinful ſilence; whiles my Lord ſuffereth. Luth. Epiſt. ad Staupic.

Verſ. 25. *The fear of man bringeth a ſnare*] This cowardly paſſion expectorates and expoſes a man to many both ſins and ſufferings. And albeit faith, when it is in heart, quelleth and killeth diſtruſtful fear, and is therefore fitly oppoſed to it in this ſacred ſentence: yet in the very beſt, Senſe fights ſore againſt Faith when it is upon its own dunghil, I mean, in a ſenſible danger. Natures retraction of it ſelf from a viſible fear may cauſe the pulſe of a Chriſtian that beats truly and ſtrongly in the main point (the ſtate of the ſoul) to intermit and faulter at ſuch a time, as we ſee in the examples of *Abraham*, *Iſaac*, *David*, *Peter*, others who ſhewd ſome trepidation and timidity, and like fearful birds and beaſts, fell into the pits and toyles of the hunter, and hazzarded themſelves to Gods diſpleaſure. The Chameleon is ſaid to be the moſt fearful of all Creatures, and doth therefore turn himſelf into ſo many colours, to avoid danger, which yet will not be. God equally hateth the timorous and the treacherous. Fearful men are the firſt in that black bedrole, *Rev.* 21. 8.

But he that truſteth in the Lord ſhall be ſafe] Or, *ſet on high, as* on a rock, *his place of defence ſhall be munitions of rocks.* Eſa. 33. 15. far out of harmes-way; he ſhall be kept ſafe, as in a tower of braſſe, or town of war. Even the youth ſhall faint and be weary, and the young men ſhall utterly fall; But they that wait upon the Lord ſhall mount up with wings as Eagles, &c. *Eſay* 40. 30, 31. Like as the cony that flyes to the holes in the rocks doth eaſily avoyd the dogs that purſue her, when the hare that truſts to the ſwiftneſſe of her legs, is at length overtaken and torne in peeces. So here. Tectus & tutus.

Verſ. 26. *Many ſeek the Rulers favour*] More then the love of God; and ſo caſt themſelves into a ſecond ſnare, beſides that, *verſ.* 25. But as he that truly truſts in God will eaſily expel the fear of man: ſo he that looks upon God as judge of all, from whoſe ſentence there is no appeal, will rather ſeek his face then the favour of any earthly judge whatſoever. Eſpecially, ſince whether the judge clear him or caſt him, the judgment he paſſeth is from the Lord. Verſ. 27.

Verſ. 27. *An unjuſt man is an abomination to the juſt*] Who yet hates *non virum ſed vitium*, not the perſon of a wicked man but his ſin. (as the Phyſician hates the diſeaſe, but loves the Patient and ſtrives to recover him) he abhorres that which is evil, perfectly hates it, *Pſal.* 139. 22. hates it as hell (ſo the Greek word ſignifyes, *Rom.* 12 9.) hates it in his deareſt friends, as *Aſa* did in his mother *Maacha*, hates it moſt of all in himſelf, as having the divine nature transfuſed into him, (whereby he reſembles God) and that life of God, whereunto ſin (he knows) is a deſtructive poyſon, a ſickneſſe unto death, *1 John* 5. Hence his implaeable and noneſſe impartiall hatred of all, as well as any ſin, for all hatred is *κατὰ τὸ γένος* (as *Ariſtotle* hath it) *to the whole kind*. It was ſaid of *Antony* that he hated a tyrant, not tyranny; it cannot be ſaid of a Saint, he hates ſinners, not ſin, but the contrary.

ἀπεχθάνεσθαι. Ariſt. Rhetor.

And he that is upright in the way, is abomination to the wicked] So, there is no love loſt betwixt them. The devil hath *ſet his limbes in* all wicked people, they are a ſerpentine ſeed, a viperous brood, and the old enmity continues, *Gen.* 3. 15. ſee the Note there. *Antipathies* there are in nature, as between the elephant and boare, the lyon and cock, the horſe and the ſtone called *Taxippe*, &c. But this is nothing to that betwixt the godly and the wicked: and why? but becauſe the ones works are good and the others evil: and becauſe the juſt man condemnes the unjuſt by his contrary courſes; yea, he affrights his heart and terrifyes him with his preſence and company.

CHAP. XXX.

Verſ. 1. *The words of* Agur *the ſon of* Jakeh]

THE Vulgar renders it, *Verba Congreganti: filii Vomentis*, taking theſe proper names for appellatives: as if the penman of this Chapter meant to tell us, that he would here give us his ſacred *Collectanies* or *Miſcellanies*, ſuch as he had taken up from the mouthes of wiſeſt men, who had vomited or caſt them up; in a like ſenſe as that painter in *Ælian* drew *Homer* vomiting, and all the other Poets licking it up. This *Agur* (whether he lived in *Salomons* dayes or *Hezekia's*) was an excellent man (as the word

Ælian. hiſt. var.

word *Gheber* here uſed imports) *vir bonus & prudens, minus tamen clarus* (as one ſaith of *Jeſſe Davids* father) a godly wiſeman, though nothing be elſewhere ſpoken of him in Scripture. Some think, that being requeſted by *Ithiel* and *Ucall* two of his diſciples, to give them a leſſon, *Socrates*-like, he anſwered, *Hoc unum ſcio quod nihil ſcio*. This one thing I know, that I know nothing: *Surely I am more bruti ſh then any man*; ſc. of my ſelf, further then taught of God: for every man is *a brute by his own underſtanding*, as *Jeremy* hath it. But I rather incline to thoſe that take *Ithiel* and *Ucal* for *Chriſt*; whoſe goodneſſe and power (thoſe two pillars of a Chriſtians faith, as *Iachin* and *Boaz* were of *Salomons* Temple) is by theſe two names deciphered: and whom he propounds as the matter of his prophecy, Now becauſe ſenſe of miſery muſt precede ſenſe of mercy: neither can any be welcome to Chriſt, but the weary and heavy laden, therefore he firſt bewailes his own brutiſhneſſe (fetching it up as low as *Adam* fallen, *verſ.* 2. and aggravating it in that he had not yet acquired better abilities, *verſ.* 3.) Next he flyes to *Ithiel* and *Ucal* by the force of a particular faith (*Ithiel* God with me, and *Ucal* God Almighty, through whom I can do all things.) This, this was the right ready way of coming to Chriſt: and him that thus cometh, hee will in no wiſe caſt out. *John* 6.37. There is a good Interpreter that paralleling this Text with *Jer.* 9. 23, 24. reads it thus. A gathering together of the words of *Agur* the ſonne of *Jaketh*; Let the excellent man ſay, *Let God be with me, let God be with me, and I ſhall prevaile.*

Jer. 10.

Muſcu.

Verſ. 2. *Surely I am more bruti ſh then any man*,] Or, *Surely I have been bruti ſh ſince I was a man.* See how this good man vilifies, yea nullifies himſelf to the utmoſt. This was true humility, that like true balme ever ſinks to the bottom; when hypocritical, as oyle, ſwimes on the top. *Humilitas ab humo*, becauſe it layes a man flat on the ground. *Agur* had ſeen *Ithiel* and *Ucal*; hence he ſeeth ſo little by himſelf, *Job* 42. 5. *Now mine eyes have ſeen thee: wherefore I abhorre my ſelf*, &c. *Woe is me for I am undone*, ſaith Iſay, *for mine eyes have ſeen the King the Lord of hoaſts*, ch. 6. 5. He that looks intently upon the ſun, hath his eyes dazeled: ſo he that beholds the infinite excellencyes of God, conſiders the diſtance, cannot but be ſenſible of his own naughtineſſe, nothingneſſe. It is fit the foundation ſhould be laid deep, where the building is ſo high. *Agurs* humility was not more low, then his

aymes lofty: *Who hath aſcended up into heaven*, &c. It is an high pitch that he flyes; for he knew well, that godlineſſe as it begins in the right knowledge of our ſelves, ſo it ends in the right knowledge of God.

And have not the underſtanding of a man] Or, *Neither is there in me the underſtanding that was in Adam.* Man when he came firſt out of Gods mint, ſhone moſt glorious in knowledge righteouſneſſe and holineſſe. *Socinian:* fain him ſilly, and therein betray their own ſillineſſe. He had a large meaſure of objective knowledge, both in natural things, and ſupernatural; which we have loſt in him, 1 *Cor.* 2.14. This we ſhould with *Agur* here ſit down and bewaile, as thoſe in *Ezra* did the burnt Temple. *chap.* 3. 12.

Tanta fuit Adami recens conditi ſtupiditas, ut major in infantes cadere non poſſit. Socin.

Nemo naſcitur artifex.

Verſ. 3. *I neither learned wiſedom*] As he had it not by nature, ſo neither had he attained unto it by any paines or skill of his own. There is a ſpirit indeed in man (a reaſonable ſoule, and a faculty of reaſoning) *But the inſpiration of the Almighty giveth underſtanding. Iob* 32. 8. Not that *Agur* neglected the means of knowledge, or put off the ſtudy of it (as *Salomons* fool, *Prov.* 24. 7.) from a conceit of the impoſſibility of reaching to it. Neither yet was he of their minde of whom *Auſtin* makes mention, that they caſt off the care of knowledge, becauſe knowledge puffeth up; and ſo would be ignorant that they might be humble, and want knowledge that they might want pride. This was to do as the Philoſopher that pluckt out his eyes, to avoyd the danger of uncleanneſſe. *Sed nihil aliud egit quam quod fatuitatem ſuam urbi manifeſtam fecit*, ſaith *Tertullian*, wherein he proclaimed his own folly to all the countrey. But holy *Agur* here aſſures us, that fleſh and blood never revealed theſe high things that follow unto him, but as *Paul* was an Apoſtle, ſo was he a Prophet not of men, neither by man, but by Jeſus Chriſt and God the Father, *Gal.* 1.1. even the Father of lights, *Jam.* 1. 17. In natures ſchoole nothing is to be learned concerning *Ithiel* and *Ucal.* Saint *Auguſtin* though much taken with *Cicero's Hortenſius*, yet becauſe he found not the name of Chriſt in it, he could not ſo heartily affect it. The Philoſophers much magnify the minde of man as full of divine light and perſpicacy; when the truth tels us that it is

In Apolog.

Confeſſ. lib. 3.

Mens oblita Dei, vitiorumque oblita cæno.

There is nothing great in the earth but man, nothing in man but

but his minde: *Si eouſque ſcandis, cælum tranſcendis* (ſaid *Favorinus* the Philoſopher) if you get up thither, you aſcend beyond heaven. But *Agur had not ſo learned Chriſt.* He talks of natural blindneſſe and other evils born with him. *Erras ſi tecum vitia naſci putes; ſupervenere, ingeſta ſunt.* You are out *Agur* (ſaith *Seneca*) if you talk on that manner: blindneſſe is not naturall to you, but adventitious. *Agur* bewailes his loſſe in *Adam*: This Natures eye never ſaw, and therefore heart never rued. Thoſe that were born in hell know none other heaven, as the Proverb is, *Agur* tels us here that he never learned true wiſdom from any man, but muſt thank God for that meaſure thereof that he had attained to. On the contrary, *Tully* tels us, that inaſmuch as every man acquires to himſelf that vertue that he hath, no wiſe man ever yet gave God thanks for it. And *Seneca* ſaith, it is of the Gods that we live, but of our ſelves that we live well and honeſtly. How different are the Saints in Scripture from the worlds wiſards?

Quia ſibi quiſque virtutem acquirit, nemini nem è ſapientibus unquam de ea gratias Deo egiſſe. lib. 3. de nat. Deor. Deorum quidem munus eſt quod vivimus, &c. Sen.

Nor have the knowledge of the holy] That is, *of the Angels*; as *Dan.* 4. 13, 17. & 8. 13. whom *Jacob* ſaw aſcending and deſcending (*Gen.* 28.12. compared with the next verſe of this Chapter, and with *Iohn* 1.51) *Moſes* made them looking intently into the Mercy ſeat, *Exod.* 25. 18, 19. *Peter* ſets them forth as ſtooping down to look wiſhtly and earneſtly into the myſtery of Chriſt, 1 *Pet.* 1. 12. which was hid from them till the diſcovery, and ever ſince, that they are great ſtudents in it, *Eph.* 3. 10. But how ſhould *Agur* or any man elſe that cannot tell the forme and the quinteſſence of things, that cannot enter into the depth of the flower, or the graſſe he treades on, that cannot underſtand the nature and properties of ſo ſmall a creature as an *Ant* or *Bee* (*Plini* tells of one that ſpent eight and fifty years in learning out the nature of the *Bee*, and yet had not fully attained unto it) How is it poſſible, I ſay that the wiſeſt naturaliſt ſhould have the wit to enter into the deep things of God? *Eye hath not ſeen nor ear heard* &c. 1 *Cor.* 2. 9.

παρεμβολαι.

Lib. 11. cap. 9.

Verſ. 4. *Who hath aſcended up into heaven or deſcended?* Who, *but the Son of man which is in heaven*, 1 *Ioh.* 3. 13? Who, but the holy Angels upon that Son of man, the ladder of life, *Ioh.* 1. 51? Who, but thoſe that have (in ſome meaſure) the knowledge of *thoſe holy Ones, verſ.* 3. the knowledge of God in Chriſt, which is life eternal, *Ioh.* 17. 3. Heaven aforehand? Holy *Agur* holds it out

out to us here, that to *know heavenly things* is to *aſcend into heaven*. Even *Ariſtotle* ſaith, that a little knowledge, (though but conjectural) about heavenly things, is to be preferred above much knowledge, though certain, about inferiour things: and yet he knew no heaven beyond the moveable heavens, neither acknowledged any body, or time, or place, or *vacuum* there. The truth is, no naturall knowledge can be had of the third heaven, nor any help by humane Arts: for it is neither aſpectable nor moveable. As no man hath ſeen God at any time, ſo, nor heaven, the *throne of God*: only the onely begotten Son of God which is in the boſome of the father, He hath declared both him and Heaven. *Ioh.* 1. 18. as that, there are many Manſions, Crownes, Scepters, Kingdomes, Gloryes, Beauties. Angelicall entertainments, beatifical viſions, ſweeteſt varieties, felicities, eternities. And yet all this, or whaſoever more can be ſaid of heavens happineſſe, is not the one half (as ſhe ſaid of *Salomons* magnificence) of what we ſhall find in that city of pearle. To expreſſe it is as impoſſible as to compaſſe the heaven with a ſpan, or contain the Ocean in a nutſhell. Let there be continual aſcenſions thither in our hearts: let us lift up hearts and hands to God in the heavens, and he will ſhortly ſend his chariots for us, as *Joſeph* did for his father: fetch us riding upon the clouds, convoy us by his Angels through the ayre, as through the enemies countrey, and put us into that *Panegyris* that *Generall Aſſembly* and ſolemne celebrity of holy and happy ſoules, *Heb.* 12. 23. As in the mean ſpace, how ſhould we every day take a turne or two with Chriſt upon mount *Tabor*? get up to the top of *Piſgah* with *Moſes*, and take a proſpect of heaven? turne every ſolemnity into a ſchool of Divinity? Say as *Fulgentius*, when he ſaw the Nobility of *Rome* ſit mounted in their bravery, *Si talis eſt Roma terreſtris, qualis eſt Roma cæleſtis?* If Rome be ſuch a glorious place, what is Heaven? What muſick may we think there is in heaven? ſaid another good ſoul when he ſat and heard a good conſort of muſick. This, this is the principal end and moſt profitable uſe of all creatures! *cum ſcalæ nobis & alæ fiant*, when they become ladders and wings to us, to mount up to heaven.

De cælo text. 99.

Who hath gathered the wind in his fiſts &c.] None but GOD the great wonder-worker, the right *Æolus*, that *bringeth the winds out of his treaſures, Pſal.* 135. and bids them at his pleaſure *Peace and be ſtill.* We read of a whirle-wind raiſed by the devil, *Iob*

Job 1. 19. and of a tempeſt layd by the Magicians. *Herodotus* in *Polymnia*; but it cannot be ſaid as 1 *King.* 19. 11. that God was not in that wind: for he hath the royalty of all the creatures, though he ſuffer the devil to play *Rex* ſometimes, for ends beſt known to himſelf.

Who hath bound the waters in a garment] Thoſe above the firmament in clouds (thorow which they diſtill and drop down, as water would do if bound up in a garment) thoſe below in channels and bottles, as the Pſalmiſt hath it. Water is naturally above the earth, as the garment above the body: and would (but for the providence of God) prove as the ſhirt made for the murthering of *Agamemnon*, where the head had no iſſue out, &c. See my Notes on *Gen.* 1.

What is his name] GOD is above all name (to ſpeak properly) when *Manoah* enquires after his name, the anſwer is, *Tis Wonderfull*: that is, I am called as I am called; but ſuch is thy weakneſſe that it paſſeth thy conception: this Ocean will not be meaſured by the muſcle-ſhel. *Multa nomina & numina ſibi finxerunt Infideles.* the Heathens had many names for their dunghill-deityes: but the Africans called an *unknown God* whom they worſhipped, *Amon*, that is, *Heus tu quis eſt?* Hark, who art thou? as *Plutarch* relateth. Lib. de Iſid. & Oſirid.

And what is his Sonnes name?] CHRIST hath many names in holy Scripture, as *Iſa.* 9. 6, 7. So *Jehovah our righteouſneſſe, Meſſiah the Prince, Dan.* 9. whereunto anſwereth in the New Teſtament, *the Lord CHRIST*: but *Who can declare his generation? Iſa.* 53. 8. whether that eternall generation, or that in the fulneſſe of time, the myſtery whereof was beyond words? Our ſafeſt eloquence here will be our ſilence, our greateſt knowledge a learned ignorance. Only we have here a clear teſtimony of the diſtinction of the perſons; and that the ſon is coequall and conſubſtantiall with the Father, ſith He is alſo (as the Father) above all name and notion.

If thou canſt tell] But ſo can none: *No man knoweth the Sonne but the Father, neither doth any man know the Father but the Sonne, and he to whom the Sonne will reveale him*, Mat. 11. 27. The Son is ſo like the Father here, that if you know the one, ye cannot but know the other. *Ioh.* 14. 7, 8, 9. Milk is not ſo like milk. *Non tam ovum ovo ſimile.* He is the brightneſſe of his Fathers glory, and the expreſſe image of his Perſon. *Heb.* 1. 3. See the *Note* there.

there. And if we deſire a glaſſe wherein to behold the face of God the Father and of his Sonne, here is one held forth in the *next verſe*.

Verſ. 5. *Every word of God is pure: he is a ſhield*] Albeit all the ſacred ſentences contain'd in this bleſſed book are pure, precious and profitable, yet as one ſtar in heaven out-ſhineth another, ſo doth one Proverb another, and this is among the reſt, *velut inter ſtellas luna minores*, an eminent ſentence often recorded in Scripture, and farre better worthy then ever *Pindarus* his ſeventh Ode was, to be written in letters of gold. Every word of God is pure, purer then gold tried in the fire, *Rev.* 3. 17. purer then ſilver tried in a furnace, and ſeven times purified, *Pſal.* 12. 6. *Julian* (therefore that odious Apoſtate) is not to be hearkened to, who ſaid there was as good ſtuffe in *Phocyllides* as in *Salomon*, in *Pindarus* his Odes as in *Davids* Pſalmes. Nor is that brawling dog *Porphyry* to be regarded, who blaſphemouſly accuſeth *Daniel* the Prophet, and *Matthew* the Evangeliſt, as writers of lies. *Os durum!* The Jeſuites (ſome of them) ſay litle leſſe of Saint *Pauls* Epiſtles; which they could wiſh by ſome means cenſured and reformed, as dangerous to be read, and ſavouring of hereſie in ſome places. Traditions they commonly account the touch-ſtone of doctrine, and foundation of faith; the Scriptures to be rather a *Commonitorium*, (as *Bellarmine* cals it,) a kind of ſtore-houſe for advice, then *Cor & animam Dei*, the heart and ſoule of God, as *Gregory* cals them, a fortreſſe againſt errours, as *Auguſtine*. The Apoſtle calleth concupiſcence ſinne; *at non licet nobis ita loqui*, but we may not call it ſo ſaith *Poſſevine*. the Jeſuit. The Author to the Hebrewes ſaith, *Marriage is honourable among all men*. But the Rhemiſts on 1 *Cor.* 7. 9. ſay, that the marriage of Prieſts is the worſt ſort of incontinency. Chriſt ſaith the ſin againſt the Holy Ghoſt hath no remiſſion. *Bellarmine* ſaith, that it may be forgiven. The Councel of *Conſtance* comes in with a *non-obſtante* againſt Chriſts inſtitution; withholding the Cup from the People at the Sacrament. And a Pariſian Doctour tels us, that although the Apoſtle would have ſermons and ſervice celebrated in a known tongue, yet the Church for very good cauſe hath otherwiſe ordered it. *Biſhop Bonners* Chaplain called the Bible in ſcorne, *his little pretty Gods book*, and judged it worthy to be burnt, *tanquam doctrina peregrina*, as ſtrange doctrine. *Gifford* and *Raynolds* ſaid it contained ſome things prophane and apocry-

Oda ſeptima Pind. tantæ fuit admirationis apud Rhodios ut fuerit ſcripta in templo auteis literis, &c. Joh. Manl. loc. Com. 414.

Spec. Europæ.

Greg. in 3. Reg.

Firmamentum contra errores. Aug. in Johan. 1. Tract. 2. Poſſevin. Apparat. lac ve bo Pat. Antiq.

Lib. 2 de Paſſ. cap. 16.

Montan. in 1 Cor. 14

pocryphal. Others have ſtiled it *the mother of hereſie*, and therefore not fit to be read by the common people, leſt they ſuck poyſon out of it. Prodigious blaſphemy! Of the purity and perennity of the holy Scriptures, See more in my true treaſure, *pag.* 85. 139.

He is a ſhield to them that put their truſt in him] See *Gen* 15. 1. with the note. and *Prov.* 29. 25.

Verſ. 6. *Adde thou not unto his words*] As the Jews do this day by their traditions, which they arrogantly call *Maſſoloumnutha Completio Perfectio*: becauſe they think that thereby the Law is compleated and perfected, as the Artemonites, (and after them the ſchoolmen) corrupted the Scripture out of *Ariſtotle* and *Theophraſtus*, turning all into queſtions and quillets. As *Mahomet* joyned his *Alfurca*, his ſervice book, an horrible heap of all blaſphemies, to the three parts of holy Scripture (as he divides them,) the Law, Pſalmes, and Goſpel: As the Papiſts adde their humane inventions, and unwritten verities: which they equallize unto, if not preferre before the book of God, as appears by that heatheniſh decree of the *Councel of Trent*. And when at the Councel of *Baſil*, the Huſſites denied to receive any doctrine that could not be proved by Scripture; *Cardinal Cuſan* anſwered that Scriptures were not of the being of the Church, but of the well-being: and that they were to be expounded, according to the current rite of the Church; which if it change its mind, the judgement of God is alſo changed. Laſtly, ſuch adde to Gods Word, as wreſt it and rack it, making it ſpeak that which it never thought: cauſing it to go two miles where it would go but one: gnawing and tawing it to their own purpoſes, as the Shoomaker taws his upper-leather with his teeth. *Tertullian* cals *Marcion* the heretick *Mus Ponticus*, of his arroding and gnawing the Scripture to make it ſerviceable to his errours.

Buxtorf. Tiberias.

Brightm. upon Rev. p. 292.

Jacob Revius hiſt. Pontif. p 235.

Leſt he reprove thee] Both verbally and penally; both with words and blows. Leſt he ſeverely puniſh thee, as one that addes to his Will, or imbaſeth his coyne.

And thou be found a liar] As all Popiſh forgers and foyſters at this day are found to be. God hath ever raiſed up ſuch as have detected their impoſtures, and vindicated the purity and perfection of the ſacred Scripture.

Verſ. 7. *Two things have I required of thee*] Two ſpeciall requeſts he had among many: for our preſent condition is a condition

dition of ſingular vanity and indigency: we get our living by begging, and are never without ſomewhat to be required of God; never without our wants and aylments, and ſuits for ſupplies.

Deny me them not] See here both his familiarity with God in Prayer, and his importunity: for a lazy ſuitour begs a denial: *Agur* therefore re-enforceth his requeſt: it was honeſt, elſe he would never have begun it: but being ſo, he is reſolved to follow it. So doth *David* with his *one thing* which he did deſire, and he would deſire, *Pſal.* 27. 4. he would never give it over. So *Jacob* would have a bleſſing, and therefore wraſtles with *might* and *ſlight*: and this he doth in the night and alone, and when God was leaving him, and upon one leg. He had a *hard pull* of it, and yet he prevailed. Let me go, ſaith God; No, thou ſhalt not go, ſaith *Jacob*, till I have my requeſt. It is not unlawful for us to be unmannerly in Prayer, to be importunate, and after a ſort impudent, *Luke* 18. 8. was not the woman of *Canaan* ſo? *Mat.* 15. 23. She came for a cure, and a cure ſhe would have: and had it too, with an high commendation of her heroical faith. Chriſt he was no penny-father, he had more bleſſings then one, even the *abundance of Spirit* for them that ask it. When poore men make requeſts to us, we uſually anſwer them as the Eccho doth the voice, the anſwer cuts off half the Petition: if they ask us two things, we think we deal well if we grant them one. Few *Naamans*, that when you beg one talent, will force you to take two. But God heaps mercies upon his ſuppliants: and blames them for their modeſty in asking. *Hitherto you have asked me nothing.* Nothing to what you might have done: and ſhould have had. *Ask, that your joy may be full.* Thou ſhouldſt have ſmitten five or ſix times, (ſaid the Prophet to the King of *Iſrael*, that ſmote thrice only) then hadſt thou ſmitten *Syria* till thou hadſt conſumed it.

δί αναιδειαν Luk. 11. 8.

Propter improbitatem.

2 Kings 14. 18, 19.

Before I die] q. d. I intend to be a daily ſuitor for them whilſt I live: and when I die, I ſhall have no more to do in this kind. Every one as he hath ſome ſpecial grace or gift above others, and as he is dogged with ſome ſpecial temptation or violent corruption, ſo he hath ſome great requeſt. And God holds him haply in hand about it all his life-long; that he may daily heare from him, and that a conſtant entercourſe may be maintained. Thus it was with *David*, *Pſal.* 27. 4. and with *Paul*, 2 *Cor.* 12. 8, 9. In this caſe we muſt reſolve to give God no reſt, never to ſtand

ſtand before him, but ply this Petition: and yet take heed of preſcribing to him of *limiting the holy one of* Iſrael: ſay with *Luther*, *Fiat voluntas mea: Let my will be done*: but then he ſweetly falls off, with *Mea voluntas Domine, quia tua.* My Will Lord, but becauſe it is and no further then it is thy will too.

Verſ. 8. *Remove farre from me vanity and lies*] i. e. All ſorts of ſinnes, thoſe lying vanities that promiſe much happineſſe to thoſe that purſue them, but perform little enough: *ſhame* at the beſt, but uſually *death*, *Rom.* 6. 21. 23. Free me both from the *damning* & from the *domineering* power of ſin, both from the ſting and ſtain of it, from the guilt and filth, from the crime and curſe, from the power and puniſhment. Let my Perſon be juſtified, and my luſts mortified. *Forgive me my treſpaſſes, and deliver me from evill.*

Give me neither Poverty nor Riches] So that God muſt give to be poore as well as to be rich. He makes holes in the money-bag, *Haggai* 1. 6. and he ſtops the ſecret iſſues and drains of expence, at which menſeſtates run out, they know not how nor when. *Agur* would have neither Poverty (for the many inconveniences and diſcomforts that attend it) nor yet riches, (for the many cares, cumbers, and other evils not a few that follow them) but a mediocrity, a competency, a ſufficiency without ſuperfluity. A ſtate too big (he knew) is troubleſome, as well as a ſhooe too big for the foot. They ſay it is not the great cage that makes the bird ſing: ſure we are, it is not the great eſtate that brings always the inward joy, the cordial contentment. Glaſſe keeps out wind and raine, but lets in the light, and is therefore uſeful in building. A moderate eſtate is neither ſo mean as to expoſe a man to the injuries, nor ſo great as to exclude a man from the influence of heaven. A ſtaffe may help a traveller, but a bundle of ſtaves may be a burden to him: ſo may too great an eſtate to a godly man.

Feed me with food convenient for me] Heb, *with food of mine allowance*, or which thou ſeeſt fit to allow me: ſo much as my *demenſum* comes to, the piece that thou haſt cut for me, the portion that belongs unto me, the bread of the day for the day; *Give me daily bread*, that I may *in diem vivere*, as *Quintilian* ſaith the birds do, the little birds, that have their meat brought in every day by their damns without defeatment. And herunto the original here ſeems to allude. *Pomponius Atticus* thus defineth riches. *Divitiæ ſunt ad legem*

legem naturæ compositæ panpertas Riches are such a Poverty or Mediocrity, as hath enough for natures uses. *If I may have but offam & aquam*, a morsel of meat, a mouthful of water, and convenient clothing, I shall not envy the richest *Crœsus* or *Crassus* upon earth. See the notes on *Matth.* 6. 11. *and* 1 *Timoth.* 6. 8

Vers. 9. *Lest I be full and deny thee, &c.*] Fulnesse breeds forgetfulnesse, saturity security, *Deut.* 32. 15. See the note *there*, and 1 *Tim* 6. 17, with the note; Every graine of riches hath a vermin of pride and ambition on it. A man may desire them, as one desires a ship to passe over the sea, from one countrey to another. But to many they prove hinderances to heaven, *remora's* to religious practices. Many in their low estate could serve God, but now resemble the Moon, which never suffers eclipse but at her full; and that is by the earths interposition between the Sun and her self. Even an *Agur* full fed may grow wanton, and be dipping his fingers in the devils sauce: yea so farre may he forget himself as to *deny the Lord*, (or as the Hebrew hath it, *belye him*) disgrace his house-keeping, and cast a slurre upon his work and wages by his shameful apostacy; yea (as *Pharaoh*-like) to ask *who is the Lord?* as if such were petty-gods within themselves, and could by the help of their Mammon do well enough without him. *Salomons* wealth did him more hurt then his wisedome did him good, *Eccles.* 2. It was his abundance that drew out his spirits, and dissolved him, and brought him to so low an ebbe in grace.

Necessitas durum telum, Fames malesuada audax Paupertas.

Or lest I be poore and steal] Necessity is an hard weapon; we use to say *Hunger is an evill Counsellour*; and *Poverty* is *bold* or *daring*, as *Horace* calls it. The baser sort of People in *Swethland* do always break the Sabbath, saying, that it is only for Gentlemen to keep that day. And the poorer sort amongst us (some of them I mean that have learnd no better) hold theft in them, *Pertinaciam* at least, a peccadillo, an excusable evil; for either we must steal, say they, or starve: the belly hath no ears, our poor children must not pine and perish &c. And truly men do not despise (i. e. *not so much despise*) a thief, if he steal to satisfie his soul when he is hungry, saith *Salomon* (*Prov.* 6. 30.) in his argument that an adulterer is worse then a thief: though a thief be bad enough, shut out of heaven, 1 *Cor.* 6. 9. But if he steal for necessity (*πενιαν κλεπτων δε ἀναγκαιον ἐστι*, saith the Greek Proverb, there's no remedy but a barking

king stomack must be quieted) men do the more excuse him, *à tanto*, though not *à toto*. But God saith flat and plain, *Thou shalt in no case steale*. *Let him that stole steal no more*, but let him labour with his hands, and depend upon Gods Providence: let him preferre affliction before sinne, and rather die then do wickedly. But want is a sore temptation, as *Agur* feared and that good man felt, mention'd by Mr. *Perkins*, who being ready to starve, stole a Lamb: and being about to eat of it with his poor children, and (as his manner was afore-meat) to crave a blessing, durst not do it; but fell into a great perplexity of conscience, acknowledged his fault to the Owner, and promised restitution, if ever able to make it. Job 30. 21.

And take the name of my God in vaine] He saith not, lest I being poor steal and be fined, burnt in the hand, whipped, &c. No; but *lest I take thy name in vaine, that is*, cause thy name to stink among the ungodly, open their mouths, break down the banks of blasphemy, by such a base sin committed by such a forward Professour. Good men take Gods name in vain, no way so much as by confuting and shaming their Profession, by a scandalous conversation, such as becometh not the Gospel of Christ; Moreover they count sin to be the greatest smart in sin; as being more sensible of the wound they therein give the glory of God, then of any personal punishment.

Vers. 10. *Accuse not a servant unto his master*] Unlesse it be *in an ordinance*, for the benefit of both. Much lesse may we falsely accuse wives to their husbands (as *Steven Gardiner* and other Court-parasites did King *Henry* the eighth his wives to him, of adultery, heresie, conspiracy, &c.) children to their Parents, (as the Jesuites the Popes blood-hounds did *Charles*, eldest sonne of *Philip* king of *Spaine*, for suspicion of heresie: whereupon he was murdered by the cruel Inquisition) one friend to another, a sin that *David* could not endure, *Psal.* 101. and Christ the sonne of *David* as deeply disliked it in the Pharisees, those make-bates, that by accusing his disciples to him one while, and him to his disciples another while, sought to make a breach in his family, by setting off the one from the other.

Lest he curse thee and thou be found guilty] Lest to cry quittance with thee, he rip up thy faults, such as it will be for thy shame,

Et dici potuisse, & non potuisse refelli.

He that ſpeaketh what he ſhould not, ſhall hear of what he would not. Put them in minde *to ſpeak evill of no man*, falſely and raſhly without cauſe and neceſſity. And why? *For we our ſelves alſo* (even ſ*Paul* and thou *Titus*) *were ſometimes fooliſh, diſobedient*, &c. *Tit.* 3. 1, 2, 3. and may haply hear of it to our ſhame and ſorrow, (if we irritate others thereunto) by way of recrimination.

Verſ. 11. *There is a generation that curſeth their father*] An *evil and an adulterous generation* doubtleſſe, a *baſtardly brood*, as were thoſe in the goſpel: a generation of vipers that make their way into the world by their dammes death. Theſe monſters of men are doomed to deſtruction, *Lev.* 20. Hell gapes for them, as alſo it doth for ſuch as revile or denigrate their Maſters, Magiſtrates, Miniſters, Benefactours, Ancients. There is a certaine plant which our Herbaliſts call *herbam impiam*, or *wicked cudweed* whoſe yonger branches ſtill yeeld flowres to overtop the elder. Such weeds grow too rife abroad: It is an ill ſoyle that produceth them. But of this, before.

γενεὰ μοιχαλὶς. Mat. 12. γενεὰ ἐχιδνῶν. Mat. 3.

Verſ. 12. *There are a generation that are pure &c.*] As the ancient Puritans, the Novatians, Donatiſts, Cathariſts, Illuminates. *Non habeo Domine cui ignoſcas*, ſaid one *Juſtitiary*. I have done nothing Lord that needs thy pardon. Ye are thoſe that juſtify your ſelves, ſaith Chriſt to the Phariſees. *All theſe things have I done from my youth, what want I yet?* ſaid one of them, that far overweened his own worth, and rated himſelf above the markt. *In all my labours they ſhall find none iniquity in me*: (ſaith guilty *Ephraim*) *that were ſin, Hoſ.* 12. 8. that were a foule buſineſſe to find iniquity in *Ephraim* whoſe iniquities were (yet) grown over his head, as appears throughout that whole Prophecy. That *man of ſin* the Pope, will needs be held ſinleſſe, and ſundry of his Votaries ſay they can ſupererrogate. And are there not amongſt us, even amongſt us, ſuch ſinners before the Lord, that ſtand upon their pantofles, and proudly ask, who can ſay, *I lack is their eye*? There is *a generation of theſe*, that is, a continuall ſucceſſion of them. Such *duſt-heaps* you may find in every corner.

2 Cor. 7. 1. *And yet is not waſhed from their filthineſſe*] Either *of fleſh or ſpirit*; they wallow in ſin like ſwine, and welter in wickedneſſe, which is *filth and blood*, *Iſa.* 4. 4. the vomit of a dog. 2 *Pet.* 2. 22. the excrement of the devil, the *ſuperfluity* or *garbage of naughtineſſe*, and the ſtinking filth of a Peſtilent ulcer, as the Greek words uſed by S^t. *Iames chap.* 1. 21. do ſignifie. The whole world lyeth in wickedneſſe, 1 *Joh.* 5. 19. as a lubber in a lake, as a carcaſe in its ſlime. *Nil mundum in mundo*: and yet who ſo forward to boaſt of their good hearts to God-ward.

περιῤῥυπαρία, ῥυπαρία,

Verſ. 13. *Oh how lofty are their eyes*] The eyes are the ſeat of pride and diſdain, which peep out at theſe windowes. The Hebrews have a ſaying, that a mans minde is ſooneſt ſeen *in oculis, in loculis, in poculis*, in his eyes, expences, cups. See *Chap.* 6. 17.

Verſ. 14. *There is a generation whoſe teeth &c.*] Theſe are ſycophants, and greedy gripers, of whom before often in this book. In the year 1235. there were ſpred through *England* certain Roman uſurers, called *Caurſini quaſi capientes urſi*, devouring beares (quoth *Paris* who had intangled the King, Nobles and all that had to do with them. Theſe were called the *Popes Merchants*. Sped.

Verſ. 15. *The horſe-leech hath two daughters*] That is, *two forks in her tongue*, whereby ſhe firſt pricketh the fleſh, and then ſucketh the blood. Hereunto *Salomon* ſeemeth to reſemble thoſe cruell cormorants ſpoken of in the former *verſe*. By the horſe-leech ſome underſtand the devil, that *great red Dragon, red with the blood of ſoules* which he hath ſucked and ſwallowed. 1 *Pet.* 5. 8. (ſeeking whom he may let down his wide gullet, whiles he *glutgluts their blood*, as the young Eaglets are ſaid to do (*Iob* 39. 30.) by a word made from the ſound.) By the horſe-leeches two daughters they underſtand *Covetouſneſſe* and *Luxury*: whom the devil hath long ſince eſpouſed to the Romiſh Clergy. Sanguiſuga. Hirudo ab hærendo. Non miſſura cutem niſi plena cruoris hirudo. κέντρωνα. Jegnalegnudum.

Cujus avaritiæ totus non ſufficit orbis,
Cujus luxuriæ meretrix non ſufficit omnis.

Verſ. 16. *The grave*] Which in Hebrew hath its name *of craving*. It is a *Sarcophagus*, feeds on fleſh, and it as little appears as once in *Pharaohs* lean kine; or as in thoſe that having a flux, take in much but are neither fuller nor fatter. The word here uſed may be rendered *Hell*, called by the Latins, *Infernus ab Inferendo*, from the devils continuall carrying in ſouls to that place of torment.

And the barren womb] Barren women are moſt deſirous of children, which yet are *certaine cares*, but *uncertaine comforts*. How impatient was *Rachel?* how importunate was *Hannah?* One hath well obſerved that the barren women in Scripture had the beſt children, as being the fruit of their faith and the product of their prayers. The Vulgar renders it *Os vulvæ*, and *Mercer Orificium matricis*, referring it not to barren, but to incontinent women; ſuch as was *Meſſala* and other inſatiate punkes, *quarum libido non expletur virili ſemine vel coitu.*

The earth that is not filled with water] That can never have enough at one time, to ſerve at all times. That's a ſtrange earth or country that *Pliny* ſpeaks of, *ubi ficcitas dat lutum, imbres pulverem*, where drought makes dirt, and raine cauſeth duſt. And yet ſo it is with us (ſaith a Divine.) The pleaſtiful ſhowers of Gods bleſſings rained down upon us, are anſwered with the duſty barrenneſſe of our lives. The ſweet dewes of *Hermon* have made the hill of *Sion* more barren. Oh! how inexcuſable ſhall we be *&c.*

And the fire that ſaith not, It is enough] Fire is known to be a great devourer, turning all combuſtibles into the ſame nature with it ſelf. How many ſtately cities hath this untamable element turned into aſhes? It is an excellent obſervation of *Herodotus*, that the ſparks and cinders of *Troy* are purpoſely ſet before the eyes of all men, that they might be an example of this Rule, *That great ſinnes bring great puniſhments from God upon the ſons of men.* *Scipio* having ſet *Carthage* on fire, and beholding the burning, foreſaw and bewayled the deſtiny of *Rome*, which as it hath been often burnt already, ſo it ſhall be ſhortly, to purpoſe: the Kings, mariners and merchants ſtanding aloof and beholding the ſmoke of her burning. *Rev.* 17. 16. & 18. 8, 9. God will caſt this rod of his wrath into the fire, burn this old whore, that hath ſo long burnt the Saints for Hereticks, and refuſed to be purged by any other nitre or means whatſoever: therefore all her droſſe and traſh ſhall paſſe the fire. This is ſo plain a truth, that even the Papiſts themſelves ſubſcribe to it. Hear what *Rib.* a learned Jeſuite ſaith, *Etiam non ſolum ob priſtinam impietatem*, &c. That *Rome* as well for its ancient impiety as for its late iniquity, ſhall be deſtroyed with an horrible fire; it is ſo plain and evident, that he muſt needs be a fool that doth but go about to deny it.

τῶν μεγάλων ἀδικημάτων μεγάλαι εἰσὶ καὶ αἱ πυραὶ τὰ θεῖ.

Rib. in loc.

Verſ. 17.

Verſ. 17. *The eye that mocketh at his father*] As *Ham* did at *Noah*. *And deſpiſeth to obey his mother*, or, *deſpiſeth the wrinkles of his mother*, as ſome read it, that looks upon her with diſdain, as an old withered fool.

The ravens of the valley ſhall pick it out] God takes notice of the offending member, and appoints puniſhments for it: By the law ſuch a child was to be put to death, and here is ſet down what kind of death; hanging upon a tree, which the Greeks alſo call a being caſt to the crowes or ravens. Thus the Scripture is both Text and gloſſe: one place opens another; the Prophets explain the law, they unfold and draw out that Arras that was folded together before. The ravens of the vallyes or brooks, are ſaid to be moſt ravenous; and the young Eagles or vultures ſmel out carcaſes, and the firſt thing they do to them is to pick out their eyes. *Effoſſos oculos voret atro gutture corvus.* They are curſed with a witneſſe whom the holy Ghoſt thus curſeth in ſuch emphatical manner, in ſuch exquiſite terms. Let wicked children look to it, and know, that *Vultu ſæpe læditur pietas*, as the very Heathens obſerved: that a proud or paltry look caſt upon a parent, is a breach of piety puniſhable with death, yea with a ſhameful and ignominious death. Let them alſo think of thoſe infernall ravens and vultures. *&c.*

Horat. paſcere in cruce corvos profuſpendi poſſit. Ep. 7. ἐς κόρακας.

Corvi fluviatiles.

Willet on Levit.

Verſ. 18. *There be three things which are too wonderfull*] The wiſeſt man that is, cannot give a reaſon of all things: as of the ebbing and flowing of the ſea, of the colours in the raine-bow, of the ſtrength of the nether chappe, and of the heat in the ſtomack which conſumeth all other things, and yet not the parts about it. *Agar* here confeſſeth himſelf gravelled in foure things at leaſt, and benighted.

Verſ. 19. *And the way of a man with a maid*] That is, either with a cloſe and chaſt virgin that is kept cloſe from the acceſſe of ſtrangers, and goes covered with a veyle. Or elſe with a maid, that though deflowred, yet would paſſe for a pure virgin, and is ſo taken to be till her lewdneſſe is diſcovered. It is expreſſely noted of *Rebecca* to her commendation, that though faire to look upon, yet *ſhe was a virgin, neither had any man known her.* *Gen.* 24. 16. there are that paſſe for virgins, and yet it cannot be ſaid of them, that man never knew them,

Theſaurum cum virgo tuum vas fictile ſervet,
Ut fugias quæ ſunt nox a, tua ſtime.

Verſ. 20.

Verſ. 20. *So is the way of an adulterous woman*] The ſtrumpet when ſhe hath eaten ſtolen bread, hath ſuch dexterity in wiping her lips, that not the leaſt crumme ſhall ſtick to them, for diſcovery. So that *Agur* here ſhews it to be as heard to find it out, as the way of an Eagle in the aire, the way of a ſerpent on a rock, *&c.* Unleſſe taken in the manner, ſhe ſtoutly denyes the action. And if ſo taken, yet

Juvenal. Satyr. 6. ——*nihil eſt audacius illis,*
Deprenſis iram, atque animos a crimine ſumunt.

Verſ. 21. *For three things the earth is diſquieted*] Such troubletownes are odious creatures: the places where they live long for a vomit to ſpue them out. As they live wickedly, ſo they dye wiſhedly, there is a good worlds-riddance of them, as there was of *Nabal*, and of thoſe in *Iob.* 27. 23. with 15. who were buried before half-dead; being hiſſed and kickt off the ſtage of the world, as *Phocas* was by *Heraclius*.

And for foure which it cannot bear] The very aple-tree of the world is even ready to crack under them, the earth to open and ſwallow them up.

Verſ. 22. *For a ſervant when he reigneth*] As *Jeroboam, Saul, Zimri, Herod, Heliogabalus, Phocas.* See the Note on *chap.* 19.10. *Veſpaſian* only of all the Emperours, is ſaid to have been better for his advancement.

For a fool when he is filled with meat] When his belly is filled with Gods hid treaſure, *Pſal.* 17. 14, when he proſpers and hath what he will. Proſperity is hard meat to fools, they cannot digeſt it. They grow giddy (as weak heads do after a cup of generous wine) and lay about them like mad men: the folly of theſe rich fools, *is fooliſhneſſe with a witneſſe, Prov.* 14.24. See the Note there.

Luxuriant animi rebus plerunque ſecundis. Ovid.

Verſ. 23. *For an odious woman when ſhe is married*] Such an one was *Peninnah*, who vexed good *Hannah, to make her to thunder*, as the Original hath it. Such was *Iezabel, Herodias, Meſſalina* wife to the Emperour *Claudius*, who was her agent to effect her ſinful purpoſes, and her patient to ſuſtain her lewd conditions. She compelled alſo other Roman Ladyes to be as lewd as her ſelf, and thoſe that would not, ſhe hated, and baniſhed them from the Court.

1 Sam. 1. 6.

Dio in Claudio.

And an handmaid that is heire to her miſtreſſe] That ſucceeds her in the marriage-bed: her *good* and her *blood* will riſe toge-

together; as we ſee in *Hagar*. Hence that counſel of the Greek Poet,

Μήποτε δεσπόσαι χυνὴ δέσποινα γένοιτο.
Never make thy maid thy miſtreſſe.

Such hens will be apt to crow, ſuch wives to breed diſturbance in the family.

Verſ. 24. *There be foure things*] Made up thus in *quaternione* (as the 119. *Pſalme* is in *octonaries*, and thoſe in an Alphabetical order) for help of memory.

Which are little upon the earth, but exceeding wiſe] God is *maximus in minimis*, very much ſeen in the ſmalleſt creatures. *In formicis major anima quàm in Elephantis, in nanis quàm in gigantibus.* The ſoule is more active in Ants then in Elephants, in dwarfes then in Giants. *Who hath deſpiſed the day of ſmall things?* Zech. 4. 10.

A cane non magno ſæpè tenetur aper. Ovid.

The creatures, next to the Scriptures, are the beſt Lay-mans-books; whereby we may learne to know God and our ſelves ſavingly. *Ask now the beaſts, and they ſhall teach thee, and the fowles of the Heaven, and they ſhall tell thee.* Job 12. 7.

Verſ. 25. *The Ants are a people not ſtrong*] A feeble folk, but notable for their foreca ſt. See *chap.* 6.6,7. Let us be ſo, but ſpecially in ſpirituals.

Verſ. 26. *The Conyes are but a feeble folk*] But what they want in ſtrength, they have in wiſedom, whiles they work themſelves holes and burroughes in the earth. *Gaudet in effoſſis habitare cuniculus antris*, ſecures her ſelf in the rocks and ſtony places. It ſhal be our wiſedom to work our ſelves into the *rock Chriſt Ieſus*, where we ſhall be ſafe from hellish hunters. Martial.

Verſ. 27. *The Locuſts have no King*] They are all belly, which is joyned to their mouthes, and endeth at their tailes: hence they make ſuch havock where they come in thoſe Eaſtern-countryes. See *Ioel* 2. where they are called *Gods great army*. For though they have no King to command them, yet they go forth by bands, and march all in a company, to teach men concord and combination in lawful affaires and attempts. For

Conjunctì pollent etiam vehementer inertes.

Thoſe Locuſts in the Revelation (whereby is meant the Popiſh

Clergy) have their King *Abaddon* the Pope, *Revel.* 9. 11. to whom they appeal from their lawful Soveraigne; yea the rebellion of a Clergy-man againſt his Prince, is not treaſon ſaith *Sa* the Jeſuite, *quia non eſt Principi ſubjectus*, becauſe he is the Popes ſubject. And when the Engliſh Clergy whipped King *Henry* the ſecond for a pennance for *Beckets* death, one of the Popes Legats ſaid unto him, *Domine, noli minari*, &c. Sir, Never threaten us, for we fear no menaces of men, as being of ſuch a court as uſeth to command Kings and Emperours.

Jacob. Revius de vit. Pontif.

Verſ. 28. *The ſpider taketh hold with her hands*] Some render it *the Ape*: and the Hebrew *Semamith* is ſomewhat like the Latine *Simia*, a creature that is very witty, active and imitative, taking hold with his hands (ſuch as they are) and doing ſtrange feats; being therefore much in Kings Palaces, who delight to look upon them, as *Salomon* did for recreation. If we take it for the *ſpider*, ſhe doth her work painfully and curiouſly, ſpins a finer threed then any woman can do, builds a finer houſe then any man can do, in manner and forme like to the tent of an Emperour. This baſe creature may teach us this wiſdom, ſaith one, not to be bunglers or ſlubberers in our works, but to be exact in our trades, and labour ſo to excel therein, that our doings may be commendable and admirable.

Verſ. 29. *There be three things that go well*] And all for our learning: to teach us in our ſeverall ſtations to deport our ſelves in all gravity, maintaine our dignity, and ſhew our magnanimity. Only let your converſation be as becometh the Goſpel of Chriſt ſaith *Paul. Phil.* 1. 27. There is a τὸ πρέπον, a *comelyneſſe* and *ſuitablenes* of carriage belongs to every calling, and this muſt be carefully kept up. *Vellem ſi non eſſem Imperator*, ſaid Scipio to one that offered him an harlot, I would, if I were not a General. And remember that thou art a Kings ſon ſaid *Menedemus* to *Antigonus*: that will be a retentive to thee from unſeemly practiſes. Should ſuch a man as I fly? *Neh.* 6. 11. — *& Turnum fugientem hac terra videbit?* It is a puſillanimity to yeeld ſo much to men: The Lyon will not alter his gate, though he dye for it. We ſhould learn *regnum in pectore gerere*, to be of noble reſolutions. It is a common ſaying amongſt us: *Such a man underſtands himſelf well*, that is, he underſtands his place, worth, dignity and carryes himſelf accordingly.

Verſ.

Verſ. 32. *Lay thy hand upon thy mouth*] That is, better bethink thy ſelf, commune with thine own heart, and be ſtill. Repent thee as *Job* did in like caſe, *chap.* 39. 37, 38. *Quem 'penitet peccaſſe penè eſt innocens.* It is not the falling into the water that drowns one, but the lying in it. Senec. Agam.

Verſ. 33. *So the forcing of wrath*] Too much ſtirring in an offenſive matter bringeth forth brawling, lawing, warring, fighting. *Patientia laſa fit furor.* The moſt patient that is may be put beyond all patience if much provoked. *Abner* bare long with *Aſahel*, but ſped him at length. Abuſed mercy turns into fury. See *Prov.* 15. 1.

CHAP. XXXI.

Verſ. 1. *The words of King* Lemuel]

Lemuels leſſon, Bathſheba's Chatechiſme. Lemuel ſhe cals him becauſe God had owned him; (2 *Sam.* 7. 14. I will be his father and he ſhall be my ſonne) and was *with him* ſo long as he was *with God*, according to 2 *Chron.* 15. 2. Indeed when he grew diſcinct and diſſolute, then Gods ſoule *ſate looſe to him, and was diſjointed from him*, Ier. 6. 8. and the rather, becauſe he had had the benefit of better education. *His father had taught him*, and had taken much pains with him, *Prov.* 4. 4. His mother alſo had counſelled and cautioned him betimes, not to *give his ſtrength to wine and women.* And yet he was moſt inordinate in his love to theſe two, *Eccleſ.* 2. This was almoſt as great an aggravation of his ſin, that he had been better taught and brought up, as that other, that he forſook the Lord that had *appeared unto him twice.* The words of King *Lemuel* they are called, becauſe though compoſed by his mother, yet for his uſe in the ſame ſenſe as *Pſal.* 127. is ſtiled *A ſong of degrees of* Salomon, *or for* Salomon, though made by his father: who tels him there that which he found true by experience. *Lo, children are an heritage of the Lord* &c. for by all his wives, *Salomon* had none but one ſonne, and him none of the wiſeſt neither. Ariſtippus dicus eſt μυτροδιδακτος quod eum mater Arete docuiſſet. 1 Kings 11. 9.

Verſ. 2. *What, my ſonne! and what, the ſonne of my wombe!*] An *abrupt ſpeech*, importing abundance of affection; even more

more then might be uttered. There is an Ocean of love in a Parents heart, a fathomles depth of deſire after the childs welfare, in the mother eſpecially. Some of the Hebrew Doctours hold, that this was *Bathſheba's* ſpeech to her ſonne after his fathers death: when ſhe partly perceived which way his *Genius* leaned and lead him: that then ſhe ſchooled him in this ſort, *q. d. Is it even ſo my ſonne, my moſt dear ſonne, &c. O do not give thy ſtrength to women &c.*

Verſ. 3. *Give not thy ſtrength to women*] Waſt not unworthily the fat and marrow of thy dear and precious time, the ſtrength of thy body, the vigour of thy ſpirits in ſinful pleaſures, and ſenſual delights, See *chap.* 5. 9.

Nor thy ways to that which deſtroyeth Kings] Venery is called by one *Deaths beſt Harbinger*. It was the deſtruction of *Alexander* the great, of *Otho* the Emperour, (called for his good parts otherwiſe *Miraculum mundi*) of Pope *Sextus* the fourth, (*qui deceſſit tabidus voluptate*, ſaith the Hiſtorian, died of a wicked waſt) and of Pope *Paul* the fourth, of whom it paſſed for a Proverb, *cum per eandem partem animam profudiſſe per quam acceperat*. The Lacedemonian Common-wealth, was by the hand of divine Iuſtice utterly overturned at *Leuctra*, for a rape committed by their meſſengers on the two daughters of *Scedaſus*. And what befel the Benjamites on a like occaſion, is well known out of *Judg.* 20. that I ſpeak not of the ſlaughter of the Shechemites, *Gen.* 34. &c.

Verſ. 4 *It is not for Kings to drink wine*] i. e. to be drunk with wine, *wherein is exceſſe*, Eph. 5. 18. where the Apoſtle determines *exceſſive drinking* to be *downright drunkenneſſe, viz.* when as ſwine do their bellies, ſo men break their heads with filthy quaffing. This, as no man may lawfully do, ſo leaſt of all Princes: for *in maxima libertate minima eſt licentia*. Men are therefore the worſe, becauſe they are bound to be better.

Nor for Princes ſtrong drink] or as ſome read it, *where is the ſtrong drink? It is not for Princes to aſk ſuch a queſtion.* All heady & intoxicating drinks are by ſtatute here forbidden them. Of *Bonoſus* the Emperor it was ſaid, that he was born, *non ut vivat ſed ut bibat*, not to live but to drink; And when, being overcome by *Probus*, he afterwards hanged himſelfe, it was commonly jeſted, that a tankard hung there, and not a man. But what a Beaſt was *Marcus Antonius*

tonius that wrote (or rather ſpued out) a book concerning his own ſtrength, to bear ſtrong drink? And what another was *Darius* King of *Perſia*, who commanded this inſcription to be ſet upon his ſepulcher, *I was able to hunt luſtily, to drink wine ſoundly, and to bear it bravely*. That Iriſh Rebel *Tiroen. Anno* 1567. was ſuch a drunkard, that to coole his body when he was immoderately inflamed with wine and uskabagh, he would many times be buried in the earth up to the chin. Theſe were unfit men to bear rule.

Κυπυγεῖν ἐκρεῖ· τὸν, οἶνον πο- λὺν πίνειν, καὶ τὸ τὸν φέρειν καλῶς. Strabo. Camd Eliſ.

Verſ. 5. *Leſt they drink and forget the Law*] Drunkenneſſe cauſeth forgetfulneſſe, (hence the Ancients fained *Bacchus* to be the *ſonne of forgetfulneſſe*) and ſtands in full oppoſition to reaſon and religion: when the wine is in, the wit is out. *Seneca* ſaith, that for a man to think to be drunk, and yet to retain his right reaſon, is to think to drink rank poyſon, and yet not to die by it.

Plutarch. in Sympoſ.

And pervert the judgement, &c.] pronounce an unrighteous ſentence: which when *Philip* King of *Macedony* once did, the poor woman, whoſe cauſe it was, preſently appealed from *Philip* now drunk, to *Philip* when he ſhould be ſober again. The Carthaginians made a law that no Magiſtrate of theirs ſhould drink wine. The Perſians permitted their Kings to be drunk one day in a year only. *Solon* made a law at *Athens* that drunkenneſſe in a Prince ſhould be puniſhed with death. See *Eccl.* 10. 16, 17.

Verſ. 6. *Give ſtrong drink to him, &c.*] To thoſe that ſtand at the barre, rather then to them that ſit on the bench. Wine maketh glad the heart of man, *Judg.* 9. 13. *Pſal.* 104. 15. *Plato* cals wine and muſick the μαλακτικὰ: *Mitigaters of mens miſeries*. Hence that laudable cuſtome among the Jews at funerals, to invite the friends of the deceaſed to a feaſt, and to give them the *cup of conſolation*, Ier. 16. 7. And hence that not ſo laudable, of giving wine mingled with myrrhe to crucified malefactours, to make them die with leſſe ſenſe. Chriſt did not like the cuſtome ſo well, and therefore refuſed the potion. People ſhould be moſt ſerious and ſober when they are to die: ſith in death as in warre, *non licet bis errare*, if a man miſſe at all, he miſſes for all and for ever. *Vitellius* therefore took a wrong courſe, who looking for the meſſenger of death, made himſelf drunk to drown the fear of it.

Bacchus & afflictis requiem mortalibus affert. Tibul.

Vitellius trepidus, dein temulentus.

And wine unto those that be of heavy hearts] Heb. *bitter of spirit*, as *Naomi* was when she would needs be called *Marah*, *Ruth* 1.20. as *Hannah* was, when she pleaded that she had neither drunk wine nor strong drink (though at that time she had need enough of it,) but was a woman of a sorrowful spirit, 1 *Sam.* 1.15. as *David* was, when his heart was *leavened and sowred* with the greatness of his grief: and he was pricked in his reins, *Psal.* 73. 21. This grief was right, because *according to God*, 2 Cor. 7. 11. so was that bitter mourning, *Zach.* 10. 12. and *Peters* weeping bitterly. These waters of *Marah* that flow from the eyes of repentance, are turned into wine, they carry comfort in them; there is a clear shining after this raine, 2 *Sam.* 23. 4. Such *April-showers* bring on *May-flowers*.

κὶ κατ θεὸν λύπας.

Dejicit ut relevet, premit ut solatia præstet:
Enecat ut possit vivificare Deus.

Vers. 7. *Let him drink and forget his Poverty*] And yet let him drink moderately too, lest he increase his sorrows, as *Lot* did, and not diminish them: for drunkenness leaves a sting behind it, worse then that of a serpent or of a cockatrice, *Prov.* 23. 32. Wine is a prohibited ware among the Turks: which makes some drink with scruple, others with danger; The baser sort, when taken drunk, are often bastinadoed upon the bare feet. And I have seen some (saith mine Authour) after a fit of drunkenness, lie a whole night crying, and praying to *Mahomet* for intercession, that I could not sleep neer them; so strong is conscience, even where the foundation is but imaginary.

Blunts voyage. p. 105.

Vers. 8. *Open thy mouth for the dumb*] *i. e.* Speak wisely and freely for those that either cannot or may not speak for themselves. Thus *Nicodemus* spoke for our Saviour, *John* 7. 51. *Paphnutius* in the Councel for the married Clergy, *Pliny* to *Trajan* for the persecuted Christians, the Elector of *Saxony* for *Luther*, &c. *Oecolampadius* saith, that wise men only open their mouths, for a fools mouth is never but open. Hence χαῖνες *Gapers* are put for fools in *Lucian* and *Aristophanes*.

Oecolamp. in Job 33.

Vers. 9. *Plead the cause of the poore and needy*] These are Gods great care as appears in many texts. *Job* comforted himself in this, that he had been eyes to the blind, feet to the lame, a father to the poore, &c. *Ebedmelech* is renowned for pleading the cause

Job 29. 15, 16.

cause of the poor Propher, and so should *Pharaohs* Butler have been if he had done it sooner. Master *Holt* who was of counsel to Master *Pryn* (when so unjustly censured in the Star-chamber) but refused (through cowardise) to signe his answer according to promise, being over-awed by the Prelates, bewailed his own baseness to his wife and friends: And soon after falling sick for conceit only of the miscarriage of that cause, he died; never going to the Star-chamber after that bloody sentence.

New discoveries of the Prelates tyranny. p. 47, 48.

Vers. 10. *Who can find a vertuous woman*] Good wives are rare commodities, and therefore precious and highly to be prized, even above rubies. The Hebrews put *rarum pro charo*, as 1 *Sam.* 3. 2. and *Prov.* 25. 7. Let thy feet be precious in thy neighbours house, that is, let them seldome come there, lest thou become over-cheap and undervalued. It is easie to observe that the New Testament affords more store of good women, then the old. When *Paul* came first to *Philippi*, few or none came to hear him but women, *Acts* 6. 13. but they drew on their husbands; and it soon became a famous Church. What a rare piece was *Priscilla*, who better instructed *Apollo*, ventured her life for *Paul*, *Rom.* 16. 4. and was such a singular help to her husband, that she is mentioned before him, as the more forward of the two, *Rom.* 16. 3. Like as was also *Manoahs* wife, and *Nazianzens* mother. *Salomons* mother was behind none of them, as appears by this *Poem*, either composed by *Salomon* as a character of her, (as some have thought) or else by her self for his direction in the choyce of a good wife, which would be worthy his pains, though he should fetch her as farre as men do rubies. *Procul præ uniomibus pretium ejus.* What a way sent *Abraham* and *Isaac* for good wives for their sons!

σπανία σπουδαῖα. Arist. Ethic.

Ex. 18, 24, 25.

Vers. 11. *The heart of her husband doth safely trust in her*] He is confident of her love, care, and fidelity: he dare trust her with his soule secrets, &c. he doubteth not of her chastity, secrecy, or care to keep his family.

So that he shall have no need of spoile] i. e. of necessary commodities: for these she will provide as plentifully by her industry, as if she had shared in the spoils of a sackt and ransackt city. The Turks when they took *Constantinople*, were so enriched, that tis a Proverb amongst them at this day, if any grow suddenly rich, to say, *He hath been at the sacking of* Constantinople.

Turk. hist. fol. 347.

Vers

Verſ. 12. *She will do him good and not evill* &c.] She is conſtant in her conjugal affection, and ſticks to him, as *Sarah* did to *Abraham*, in all changes and chances whatſoever. She leaves not off her kindneſſe to the living and to the dead, *Ruth.* 2. 20. See that notable example of the Lady *Valadaura* in *Lud. Vives.*

Verſ. 13. *She ſeeketh wool and flax*] This was held no ſhame for *Salomons* wife. *Auguſtus Ceſar* taught his daughters to ſpin and card: he wore no garments but what his wife and daughters made him. The like is reported of *Charles* the great. *Spinſter* they ſay is a terme given the greateſt women in our law. *Rebecca* whs a dainty cook, ſo was *Thamar Davids* daughter. 2 *Sam.* 13. By *Mahomets* law, the grand Turk himſelf muſt be of ſome trade.

And worketh willingly with her hands] *As if her hands did deſire to do*, what ſhe put them to do: for ſo the Origin. I ſoundeth; *She worketh with the will of her hands.* The Vulgar renders it, *with the conſent of her hands*, as if her hands were *oculatæ*. She diſcreetly and chearfully rids her work, with fervour and forecaſt.

Verſ. 14. *She is like the merchants ſhips*] That is, ſhe gets wealth apace, yea though ſhe ſtirre not off her ſtool, and ſtudyes how to buy every thing at beſt hand, though ſhe ſend far for it. Of the low-country-men it is ſaid *Pater eut cælum navibus Belgæ, ſi navibus peti poſſet.* So the good huſwife would do any thing to further thrift.

Verſ. 15. *She riſeth alſo while it is yet night*] That is, betime in the morning, *a great while before day*, as our Saviour alſo did to pray. *Mark.* 1. 35.

And a portion to her maids] She neither pines, nor pampers them: but allows them that which is ſufficient. Three things ſaith *Ariſtotle* a man owes to his ſervants, *work*, *meat*, and *correction.*

ἔργα, τροφὴν, κόλασιν.

Verſ. 16 *She conſidereth a field and buyeth it*] Here's the fruit of her paines and providence. The *Manus mouitans* the ſtirring hand maketh rich, *Prov.* 10. 4. and a wiſe woman buildeth her houſe *Prov.* 14. 1. See the Notes. She conſiders of the conveniency of this field, and then caſts about how ſhe may compaſſe it.

Verſ. 17.

Verſ. 17. *She girdeth her loyns with ſtrength*] She *flyeth about* her work, and ſets on it with a courage. We have read of women, in whom beſides their ſexe, there was nothing womanlike or weak, ſuch were *Semiramis*, *Zenobia*, *Blandina*, that brave Hungarian woman, who in an aſſault at the ſeige of *Buda*, thruſting in among the ſouldiers, upon the top of the fort, with a great ſithe in her hand, at one blow ſtruck off two of the Turks heads as they were climbing up the rampier. The like is reported of *Murulla* a maid of *Lemnos*, who ſeeing her father ſlain in the gates of the city by the Turks, which hoped to have ſurprized it, took up the weapons that lay by him, and like a feirce *Amazon* notably revenged his death.

Turk hiſt. fol. 741.

Ibid. 413.

Verſ. 18. *She perceiveth that her merchandiſe is good*] She feels the ſweet of it: and is heartened to redouble her diligence: as a draught-horſe feeling his load comming, drawes the harder. The good ſoule doth the ſame. For having once taſted how ſweet the Lord is, it can never have enough of him: but is carried after him with ſtrength of deſire, as the doves to their *columbaryes*, as the Eagles to the carcaſes, *Pſal.* 84. 1, 2, 3. No reaſon would ſatisfy *Moſes*: but when God had done much for him, he muſt ſtill have more. *Exod.* 33. 12, 13, 14, 17, 18, 19 & 34 9.

Verſ. 19. *She layeth her hands to the ſpindle*] Notwithſtanding her late purchaſe, and planting a vineyard; *verſ.* 16. and other out-buſineſſes. See the Note on *verſ.* 13. The two Cardinals *Wolſey* and *Campeius* coming from King *Henry* the eight on a meſſage to Queen *Katharine* of *Spain*, a little afore the devorce, found her with a skain of red ſilk about her neck, being at work with her maiden. And Queen *Anne* of *Bullen* kept her maids and all that were about her, ſo buſyed in ſowing and working, that neither was there ſeen any idleneſſe then amongſt them, nor any leiſure to follow ſuch paſtimes as are uſually in Princes courts.

Lucretia inter ancillas ad ſuam lanam fila ducebat.

Life and death of Card. Wolſ. pag. 69.

A. & Mon. fol. 937.

Verſ. 20. *She ſtretcheth out her hand to the poor*] She laboureth with her hands to that purpoſe, *Eph.* 4. 28. and indeth by experience that not getting but giving is the way to thrive. See my common-place of *Almes.*

Yea ſhe reacheth forth her hands to the needy] *Nittily needy*, as one phraſeth it. To theſe that are extremely poor, ſhe not only *ſtretcheth* but *reacheth*, not her hand only, but both hands; yea ſhe hath

hath her Almoners to give to thoſe that ſhe cannot go to: as Q. *Anne Bullen* had. For beſides what ſhe dealt and diſtributed by the hands of others, ſhe carried ever about her a certain little purſe: out of which ſhe was wont to ſcatter about daily ſome almes to the needy; thinking no day well ſpent, wherein ſome man had not fared the better by ſome benefite at her hands. The like is ſtoried of *Placilla* wife to the Emperour *Theodoſius*, that for her courteſie and bounty to the poor, ſhe was called φιλόπωχος, *The poor mans friend.* Ibid.

Verſ. 21. *She is not afraid of the ſnow*] As ſhe is liberall to the poor, ſo her cheif care is for thoſe of her own houſe, that they be accommodated. For ſhe knowes that to *ſtretch beyond the ſtaple*, were to marre all; and not to provide for her own, were to be worſe then *an infidel.* 1 Tim. 5. 8.

Verſ. 22. *Her clothing is ſilk and purple*] Suitable to her husbands condition, who is a principal man. *verſ.* 23. That's excellent counſel that *Tertullian* gives women, *Veſtite vos ſerico pietatis, byſſino ſanctitatis, purpurâ pudicitiæ.* Cloth your ſelves with the ſilk of piety, with the ſattin of ſanctity, with the purple of modeſty, &c. Lib. de cultu fœm.

Verſ. 23. *Her huſband is known in the gates*] Is renowned and noted for his wives worth, beſides that he is a ruler in *Iſrael.*

Verſ. 24. *She maketh fine linnen and ſells it*] Such *ſindons* as our Saviours dead body was wrapt in: and for girdles read 2. *Sam.* 18. 11. *Iſay* 3. 24. *Jer.* 2. 32. It was anciently no ſhame for a Queen to make gain of her handy-work.

Verſ. 25. *Strength and honour are her clothing*] See *verſ.* 22. Shee is not of thoſe *quæ fulgent monilibus ſordent moribus*, that are well habited, but ill-mannered. No, ſhe is *inwardly decked* with ſpiritual attire, ſuch as renders her glorious in the eyes of GOD and Angels. *The joy of the Lord is her ſtrength*, ſo that ſhe laugheth at the time to come. This daughter of *Sarah*, as long as ſhee doth well, and hath the *Eunge* of a good conſcience, is not afraid with any amazement (as women are apt to bee) 1 *Peter* 3. 6. *Gaudebat Criſpina cum tenebatur, cum audiebatur, cum damnabatur, cum ducebatur.* So did Miſtreſſe *Anne Askew*, *Alice Driver*, and many other gracious women, that ſuffered for the truth in Queen *Maryes* dayes: Strength and honour was their clothing: and they rejoyced at the time to come: they went as merry to dye, as to dine: and cheared up one another with this, That although they had but a bitter breakfaſt, yet they ſhould ſup with Chriſt in joy. Aug. in Pſal. 127.

Verſ. 26. *She openeth her mouth with wiſedome*] Her mouth is not alwayes open, but duely ſhut, and diſcreetly opened: her words are few, true, and ponderous; the ſtream and current of her conference tends either to *wiſedom* or *kindneſſe*, that is, to dutyes either of *piety* or *charity*. The Jeſuits forbid women to ſpeak of God and his wayes, either in good ſort or in bad: and to meddle only with the diſtaffe. But the good women in both Teſtaments, *Abigail*, *Hannah*, *Heſter*, the Virgin-*Mary*, *Priſcilla*, *Lois*, &c. never heard of this new doctrine. *Tatianus* tels us, that in the Primitive Church every age and ſexe among the Chriſtians, were Chriſtian Philoſophers: yea that the very virgins and maids, as they ſate at their work in wool, were wont to ſpeak of Gods word. And *Nicephorus* writes, that the Chriſtians, even as they laboured or journyed, were wont to ſing Pſalmes: and that thereby there was at a certain time a Jew converted. It were ſurely a great grace (ſaith *Lambert* the Martyr) if wee might have the word of GOD diligently and often ſpoken, and ſung unto us in ſuch wiſe, that women and children might underſtand it. Then ſhould it come to paſſe, that crafteſmen ſhould ſing ſpiritual Pſalmes ſitting at their work, the husband-man at his plough, the good huſwife at her wheele, as wiſheth Saint *Hierome.* Hiſt. Eccleſ. lib. 3. chap. 37. Act. & Mon. fol. 1015.

And in her tongue is the Law of kindneſſe] It is worthy the mark (ſaith the Chronicler) that *Edward* the firſt and his grandſon *Edward* the third, the beſt of our Kings, had the two beſt wives; Ladies of excellent vertue, that drew evenly with them in all the courſes of honour, that appertained to their ſide. The firſt of theſe *Edwards* being traiterouſly wounded (whiles he was yet Prince) in the holy land (as they called it) by the poiſoned knife of an Aſſaſſine, the Lady *Elinor* his wife extracted the poyſon with her tongue, licking daily, whileſt her husband ſlept, his rankling wounds, whereby they perfectly cloſed, and yet her ſelfe received no hurt. So ſoverainge a medicine is a wives tongue, anoyn- Daniel. 262. Speed. 646. Cavid. in Middleſex f. 432.

anoynted with the vertue of kindneſſe and affection.

Verſ. 27. *She looketh well to the wayes of her houſhold*] She hath an oare in every boat, an eye in every buſineſſe; She ſpyes and pryes into her childrens and ſervants carriages, and exacts of them ſtrict converſation and growth in godlineſſe: She overlooks the whole family no otherwiſe then if ſhe were in a watch-tower, *Speculatur itinera domus ſuæ.*

Ariſtotle Rhet. lib. 1.

And eateth not the bread of idleneſſe] She earns it before ſhe eats it. *Ariſtotle* alſo commends εὐεργία, laborioufneſſe in a woman, and joynes it with temperance and chaſtity, which are preſerved by it. So is taciturnity and ſober communication, for which ſhe is commended in the former verſe. For as idleneſſe is the ſeed of talkativeneſſe, 1 *Tim.* 5. 13. ſo painfulneſſe is a ſingular help againſt it. Queen *Katharine* of *Spaine* wife to our *Henry* the eight, was not more buſie in her calling, then prudent in her carriage. She had been counſelled to it by *Ludovicus Vives*, who came into *England* with her, and was maſter to her daughter the Lady *Mary*. See the Note on *verſ.* 19. of this *Chapter*.

Verſ 28. *Her children ariſe up and call her bleſſed*] as they grow to any bigneſſe, and conſider their beholdingneſſe, ſo they bleſſe her and bleſſe God for her: they bleſſe the time that ever they were borne of her, and ſo vertuouſly bred by her: being ready to ſay of her, as once *Deborah* ſaid of *Iael*. *Iudg.* 5. 24. Bleſſed above women ſhall *Iael* the wife of *Heber* be, bleſſed ſhall ſhe be above women in the tent. Bleſſed be the womb that bare us, and the paps that gave us ſuck.

Her husband alſo] *whom ſhe commanded* by obeying, as *Livia* did her husband *Auguſtus*.

And he ſhall praiſe her] Praiſe is due to vertue. And albeit

Honos alit artes.

—*laudis non indiga virtus,*
Illa ſed eſt proprio plane contenta theatro;

Vertue is her own reward, and ſhe is the beſt woman, and beſt to be liked, ſaith *Thucydides*, *de cujus laude vel vituperio minimus ſit ſermo*, of whoſe praiſe or diſpraiſe, there is leaſt ſaid abroad: yet foraſmuch as praiſe is a ſpurre, and vertue growes by it, why ſhould it be denyed to thoſe that deſerve it? Is not a garland here made up by the hand of the holy Ghoſt, and ſet upon the head of this excellent huſwife? Neither is it any diſparagment, that her own husband and children commend her; for her buſineſſe lying moſt within doores, who ſo fit to praiſe her as thoſe that were ever preſent with her? and yet neither do they more praiſe her by their words then by their lives, formed by her to a right poſture.

Virtus laudata creſcit.

Omnes laudis ſtudio incenduntur.

Verſ. 29. *Many daughters have done vertuouſly*] By the benefit of a better nature, or civil education, or for praiſe of men, or for a quiet life: ſure it is that all unſanctified women, though never ſo well qualified, have failed both, *quoad fontem & quoad finem*, for want of faith for the principle, and Gods glory the ayme of their vertuous actions. And therefore though they be *ſuo genere* praiſe-worthy, yet they are far ſhort of this gratious matrone. The civil life without faith, is but a beautiful abomination, a ſmoother way to hell. *Melius eſt pallens aurum quàm fulgens auricha'cum.* Better is pale gold then glittering copper. Say the world what it will, a dram of holineſſe is worth a pound of good nature. Preferre that before this (in the choyce of a wife eſpecially) as ye would do a peice of gold for *weight*, rather then for *workmanſhip*, for value then for elegancy like that *French* coyn in the Hiſtorian, *in qua plus formæ quam ponderis*, wherein there was more neatneſſe then weightineſſe. Of carnall women, though never ſo witty, well-ſpoken, and well-deeded too, we may ſay as the civil Law doth of thoſe mixt beaſts, Elephants and Camels, *operam præſtant, natura fera eſt*, they do the work of tame creatures, but they have the nature of wild ones. Bern.

But thou excelleſt them all] As the only paragon of the world, the female glory, the wonder of women-kind.

Verſ. 30. *Favour is deceitfull*] Some marry by their eyes, and ſome by their fingers ends; *Dos non Deus* makes ſuch marriages: but they commonly prove unhappy. There's *eſh. eſh* fire fire of debate and diſcord betwixt that *Iſh* and *Iſhah*, that man and wife, where *Iah* is not the match-maker, as the *Cabbaliſts* have collected. Favour will fade, and beauty wither; an herd of pox will marre the faireſt face, and of a *Nireus* make a *Therſites*. *Forma bonum fragile eſt*, ſaith one Poet. *Res eſt forma fugax*, ſaith another. But better then they both the Prophet *Eſay*, *All fleſh is graſſe, and the glory thereof as the flower of the field.* All theſe outward accouſtrements are *non tantum fallacia quia dubia, verumetiam inſidioſa quia dulcia*, ſaith *Lactantius*; as there's no truſting to them, ſo there's great danger in them, as *Abſolom* and his ſiſter-

Ovid.

Seneca.

ſter *Tamar* found in their beauty.

But a woman that feareth the Lord] That's indeed the crown of all commendation: as that which makes one *all glorious within*, amiable and admirable beyond beleef. *Nicoſtratus* in *Ælian*, himſelf being a cunning Artiſan, finding a curious piece of work, and being wondred at by one, and asked what pleaſure he could take to ſtand gazing as he did on the picture, anſwered; Hadſt thou mine eyes, thou wouldſt not wonder, but rather be raviſht as I am at the inimitable art of this rare peece. So if men had Saints eyes to ſee the beauty of holineſſe, the excellency of the new creature, they would prize and preferre it before the ſhining rubbiſh of all Earths beauty and bravery. But as *Auguſtus* in his ſolemne feaſts gave to ſome gold, to others gawdes and trifles, ſo doth God to ſome give his fear, to others beauty, wealth, honour, and with theſe they reſt contented. But what ſaith the Pſalmiſt? *The Lord that made heaven and earth bleſſe thee out of Sion. q. d.* The bleſſings that come out of *Sion* are choyce bleſſings, even above any that come out of heaven and earth.

She ſhall be praiſed] Shall live and dye with honour. The body of honour is vertue, the ſoul of it, humility. Whoſoever riſes without the one, or ſtands without the other, embraces but the ſhadow of a ſhadow, may be *notable* or *notorious*, cannot be truly *noble*.

Verſ. 31. *Give her of the fruit of her hands*] God would have deſert dignifyed, good parts praiſed. Here he ſeals up his approbation and good liking of what her husband and children had ſaid of her in the former verſes. He takes it well when we ſpeak good of his people, and holds himſelf honoured in their juſt praiſes. *Give her her full due*, ſaith GOD, both within doores and without: let her eat of the vineyard that ſhe hath planted, live of the land that ſhe hath purchaſed, enjoy the fruit of her own labours, have both the comfort and the credit of her worthy parts and practiſes: ſhe being (as ſhe here ſtands deſcribed) not unlike that precious ſtone among the *Troglodytes* which is therefore called *Hexacontalithos*, becauſe within its own little compaſſe it hath the radiant colours of threeſcore other ſtones of price.

Solin. Polyhiſt. *cap.* 44.

Deo ſoli Gloria.

A COMMENTARY OR EXPOSITION UPON ECCLESIASTES, Or the PREACHER.

CHAP. I.

Verſ. 1.

THE *Words*] Golden words, waighty and worthy of all acceptation, grave and gracious Apophthegmes, or rather Oracles, meet to be well remembred: *Solomon's* Sapientiall Sermon of the Soveraigne good, and how to attain to it; *Solomons* Soliloquie, ſo ſome ſtyle it; others, his Sacred Retractations; others, his Ethicks, or *Tractate de Summo Bono*, of the chiefeſt good, compiled and compoſed with ſuch a picked frame of words, with ſuch pithy ſtrength of ſentences, with ſuch a thick *ſeries* of demonſtrative arguments, that the ſharp wit of all the Philoſophers compared with this Divine diſcourſe, ſeems to be utterly cold, and of ſmall account; their elaborate Treatiſes of *Happineſſe* to be *learned dotages*, and *laborious*

Serranus.

Τὸ τῦ χρόνου παράδοξον. *Arist.*

Experientia optima magistra.

rious lasse of time. How many severall opinions there were amongst them concerning the *Chief Good* in *Solomon*'s dayes, is uncertain: divers of them hee confuteth in this book, and that from his own experience, the best Schoole-lame. But *Varro* (the learned'st of the *Romans*) reckoneth up 280 in his

Aug. de civ. Dei lib. 18. time; and no wonder, considering mans naturall blindnesse; not unlike that of the *Syrians* at *Dothan*, or that of the *Sodomites* at *Lots* doore. What is an eye without the optick spirit, but a dead member? and what is all humane wisdome without divine illumination, but *wickednesse of folly*, yea *foolishnesse of madnesse*, as our Preacher not without good cause calleth it? *A*

Eccles. 7. 15. *spirit there is in man*, saith *Elihu*, (viz. the light of reason, and thus far the Animall-man goes, and there he makes a halt, he cannot transcend his orbe) *but the inspiration of the Almighty giveth them understanding*, *Job.* 32. 8. God had given *Solomon* wisdome above any man; *Abulensis* saith, above *Adam* in his in-

Niceph. nocency (which I beleeve not:) He was πανσοφώτατος (as *Marianus* was called) a man at twelve years old. His father had taught him, *Prov.* 4. 4. His mother had lessoned him, *Prov.* 31. 1. The Prophet *Nathan* had had the breeding of him. But besides, as he was *Jedidiah*, loved of God, so he was Θεοδίδακτος, *taught of God*. And being now, when he penned this Penitentiall Sermon, grown an old man, he had experimented all this that he here affirmeth. So that hee might better begin his speech to his scholars, then once *Augustus Cæsar* did to his souldiers, *Audite juvenes, quem juvenem senes audierunt*, Young men, hearken to me an old man, whom old men hearkened unto when I was yet but young. Have not I written for you excellent things in counsells and knowledge? *Prov.* 22. 20. Or, *Have not I written three books for thee*, (so some read these words) Proverbiall, Penitentiall, Nuptiall? *See the Note there*

Ovid. Metam.

——*Nescis temerarie, nescis*
Quem fugias, idque fugis.

Job. 4. *Esay* 55. Surely if thou knewest the gift of God, and who it is that speaketh unto thee, thou wouldst *encline thine eare and heare*, thou wouldst listen as for life it self. Knowest thou not that I am a Preacher, a Prince, son of *David*, King in *Jerusalem*, and so doe come *multis nominibus tibi commendatissimus*, much commended to thee in many respects? But need I, as some others,

2 *Cor.* 3. 1. epistles of commendation to my Readers, or Letters of commendation

mendation from them? Is it not sufficient to know that this book of mine (both for matter and words) is the very work of the holy Ghost speaking in me, and writing by me? For Prophecy comes not by the will of man, but holy men of God speak it as they are moved by the holy Ghost, 2 *Pet.* 1. 21. And albeit this be proof good enough of my true (though late) repentance, whereof some have doubted, some denyed it; yet take another,

Regis epistolis acceptis quo calamo scripta sint, ridiculum est quærere. Greg.

Luke 13. 28.

Bellarminus Salomonem inter reprobos numerat.

Of the Preacher,] Or, of *a preaching Soul*, (for the *Hebrew* word *Koheleth* is of the feminine gender, and hath *Nephesh* Soul understood) or of a person re-united and reconciled to the Church, and in token of reconciliation to God, re-admitted by him to this office in his Church; like as Christ sealed up his love to *Peter* after his shamefull fall, by bidding him *feed his lambs*; and to the rest of the Apostles that had basely forsaken him, by saying to them after his resurrection, *Peace be unto you: As my Father hath sent me, even so send I you: Receive yee the holy Ghost*, *Joh.* 20. 21. See the like mercy shewed to St. *Paul*, 1 *Tim.* 1. 12. Howbeit some learned men here observe, that it is no new thing in the *Hebrew* tongue, to put feminine names upon men, as *Ezra* is called *Sophereth describtrix*, a *Shee-scribe*, in the very same form as *Solomon* is here called *Koheleth*, a Preachereſſe; and the Gospel-preachers *Mebaseroth*, *Psal.* 68. 11. with *Esay* 52. 7. either to set forth the excellency and elegancy of the business, or else to teach Ministers to keep themselves pure as Virgins; whence they are also called Wisdomes Maids, *Prov.* 9. 3. and Christs Paranymphs, *Joh.* 3. 29. to present the Church as a chaste virgin to Christ, 2 *Cor.* 11. 2.

Anima congregata, & cum Ecclesia se colligens. Cartw.

The son of David,] So Christ also is said to be, *Mat.* 1. 1. as if *David* had been his immediate father. The glory of children are their fathers, *Prov.* 17. 6. to wit, if they be godly and pious. The *Jews* made great boasts that they were the seed of *Abraham*, *Mat.* 3. 9. *Joh.* 8. 33. And that caitiffe *Elymas* the Sorcerer had surnamed himself *Barjesus*, or the son of *Jesus*, as if he had been of neerest alliance to our Saviour, of whom all *the families of heaven and earth are called*. What an honour is it now accounted to be of the posterity of *Latimer*, *Bradford*, *Ridley*, &c? How much more of *David* that man of renown; the Father of our princely preacher, who himself took also not scorn to teach and doe the office of a Preacher, *Psal.* 32. 9. and 34. 11.

Act. 13. 6.

Eph. 3.

though he were Governour of Gods people, *Pſal.* 78.71. and head of many Heathen, *Pſal.* 18.43. The like may bee ſaid of *Joſeph* of *Arimathea*, who a Counſellor of State became a Preacher of the Goſpel: ſo did *Chryſoſtome* a noble *Antiochian*, *Ambroſe* Lieutenant and Conſul of *Millaine*, *George* Prince of *Anhalt*, Earl *Martinengius*, *John a Laſco* a noble *Polonian*, and ſundry others of like quality and condition, *Pſ.* 138.4,5. &c. 119.72. the Pſalmiſt ſhews by prophecying, that they that have taſted of the joyes of a crown, ſhall leave the throne and palace, to ſing with the Saints, and to publiſh the excelling glory of God and godlineſſe.

King in Jeruſalem,] and *of Jeruſalem.* The Pope will allow the Duke of *Millaine* to be King *in Tuſcany*, but not King *of Tuſcany*: *Solomon* was both, *Prov.* 1.1. See the Note there. Hither came the Queen of *Sheba* from the utmoſt parts of the earth to hear him: here he wrote this excellent book, theſe *words of delight*, which he had learned from that one *Shepheard*, the Lord Chriſt, *chap.* 12.10.11. & hath left them faithfully ſet down for the uſe of the Church; ſo honouring learning with his own labors, as *Sylverius* ſaid of *Cæſar*. Here laſtly it was that he ſoveraigned over Gods own peculiar, the people of his purchaſe, Iſrael, Gods firſt-born, and in that reſpect higher then the Kings of the earth, *Pſal.* 89.27. So that if *Maximilian* the Emperour of *Germany* could ſay, *Rex hominum Hiſpanus, aſinorum Gallus, ego rugum*, The *Spaniard* is King of Men, the *French* is King of Aſſes, and I am King of Kings; how much better might *Solomon* have ſaid ſo!

Spec. Europ.

Joh. Maul.

Verſe 3. *Vanity of Vanities*] Or, moſt vain vanity: therefore no happineſſe here to be had but in the reverentiall feare of God, *ch.* 12.13. and this is the ſum of the whole Sermon, the reſult of the Diſcourſe, the impartiall verdict brought in by one that could beſt tell; and he tells it over and over, that men might the ſooner beleeve him, without putting themſelves to the fruitleſſe pains of trying any further concluſions. Sinne hath hurled confuſion over the world, and brought a vanity on the creature. This our firſt parents found, and therefore named their ſecond ſon *Abel*, or *Vanity*. *David* comes after, and confirms it, *Pſal.* 144.4. *Adam is as Abel*, or *Man is like to Vanity*; there is an alluſion in the Originall to their two names: yea, *All-Adam is all-Abel*, when he is *beſt underlaid*, (ſo the *Hebrew* hath it) every man at his beſt eſtate, when he is ſetled upon his beſt bottome, is altogether vanity: *Surely, Selah*, 'Tis ſo, 'Tis ſo, you may ſeal to it, *Pſal.* 39.5. But who (alas) hath beleeved our report? Theſe outward things are ſo near to us and ſo naturall to us, that although wee can ſay (nay ſwear) with the Preacher *Vanity of Vanities*, a heap, a neſt of vanities, *It is naught, It is naught*, ſaith the buyer, yet, when gone apart, wee cloſe with them: albeit wee know they are naught and will come to naught, 1 *Cor.* 2.6. Neither will it ever bee otherwiſe with us, till with *Fulgentius* we have found, after much tryall, the vanity of all earthly triumphs: till with *Gilimer* King of *Vandalls* led in triumph by *Belliſarius*, wee cry out as here, *Vanity of Vanities, all is vanity*: till with *Charles* the 5. Emperour of *Germany*, (whom of all men the world judged moſt happy) we cry out with deteſtation to all our honours, pleaſures, trophees, riches, * *Abite hinc, abite longe*, Get you hence, let me hear no more of you.

Adam is *Abels* mate.

Omnis Adam eſt ictus Abel.

Nitſub, fundatus, conſtitutus.

Fulgentium Romanos ludoſve cum ſpectaret, vanitatem. Author vitæ apud Sur. Procop. lib. 2. de bello Vand.

* *Philip. Morn.*

Verſ. 3. *What profit hath a man*] What durable profit? *Quid reſidui*? what overplus, what more then will ſerve to ſatiſfie back and belly? Our life is called the *life of our hands*, becauſe it is maintained by the labour of our hands. *Si ventri bene, ſi lateri*, as he in *Horace* ſaith, If the belly may be filled, the back fitted; that's al that can here be had, and that moſt men cares to have: Which if they have (ſome have but Priſoners pittance, ſo much as will keep life and ſoul together) yet *Quid amplius*, as the Vulgar renders this text, what have they more to pay them for their paines? Surely when all the account is ſubducted (ſuch a labouring mans happineſſe reſolved into its finall iſſue and concluſion) there reſteth nothing but ciphers. This ſhould make us more moderate in our deſires and endevours after earthly things: ſith we doe but *labour in the very fire*, and weary *our ſelves for very vanity*, *Hab.* 2.13. They that ſeeke after the Philoſophers ſtone, they muſt uſe ſo much gold, and ſpend ſo much gold: and then they can turne as much into gold by it, as they have ſpent in making of it: and ſo they have their labour for their pains. *Quid emolumenti*? What profit hath a man? Doe we not ſee many take a great deal of pains to goe to hell? whereinto at length they are turned as a Sumpter-horſe is at night, after all his hard travell, with his back full of galls and bruiſes.

Iſa. 57.10.

Verſ. 4. *One generation paſſeth away, &c.*] Therefore no happineſſe here, becauſe no aſſurance of life or long continuance.

Omnia ſunt hominum tenui pendentia filo:
Et ſubito caſu, quæ valuere ruunt.

Xerxes, looking upon his huge Army, wept to think, that within leſſe then an hundreth years, not one of thoſe many ſhould be left alive. Mortality is the ſtage of mutability: Meer man is but the dream of a dream, but the generation of a fancy, but an empty vanity, but the curious picture of nothing, a poor feeble, unable dying flaſh. How then can he here work out unto himſelf an happineſſe worth having? Why *Hab. 2.6.* ſhould he lay up and load himſelf with thick clay, as if his life were rivetted upon eternity?

But the Earth endureth for ever] As a ſtage, whereon the ſeverall Generations act their parts, and goe off: as the center of the world, and ſeat of living creatures, it ſtands firm and unmoveable.

That was an odde conceit of *Platoes*, that the earth was a kind of living creature, having ſtones for bones, rivers for veins, trees for hairs, &c. And that was worſe of *Ariſtotle* teaching the worlds eternity; which ſome ſmatterers in Philoſophy fondly ſtrive to maintain out of this text; not rightly underſtanding the force of the Hebrew phraſe, *For ever*, which oft-times and here ſignifies a periodicall perpetuity, a long *in definite* time, not an *infinite*: See 2 *Pet.* 1. 3, 10. The whole Engine ſhall be changed. By *ever* then is meant, *till the end of all things*.

Verſ. 5. *The Sun alſo ariſeth*] That ſweet and ſwift creature, *Pluta ch.* (the *Perſians* deified it:) So ſweet, that *Eudoxus* profeſſed himſelf willing to bee burnt up by the Sun preſently, ſo he might be admitted to come ſo near it, as to learn the nature of it. So ὥσπερ τὸ τῆς ταχυτῆτος τῶν ἡλίων, τὸ τῆς ταχυτῆτος θεῶν. *Pauſan Pſal 19. 3.* ſwift, that the *Perſians* dedicated an horſe to their God the Sun, as the ſwifteſt on earth to the ſwifteſt in heaven. He courſeth about the world with incredible ſpeed, and *rejoyceth as a giant to run a race*. He exceedeth the Eagles flight, more then it goes beyond the ſlow motion of a ſnail. Whether it run nearer the Earth now *by 9976 German miles* then it did in *Ptolemies* dayes (as ſome Mathematicians affirm) I know not. But that, be- *Hom. 8. ad pop. Antioch.* ing of a fiery nature, it ſhould, contrary to the nature of fire, (which is to fly upward) ſend down its beams, its heat, light, and influence, this I admire with *Chryſoſtome*, as a gracious work of

of God, in making this great Servant of the world, (as his name in Hebrew ſignifies) ſo ſweetly ſervicable. שמש.

And haſteth to the place] *Heb. panteth*, as if tired and even breathleſſe. A figurative ſpeech, like that *Dan.* 9.21. where the Angell *Gabriel* is ſaid to fly ſwiftly, or with *wearineſſe of flight*, to inform *Daniel*. For uſe hereof, hear the Poet:

Soles occidere & redire poſſunt Nobis cum ſemel occiderit brevis lux, Nox eſt perpetua una dormienda. Catull.

The Sunne doth ſet and riſe;
But wee contrariwiſe,
Sleep after one ſhort light,
An everlaſting night.

Verſ. 6. *The wind goeth toward the South, &c.*] It is a very ſmall thing at firſt, a little vapour riſing out of the earth; but by circuiting and whirling about, it gathers ſtrength, now ruſhing toward the South, and anon toward the North, &c. the Originall is very lively in expreſſing the manner of it. *Una Euruſque. Notuſque ruunt, &c.* The reſtleſneſſe of theſe inſenſible *Virg. Æneid.* creatures, and diligence in doing their duties, as it taxeth our dulneſſe and diſaffection, ſo it remindes us of the inſtability of our ſtates, and that we ſhould ſeek and ſet up our reſt in God alone. All earthly things are to the ſoul, but as the air to the ſtone; can give it no ſtay, till it come to God the center.

Verſ. 7. *All the Rivers run into the Sea*] And the nearer they come to the Sea, the ſooner are they met by the tide; ſent out, as it were, to take their tribute, due to the Sea, that ſeat and ſource of waters. Surely as the Rivers lead a man to the Sea, ſo doe all theſe creatures carry him to God by their circular motion. A circle (we ſay) is the perfecteſt figure, becauſe it begins and ends; the points doe meet together, the laſt point meets in the firſt from whence it came, ſo ſhall we never come to perfection or ſatisfaction, till our ſouls come to God; till hee make the circle meet. A wiſe Philoſopher could ſay, that Man is the end of all things in a ſemicircle; that is, All things in the world are made for him, and he is made for God; to whom he muſt therefore haſten.

Unto the place from whence the Rivers come] *Sc.* from the Sea, through the pores and paſſages of the Earth, where they leave their ſaltneſſe. This is *Solomons* opinion, (as it was likewiſe the opinion of the Ancient Philoſophers) which yet *Ariſtotle* finds

In perenne fluens dicunt fluchum fluvium ex Occeano genitum.

finds fault with, and assigns another cause of the perennity of rivers, of their beginning & originall; *viz.* that the air thickned in the earth by reason of cold, doth resolve & turn into water, &c. This agrees not with that which *Solomon* here saith by the instinct of the holy Ghost. And therefore *Averroes* is by no means to be hearkened unto in that excessive commendation he gives *Aristotle*, *viz.* That there was no errour in his writings, that his doctrine was the chiefest truths, and that his understanding was the utmost that was by any one attainable, himself the rule and pattern that Nature invented to shew her most perfect skill, &c.

Alsted. Chronol. p. 460.

Chiron, cum ob justitiam Dii permisissent ut perpetuo viveret maluit mori, quod offende retur tedio rerum semper eadem sensu recurrentium.

Ver. 8. *All things are full of labour*] *Labor est etiam ipsa voluptas.* Molestation and misery meet us at every turn: The whole world is a *Sea of glasse* (for it's vanity;) *mingled with fire* (for it's vexation) *Rev.* 4. 6. *Vota etiam post usum, fastidio sunt.* All these things are sweeter in the *ambition*, then in the *fruition*. There is a singular vanity in this splendid misery. One well compares it to a beautifull picture, drawn with white and red colours in sackcloth: which afar off is very lovely; but near by, it is like the filthy matter of a sore or wound, purulent rottennesse, or the back of a galled horse. No man ever yet found any constant contentation in any state: yet may his outward appearance deceive others, and anothers him.

Man cannot utter it] If *Solomon* cannot, no man can: for what can the man doe that cometh after the King? chap. 2. 12.

The eye is not satisfied with seeing] Though these bee the two *learned senses* (as *Aristotle* calls them) whereby learning is let into the soul: yet no man knows so much, but he would know more. *Herillus* therefore and those other *Philosophers* that placed the happinesse of a man in the knowledge of naturall causes and events, were not in the right. There is a curse of unsatisfiablenesse lies upon the creature. The soul, that acts in and by the outward senses, flickers up and down as *Noahs* Dove did; but findes no firm footing, sharkes and shifts from one thing to another for content, as the Bee doth from flower to flower for hony, and desires still more things in number, and new things for manner. Hence the particles in the Hebrew that signifie *And* and *Or*, come of a word that signifieth *to desire*: because the desires of Man would have this, and that, and

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that, and another: and doth also tire it self, not knowing whether to have *this or that*, or *the tother*, so restlesse it is, after utmost endeavours of plenary satisfaction; which this life affords not.

Vers. 9. *The thing that hath been, it is that which shall bee*] History therefore must needs be of noble and necessary use: because, by setting before us what hath been, it premonisheth us of what will be again: sith the self same fable is acted over again in the world, the persons only are altered that act it. *Plato* will therefore have History to have its name, παρὰ τὸ ἱστάναι τὸν ῥοῦν of stopping the flux of endlesse errours, and restlesse uncertainties. His conceit of a generall revolution of all things after 30000 years expired, is worthily exploded, and learnedly confuted by St. *Austin. De Civ. Dei lib.* 12. *cap.* 13. But in no wise confirmed by this text, as some would have it, & *Origen* among the rest. *Plato* might haply hint at the generall Resurrection, called the *Regeneration* by our Saviour, *Matth.* 19. 28. See the Note.

Plato in Cratylo.

Macrob. Joseph. Plin.

Vers. 10. *Is there any thing whereof it may be said, See this is new?*] *Hoc ego primus vidi*, saith *Zabarell.* But how could he tell that? Many men have been so befooled. Wee look upon *Gunnes* and *Printing* as new inventions; the former found out by *Birchtoldin* the Monke *Anno Dom.* 1380. the other by Frier *Faustus*, *An.* 1436. But the *Chineses* are said to have had the use of both these long before. Should wee then so eagerly hunt after novelties, those meer new-nothings, till we lose our selves in the chase? *Nil admirari prope res est una Numici.* Get spirituall eys rather to behold the beauty of the New creature, (all other things are but nine dayes wonderment) the bravery of the new *Jerusalem*: Yea get this natural itch after novelties kild by the practise of mortification: and get into Christ that thou may be a new creature. So shalt thou have a new name upon thee, *Isa.* 62. 2. A new Spirit within thee, *Ez.* 36. 26. 27. New alliance, *Ephes.* 2. 14. New attendance, *Psal.* 91. 11. New wages, new work, *Isa.* 62. 11. A new commandement, 1 *Joh.* 2. 8. A new Covenant, *Jer.* 31. 33. A new way to heaven, *Heb.* 10. 20. And a new Mansion in heaven, *Joh.* 14. 2. 2 *Cor.* 5. 8.

Vers. 11. *There is no remembrance of former things*] None, to speak of. How many memorable matters were never recorded? How many ancient records long since perished? How many fragments of very good Authors are come bleeding to our

hands; that live (as many of our Castles doe) but onely by their ruines? God hath by a miracle preserved the holy Bible from the injury of times and tyrants, who have sought to abolish it. There we have a true remembrance of former things, done in the Church by *Abraham* and his off-spring: when the Grandees of the Earth, *Ninus*, *Belus*, &c. lye wrapt up in the sheet of shame, or buryed in the grave of utter oblivion. *Diodorus Siculus* confesseth that all Heathen antiquities, before the *Theban* and *Trojan* warres, are either fabulous relations or little better. *Ezra* (that wrote one of the last in the Old Testament) lived afore any Chronicles of the world now extant in the world.

Neither shall there be any remembrance] Unlesse transmitted to posterity by Bookes and writings, which may preserve and keep alive their memory, and testifie for their Authors, that such have one day lived.

——*Quis nosset Eraſmum,*
Chilias æternum ſi latuiſſet opus?

Niniveh that great City is nothing else but a sepulture of her selfe: no more shall *Rome* be ere long. Time shall triumph over it, when it shall but then live by fame (if at all) as others now doe.

Vers. 12. *I the Preacher was King over Israel*] And so had all the helps that heart could wish: the benefit of the best books and records, that men or mony could bring me in; the happines of holy conference, besides mine own plentifull experience, and therefore you may well give credit to my verdict. Mr. *Fox* had a large commission under the great Seal to search for all such Monuments, Manuscripts, Registers, Leger-bookes, as might make for his purpose in setting forth that worthy work, the *Acts and Monuments of the Church of* England. And the like had *Polydor. Virgill* for the framing of his History: though with unlike successe: for hee had the ill hap to write nothing well, saith one, save the life of *Henry* the 7th. wherein he had reason to take a little more paines then ordinary; the Booke being dedicated to *Henry* the 8th. his Son. See the Note on vers. 1.

Pet. Ba.

Vers. 13. *And I gave my heart to seek, and search out by wisdome*] God had given *Solomon* a large heart, and great store of wisdome: and this made him not more idle, but more industrious, more

more sedulous and serious in seeking and *searching out by wisdome, i.e.* by the best skil that he had, maturely and methodically, the causes, properties, and effects, with the reason of all things that are, and are done under heaven. Neither did hee this in pride and curiosity (as *Hugo de Sancto Victore* here sharply censureth him) but soberly and modestly, setting down his disquisitions and observations of things politicall and natural for the use of posterity. And forasmuch as these are now lost (because haply too much admired and trusted to, by those that had the use of them under the first Temple, in and with the which some Jewes say they were burnt) what an high price should we all set upon this and the other two bookes of *Solomon*, the wisest of men, as (not *Apollo*, but) the true God of heaven hath called him and commended him unto us? Surely, as in the *Revelation*, heaven never opened but some great mystery was revealed, some divine oracle uttered: So we may bee confident, that the holy Ghost never sets any pen-man of scripture a work, but for excellent purpose. And if we dis-regard it, he will complain of us, as once, *I have written for them the great things of my law*; but they were counted as a strange thing. As for those other worthy works of *Solomon* (the fruits of this privy search into the natures of the creatures here mentioned) that the injury of time hath bereft us of; how much better may we say of them, then a godly and learned man once did of *Origens Oſtapla*, *Hinus operis jacturam deplorare poſſumus, compenſare non poſſumus*, This great losse wee may well bewaile, but cannot help.

1 *King.* 4. 33.

Hoſ. 8. 12.

Rolloc. de veracione. P. 130.

Vers. 14. *I have seen all the works that are done,*] I have seen them, and set down mine observations of them, 1 *King.* 4. 33. *Pliny* did somewhat like unto this in his Naturall history; which work of his saith *Eraſmus*, *non minus varium eſt quam ipſa rerum natura: imo non opus, ſed theſaurus, ſed vere mundus rerum cognitu dignisſimarum*, it hath as much variety in it as Nature herself hath. To speake truth, it is not a worke but a treasury, nay a world of things most worthy to bee known of all men.

And behold all is vanity and vexation of spirit] *Nothing* in themselves, and yet of sufficient activity to inflict vengeance and vexation upon the spirit of a man: so far are they from making him truly happy. They do but *feed the soul with wind* (as the text

may be rendred) wind gotten into the veines is a sore vexation.

Vers. 15. *That which is crooked cannot be made streight*] Most men are so wedded and wedged to their wicked wayes, that they cannot be rectified but by an extraordinary touch from the hand of heaven: *Hesiod* speaking of God saith, that he can easily set crooked things streight, and only he. Holy *Melanchthon* being himself newly converted, thought it impossible for his hearers to withstand the evidence of the Gospel. But after he had been a preacher a while, he complained, that *old Adam was too hard for young Melanchthon*; and yet besides the singular skil and learning that God had given him, (for the which he merited to be called the *Phœnix of Germany*) *ad eum modum in hoc vitæ theatro versatum* Philippum Melanchthonem *apparet*, saith a friend and scholar of his, *i.e.* It wel appeareth, that *Melanchthon* was (*Solomon*-like) on this wise busied upon the theatre of this life, that seeing and observing all he could, he made profit of every thing; and stored his heart (as the Bee doth her hive) out of all sorts of flowers, for the common benefit. Howbeit he met with much crosseness and crookedness that wrung many tears from him, (as it did likewise from St. *Paul*, *Phil.* 3. 18.) not in open enemies only, as *Eccius* and other Papists, but in professed friends, as, *Flacius*, *Osiander*, &c. who not only vexed him grievously whiles alive, but also fell foul upon him when he was dead. as *Zanchius* complaineth. Of all fowle wee must hate and detest the Crowes, and of all beasts the Jackall's (a kind of foxes in *Barbary*) because the one digs up the graves and devoures the flesh, the other picks out the eyes of the dead. But (to return to the text) sinful men grow aged and crooked with good opinions of themselves, and can seldome or never be set streight again. The Pharisee sets up his Counter for a thousand pound, *I am not as other men*, saith he, *nor as this Publican*, he stands upon his *comparisons*, nay upon his *disparisons*, and although he turne aside unto his crooked ways, (as *Sampson* did to his *Dalilah*) yet he thinks much to be *led forth with the workers of iniquity*, but cryes, *Peace shall be upon Israel*. How many are there, that having *laden themselves with thick clay* are bowed together, as hee in the Gospel was, and can in no wise lift up themselves? They neither can nor will (*O curvæ in terras animæ*, &c.) but are frample and foolish.

'Ρᾴθ Ν ἁ' ἰδύνει σχολιὸν. *Hes.*

Melch. Adam in vita Mel.

Melanchthon mortuus tantum non ut blasphemus in Deum cruci affigitur. Zanch. Miscel. ded.

Psal. 125. 5. *Hab.* 2. *Luk.* 13. 11.

The

The *Greek* word for *crooked*, comes of an *Hebrew* word מכל that signifies a fool, and every foole is conceited; hee will not part with his Bable for the Tower of *London*: Try to streighten these crooked peeces, and they will sooner breake then bend, venture all then mend any thing. *Plato* went thrice to *Sicily* to convert *Dionysius* and could not doe it. A wiser then *Plato* complains of a perverse and crooked generation, *Deut.* 32. 5. See *Act.* 2. 40. *Philip.* 2. 15. It is the work of Gods Spirit only, by his corrective and directive power, to set all to rights, *Luk.* 3. 5. Philosophy can *abscondere vitia, non abscindere*, *chain up* corrupt nature, but not *change it*.

Σχολιὸς.

And that which is wanting cannot be numbred] *& stultorum infinitus est numerus*, so the Vulgar renders it, *there is a numberlesse number of fools*, such as are wanting with a witnesse, witlesse, sapleste fellows, such as have *principium læsum*, their brains crackt by the first fall, and are not cured of their spirituall phrenzy, by being reunited to the second *Adam*. Of such fools there are not a few; all places are full of them, and so is hell too; the earth is burdned, the air darkned with the number of them, as the land of Ægypt was with the flies that there swarmed. *Bias* the Philosopher could say, that the *most* were the *worst*; and *Cicero*, that there was a great nation of bad people, but a few good. *Rari quippe boni*, saith *Juvenal*: there is a great paucity of good people. And those few that are, find not a few wants and weaknesses in themselves, *quæ tamen non nocent, si non placent*, these hurt us not if they please us not; for God considers where-of we are made, and wil cast out condemnation for ever, as one renders that place, *Mat.* 12. 10. *Triste mortalitatis privilegium est, licere aliquando peccare.* Our lives are fuller of sins then the firmament is of stars, or the furnace of sparks. *Nimis augusta res est nusquam errare.* *David* saw such volumes of infirmities, and so many *Errata's* in all that hee did, that hee cryes out, *Who can understand his errors? Oh cleanse thou mee from secret sinnes.*

Οἱ πλεῖστοι κακοὶ εἰσι. *Deteriorum magna est natio, boni singulares.* *Cic. ad Attic.*

Lud. de Dieu. Euphor. *Amama.*

Who *Psal.* 19.

Vers. 16. *I communed with mine own heart, saying*, &c.] Here *Hugo de Sancto Victore* proceeds to censure *Solomon* (as hee had done before, vers. 13. See the Note there) of pride and vain-glory, but *with greater pride*. For *Puerilis jactantiæ est accusando illustres viros suo nomini famam quærere*. It is a childish vanity to seek for fame by aspersing better men. *Solomon* might without boasting

Hieronym.

boaſting ſay of himſelfe as here he doth, *Lo, I am come to great eſtate*; or, *I have greatned and added wiſdome above all that have been before me.* Doth not God ſay as much of him, 1 *King.* 3. & 4. & 5. & 10? And had hee not good reaſon to praiſe himſelf in this ſort? For whereas ſome might here object, that the cauſe that men get not happineſſe by the knowledge of naturall Philoſophy is, becauſe they underſtand it not. That cannot bee, ſaith the Wiſe-man, for I have outgone all that went before me in wiſdome and perſpicacy; and yet I can doe no good on't: try you another while, if you think you can outdoe mee. I think a man may break his neck before his faſt of theſe ſublunary felicities.

1. King. 4. 13, 24.

Verſe 17. *And to know madneſſe and folly*] that by comparing of contraries, I might the ſooner find and ſift out what I ſought for. *Sed fruſtra fui*, but I diſquieted my ſelf in vain. *Philoſophandum igitur, ſed paucis*: there is a deceit in Philoſophy, *Col.* 2. 8. and he who chooſeth to hold faſt this lying vanity, doth by his own election forſake mercy, *Jon.* 2. 8.

Verſe 18. *For in much wiſdome is much grief*] And herein children and fools have the advantage; as they want wit, ſo they want woe; as little is given to them, ſo little is required of them. *Nihil ſcire vita jucundiſſima*, To know nothing is the braveſt life, as the *Greek* proverb hath it. But this muſt be taken with a grain of ſalt; and we muſt know, that heavenly wiſdome hath infinite pleaſure; and ſo far, as all other arts and ſciences are ſubſervient to it, and regulated by it, they afford to the mind an incredible delight and ſweetneſſe.

Ἐστὶ θεωρίᾳ χαίρων ἄνθρωπος ἀνθρώπινος βίος. *Soph.*

CHAP.

CHAP. II.

Verſe 1. *Goe to now, I will prove thee with mirth.*

THe merry *Greeks* of the world think that they have the only life of it, that there is no ſuch happineſſe as to *laugh and be fat*, to *ſing Care away*, and to lie carouſing and melting in ſinfull pleaſures; yea though they periſh therein, as the Duke of *Clarentius* did in his butte of Malmeſey. But a little time wil confute theſe fools, ſaith *Solomon*, and let them ſee, that it is better to be preſerved in brine, then to rot in hony. Flyes and waſps uſe to come to hony and ſugar and ſuch ſweet things; ſo doth *Beelzebub* (the god of flyes) to the hearts of Epicures and voluptuaries. *Behemoth* haunteth the fennes, *Job* 40. 21. Here therefore this Wiſe-man was utterly out, and made an ill tranſition from the ſearch of wiſdome, to the purſuit of pleaſures; from the ſchoole of *Socrates* to the herd of *Epicurus*. For though theſe hogs may grunt out their [*Let us eate and drink, for to morrow we ſhall die*;] yet if death but draw the curtain, and look in upon them, all the mirth is marr'd, and they put into as great an agony as *Belſhazzar* was at the ſight of the hand-writing that was againſt him.

Verſe 2. *I ſaid of mirth, it is mad*] *q.d.* Thou mad fool, what doſt thou? yet is not mirth amiſſe, ſo it be moderate; nor laughter unlawful, (as ſome Anabaptiſts in *Calvinis* time held) ſo that it be wel limited. Carnall mirth, and abuſe of lawfull things doth mightily weaken, intenerate and emaſculate the ſpirit; yea, it drawes out the very vigour and vivacity of it, and is therefore to be avoided. Some are ſo afraid of ſadneſſe that they baniſh all ſeriouſneſſe; they affect mirth as the Eel doth mud, or the Toad ditches. Theſe are thoſe that dance to the timbrel and harp, but ſuddenly turn into hell, *Job* 21.

Verſe 3. *Yet acquainting my heart with wiſdome*] i.e. reſolving to retain my wiſdome, but that could not be. *For whoredome, and wine, and new wine take away the heart*; they dull and diſable nature, and ſo ſet us in a greater diſtance from grace, they *fight againſt the ſoul*, and take away all ſent and ſenſe of heavenly comforts: Much like that parcell of ground in *Sicily*, that ſendeth

Hoſ. 4. 11.

1 Pet. 2 12.

Ariſt. de mirab. auſcul. lib. 8.

ſendeth ſuch a ſtrong ſmell of fragrant flowers to all the fields thereabouts, that no hound can hunt there. And here I beleeve began *Solomon's* Apoſtaſie, his laying the reins in the neck to purſue ſinfull pleaſures, pleaſing himſelf in a conceit, that hee could ſerve God and his luſts too. A Chriſtian hath ever God for his chief end, and never ſins with deliberation about this end; he will not forgo God upon any terms; only he errs in the way, thinking he may fulfill ſuch a luſt, and keep God too: But God and ſin cannot cohabit; and Gods graces groaning under our abuſes in this kind, cry unto him for help, who gives them therenpon (as he did to the wronged church, *Rev.* 12. 14.) the wings of an eagle: after which, one luſt cals upon another, as they once did upon their fellow-ſouldiers, *Now* Moab *to the ſpoil*, til the heart be filled with as many corr-uptions, as *Solomon* had concubines

Verſe 4. *I made me great works*] I took not pleaſure in trifles, as *Domitian* did, in catching and killing flyes with his penknife, or as *Artaxerxes* did, in making haſts for knives, or as *Solyman* the great Turk did, in making notches of horne for bowes; but I built ſtately houſes, planted pleaſant vineyards, &c. A godly man may be buſied in mean low things, but hee is not ſatisfied in them as adequate objects, he trades for better commodities, and cannot reſt without them.

I builded me houſes] Curious and ſpacious, ſuch as is the Turks *Seraglio* or palace, ſaid to be more then two miles in compaſſe. *William Rufus* built *Weſtminſter* hall, and when it was done, found much fault with it, for being built too little; ſaying, it was fitter for a chamber then for a hall for a King of *England*, and took a plat for one far more ſpacious to bee added unto it.

Daniels hiſt.

I planted me vineyards] That no pleaſant thing might be wanting to me. To plant a vineyard is a matter of much coſt and care, but it ſoon quits coſt by bearing, firſt, plenty of fruit in bunches and cluſters, many grapes together. Secondly, by bearing pleaſant fruit; no fruit being more delectable to the taſte then is the grape; nor more comfortable to the heart, then is the wine made of the grape, *Judg.* 9. 13. *Solomon* had one gallant vineyard at *Baal-hamon*, that yeelded him great profit, *Cant.* 8. 1.

Verſe 5. *I made me gardens*] ſo called, becauſe *garded* and enclo-

cloſed with a wall, *Cant.* 4. 12. like as we call *garments* quaſi *gardments* in an active acception of the word: becauſe they guard our bodies from the injury of wind and weather. The *Hebrew* word גן *Gan* comes likewiſe from a word that ſignifieth to protect or guard. And there are that give this for a reaſon, why the Lord forbad the Jews to keep ſwine, becauſe they are ſuch enemies to gardens, whereof that countrey is very full.

And Orchards] Heb. *Paradiſes*, famous for curious variety and excellency of all ſorts of trees and forain fruits; reſembling even the garden of God for amenity and delight. And herein perhaps he gratified *Pharaoh's* daughter (the *Ægyptians* tooke great pleaſure in gardens) like as that King of *Aſſyria* did his wife *Horto penſili*, with a garden that hung in the aire, to his incredible coſt.

Athenæus, Diod. lib. 2. *cap.* 4. *Q. Curt. lib.* 5.

Verſe 6. *To water therewith the Wood*] *i. e. the gardens* or hortyards that were as large as little woods: Chriſts garden in the *Canticles* as it hath a wall (*Verſ.* 5.) ſo a well to water it, and make it fruitfull.

Verſe 7. *I got me ſervants, &c.*] too many by one, ſc. *Jeroboam*, who rent ten tribes from his ſonne. It is well obſerved by an Interpreter, that *Salomon* among all his delights got him not a Fool or Jeſter, which ſome Princes cannot be without, no not when they ſhould be moſt ſerious. It is recorded of *Henry* the third King of *France*, that in a Solemn proceſſion at *Paris*, he could not be without his Jeſter, who, walking between the King and the Cardinall, made mirth to them both. There was ſweet devotion the while.

Epit. hiſt. Gallica.

I had great poſſeſſions of great and ſmall cattle] Mikna *pecudes, & poſſeſſa ſynecdochicos opes ſignificant: ſic pecunia a pecude.* So *cheſita* ſignifies in *Hebrew* both *mony* and a *lamb*.

Melanch. in Hiſtod.

Verſe 8. *I gathered me alſo ſilver and gold*] Gold of *Ophir* (now called *Peru*) where the *Spaniards* are ſaid to meet with more gold oare, then earth: Beſides his great gifts from other Princes, as *Hiram*, Queen of *Sheba*, &c. his royall revenue, his tributes from forain nations ſubdued by his father *David*, to a very great value. *Sixtus* the fourth, was wont to ſay, that a Pope could never want mony while he could hold a pen in his hand. His predeceſſor *John* 22. left in his treaſury to his heirs 250 tonnes of gold. *Boniface* the 8. being plundered by the *French*,

Petrarch.

Heidfeild. was found to have more wealth (ſaith mine Authour) then all the Kings of the earth could have raiſed by one years revenue, It ſhould ſeem by the peoples complaint after *Solomons* death, 1 *King.* 12. 4. that he lay over heavy upon them by his exactors, and gold-gatherers, which cauſed the revolt of the ten tribes. One act of injuſtice oft loſeth much that was juſtly gotten. *Kedarlaomer* and his fellow Kings were deprived of the whole victory, becauſe they ſpared not a man whom they ſhould have ſpared. Ill-gotten gold hath a poiſonfull operation, and will bring up the good food together with ill humours, *Job* 20. 15.

And the delights of the ſons of men] Theſe drew out his ſpirits and diſſolved him, and brought him to ſo low an ebbe in grace; his wealth did him far more hurt then his wiſdome did him good: it is as hard to bear proſperity, as to drink much wine and not be giddy: it is alſo dangerous to take pleaſure in pleaſure, to ſpend too much time in it; as *Solomon* for ſeven years ſpent in building Gods houſe, ſpent thirteen in his own. Lovers of pleaſures are ſet as laſt and worſt in that catalogue of wickedneſſe in the laſt dayes, 2 *Tim.* 3. 4.

Verſe 9. *Alſo my wiſdome remained with me*] Outward things are dead things and cannot touch the ſoul, (actively ſpirit) unleſſe by way of taint: *Solomon* if not at firſt, yet at length, was fearfully tainted by them, making good that of the Poet,

Stultitiam patiuntur opes ——— ———

Martial. *Arduа res hæc eſt, opibus non tradere mores,*
Et cum tot Cræſos vicerit, eſſe Numam.

Verſe 10. *And whatſoever mine eyes deſired, &c.*] I fed them with pleaſant pictures, ſhews, ſights, and other objects of delight, which yet have *plus deceptionis quam delectationis*, able to entice, and ready to kill the intangled: How many are there that have dyed of the wound in the eye? *David* knowing the danger, prayeth, *Pſal.* 119. 37. Turn away mine eyes from beholding of vanity. *Job* ſteps one degree further, from a prayer to a vow, *chap.* 31. yea from a vow to an imprecation, *ver.* 7. If our firſt parents fell by following the ſight of their eyes, and luſt of their hearts, what can *Solomon* or any of us promiſe our ſelves, *qui animas etiam incarnavimus*, who have made our very ſpirit a lump of fleſh, prone to entertaine vice, yea to ſolicite it?

Fat

For my heart rejoiced in all my labour] This is not every worldlings happineſſe. For ſome live not to enjoy what they have raked together, as that rich fool in the Goſpel: others live indeed, but live beſide what they have gotten, as not daring to diminiſh ought; but defrauding their own genius, and denying themſelves neceſſaries. So did not *Solomon*, and yet he found not the good he ſought for neither, as hee tells us in the next words. Nor is it want of variety in theſe pleaſures, but inward weakneſſe, an emptineſſe and inſufficiency in the creature. In heaven the objects of our delight and bleſſedneſſe ſhall bee, though uniform, yet everlaſtingly pleaſing.

Verſ. 11. *Then I looked on all the works*] A neceſſary and profitable practiſe, well worthy our imitation, *viz.* to recognize and review what wee have done, and to how little purpoſe we have wearied our ſelves, *in the multitude of our counſells*, *Eſay* 47. 13. God looketh upon men, and if any ſay I have ſinned and perverted that which was right, and it profited mee not, Hee will deliver his ſoul from going into the pit, and his life ſhall ſee the light, *Job* 33. 27, 28. *Tully* could tell *Nevius*, that if hee had but well waighed with himſelf thoſe two words, *Quid ago?* What doe I? his luſt and luxury would have been cooled and qualified. *Orat. pro Quintio.*

And behold, all was vanity and vexation of ſpirit] In the very purſuit of them is much anguiſh, many grievances, fears, jealouſies, diſgraces, interruptions, diſcontentments. Next, it is ſeldome ſeen, that God allowes to the greateſt darlings of the world a perfect contentment. Somthing they muſt have to complain of, that ſhall give an unſavoury verdure to their ſweeteſt morſels, and make their very felicity miſerable. Yet all this avails mee nothing, ſo long as I ſee *Mordecai*, ſaith *Haman* the King's minion. Laſtly, after the unſanctified enjoyment, follows the ſting of conſcience, that will inexpreſſibly vex and torment the ſoul throughout all eternity.

And there was no profit under the ſun] *Nulla emolumenta labor um*, nothing but labour for travell, no contentation but deſperation, no ſatisfaction but endleſſe vexation; as children tire themſelves to catch a butterflye; which when they have caught profits them nothing, only fouls their fingers. Or rather as the dropſicall body, by ſtriving to quench thirſt by drinking, doth but increaſe the diſeaſe, and in the end deſtroy it ſelf.

Verſ. 12. *For what can the man doe that cometh after the King*] *q. d.* who is it that can out-doe me in this review and diſcovery? Neither is this a vainglorious vaunting of his owne vertues, but an *Occupation* or prevention of an objection, thus. It may be thou haſt not perfectly known the difference of things, and ſo haſt not rightly determined. To this he anſwers, that he hath ſo quit himſelfe in ſearching and trying the truth in theſe points, that it is not for any other to goe beyond him. And having removed this rub, having carried this dead *Amaſa* out of the way, that might have hindred his heauers march, he proceeds in his diſcourſe.

Ob.
Sol.

Verſ. 13. *Then I ſaw that wiſdome excelleth folly*] *i.e.* Philoſophy and humane wiſdome, though it cannot perfect the mind, nor make a man happy, yet it is as far beyond ſenſuality and brutiſhneſſe, as light is beyond darkneſſe. Thoſe that ſeek for the Philoſophers ſtone, though they miſſe of their end, yet they find many excellent things by the way: So, Philoſophers, Politicians, Moraliſts, though they miſſed of the pearl of price, yet they ſought out other goodly pearls (with the wiſe Merchant, *Mat.* 13. 45.) for the which they have their juſt praiſe and profit.

Verſ. 14. *The wiſe mans eyes are in his head*] He judiciouſly ponderеth things paſt, and prudently ordereth things preſent, and providently foreſeeth to prevent dangers likely to enſue. The *Chineſes* uſe to ſay of themſelves, that all other nations of the world ſee but with one eye, they only with two. *Italians* tell us, that whereas *Spaniards* ſeem wiſe and are fools, *French-men* ſeem fools & are wiſe, *Portugals* neither are wiſe, nor ſo much as ſeem to be ſo, they themſelvs both ſeem wiſe and are ſo. This I could ſooner beleeve, if from a better mouth then their own. *Romani ſcitum non acumina, ita non impoſturas habent*, ſaith *Bellarm.* The *Romans* (thoſe wittieſt of the *Italians*) are neither very ſubtile nor very ſimple.

Πρόνοια καὶ ὄπισθεν.

Deſcrip. of the the world. chap. of China. Heyl. Geog.

But the foole walketh in darkneſſe] He hath neither ſight nor light, but is acted and agitated by the prince of darkneſſe, who holds his black hand before the eye of ſuch mens minds, and blinds their underſtandings; dealing with them, as *Pliny* ſaith the Eagle deals with the Hart, ſhe lights upon his hornes and there flutters up and downe, filling his eyes with duſt borne in her feathers, that at laſt he may caſt himſelf from a rock, and ſo be made a prey unto her.

One

One event happeneth to them all] As did to *Joſiah* and *Ahab* in the manner of both their dying in battle. They may bee all wrapt up together in a common calamity, and *Sapientes ſapienter in gehennam deſcendant*, the worlds great wiſe men goe very wiſely down to hell: there (for want of ſaving grace) fooles and wiſe men meet at one and the ſame Inne, though by ſeverall wayes, at one and the ſame haven, though from ſeverall coaſts.

Aug.

Verſ. 15. *As it happeneth to the fool, ſo it happeneth*] It is with men as with counters, though in the account one ſtand for a penny, another for a pound; yet in the bag there is no difference; ſo here in the event, all our wiſdome is ſoon refuted with one blacke Theta, which underſtanding us not, ſnappeth us unreſpectively without diſtinction, and putteth at once a period to our reading, and to our being.

And why was I then more wiſe] This is a peece of peeviſhneſſe, a childiſh folly we are all prone to, *viz.* to repent us of our beſt pains if not preſently paid for it; ſo ſhort ſpirited are we, that unleſs we may ſow and reap all in a day, unleſs all things may goe with us as well as we could wiſh, we repent us of our repentance with *David*, *Pſal.* 73. 13. hit God in the teeth with our obedience, as thoſe hypocrites in *Eſay*, *ch.* 58. 2, 3. and as that elder brother in the parable, that told his father he had never been worth a kid to him for all his good ſervice. But what? is God like to break, or to dye in our debts, that we are ſo haſty with him? This was good *Baruch* fault, and hee is ſoundly chidden for it, *Jer.* 45. 1. with *chap.* 36. 1, 2. Good men oft find it more eaſy to bear evil, then to wait till the promiſed good be enjoyed. It was ſo with thoſe chriſtian *Hebrews*, *ch.* 10 34, 36. whom therefore the Apoſtle there tels, they had *need of patience*, or *tarriance*, to tarry Gods time. It needs not repent the wiſe of this world (much leſſe the children of light) of any good they have done or gotten (however it prove with them) ſith ſome degree of comfort followes every good action, as heat accompanies fire, as beams and influences iſſue from the Sun. And this is ſo true, that very Heathens, upon the diſcharge of a good conſcience, have found comfort and peace anſwerable.

ὑπομονῆς.

Verſ. 16. *For there is no remembrance of the wiſe*]; *viz.* unleſſe he be alſo wiſe to ſalvation: for then he ſhall be had in everlaſting

lasting remembrance. Or otherwise, either he shall be utterly forgotten (as being not written among the living in *Jerusalem*, *Esay* 4.3.) or else he shall not have the happine ſſe to be forgotten in the City where he had ſo done, *Eccleſ.* 8.10. I mean where he had been either a dogmaticall or at leaſt a practicall Atheiſt, as the very beſt of the Philoſophers were, *Rom.* 1.& 1 *Cor.* 1. the choiſeſt and the moſt picked men amongſt them, 1 *Cor.* 3. 21.

And how dyeth the wiſe man? as the fool] See the Note on *Verſ.* 14. & 15. wiſe men dye as well as fools, *Pſal.* 49.10. good men dye as well as bad, *Ezek.* 21.4. yet with this difference; that the righteous hath *hope in his death*, which to him is neither *fatall*, but of the body only, nor *perpetuall*, but for a time only, til the day of refreſhing. See both theſe, *Rom.* 8. 10, 11.

Uſque adeone mori miſerum? Virgil.

Verſ. 17. *Therefore I hated life*] *i. e.* I leſſe loved it then I had done; I ſaw mortality to be a mercy with *Cato*; I was neither fond of life, nor afraid of death, with Q. *Elizabeth*, I preferred my coffin before my cradle, my buriall-day before my birth-day, *chap.* 7. 1. A greater then *Solomon* threatens thoſe that love life, with the loſſe of life, *Luke* 17. 33. and hath purpoſely ſet a particular vanity and vexation upon every day of our life, that we may not dote upon it; ſith *wee dye dayly*. *Sufficient to the day is the evill* (that is, the miſery) *thereof*. *Quicquid boni eſt in mundo*, ſaith *Auſtin*, what good thing ſoever we have here, is either paſt, preſent, or to come. If paſt, it's nothing: if to come, it's uncertaine: it preſent, yet it is unſufficient, unſatisfactory. So that, whilſt I call to mind things paſt (ſaid that incomparable Q. *Elizabeth*) behold things preſent, and expect things to come, I hold them happieſt that goe hence ſooneſt.

Camd. Eliſab. fol. 325.

Verſ. 18. *Yea I hated all my labour*] *i. e.* I was ſorry to think, that I had been ſo eager and earneſt in getting a great eſtate, which now I muſt leave, and to whom I know not; ſure I am, to thoſe that never took any pains for it. And herein we ſee the corruption of our nature diſcover it ſelf, in that we are ſo wedded to the things of this world (eſpecially if gotten by our own art and induſtry) that we think much to be divorced from them by death, and to leave them to others, when our ſelves can enjoy them no longer. *Henry Beauford* that rich and wretched Cardinal, Biſhop of *Wincheſter*, and Chancellor of *England*, in th reign of *Henry* 6. when he perceived that he muſt dye, and that there was no remedy, murmured at death, that his riches could not reprieve him till a further time. For hee asked, wherefore ſhould I dye, being ſo rich? If the whole Realm would ſave my life, I am able either by policy to get it, or by riches to buy it. Fy, (quoth he) will not death bee hired? will mony doe nothing?

Acts & Mon. fol. 925.

Latimer in a ſermon afore King *Edward* the 6. tells a ſtory of a rich man, that when he lay upon his ſick bed, there came one to him and told him, that certainly, by all reaſon they can judg by, That he was like to bee a man for another world, a dead man. As ſoon as ever he hears but theſe words (ſaith *Latimer*) What muſt I dye? ſaid he: ſend for a Phyſitian; wounds, ſides, heart, muſt I dye? wounds, ſides, heart, muſt I dye? and thus he goes on, and there could be nothing got from him, but wounds, ſides, heart, muſt I dye? Muſt I dye and go from theſe? here was all: here's the end of a man that made his portion to be in this world. If this mans heart had been ript up after he was dead, there might have been found written in it, *The God of this preſent world*.

Mr. *Jeremy Burroughes* relates in print of another rich man, that had ſometime lived neer unto him; who, when hee heard his ſickneſſe was deadly, ſent for his bags of mony and hugg'd them in his arms, ſaying, Oh! muſt I leave you? Oh! muſt I leave you? And of another, who when hee lay upon his ſick bed, called for his bags, and laid a bag of gold to his heart, and then bad them take it away, it will not doe, it will not doe.

Serm. on Pſal. 17.14. *April* 3. 1643. *before the L. Major.*

Mr. *Rogers* in his *Treatiſe of Love* tels of one, that being near death, clapt a twenty ſhillings peece of gold into his owne mouth, ſaying, Some wiſer then ſome, Ile take this with mee, howſoever.

Verſ. 19. *And who knoweth whether he ſhall bee a wiſe man*] A friend or an enemy, an acquaintance or a meer ſtranger: riches oft change maſters. How many by a juſt hand of God dye childleſſe; or elſe leave that they have to dingthrifts that wil ſpend it as merrily, as ever their parents got it miſerably? ſcatter with a fork as it were, what they have wretchedly raked together? Our *Henry* 2. ſome few hours before he dyed, ſaw a liſt of their names, who conſpired with the King of *France*, and Earle *Richard* (his ſonne and ſucceſſour) againſt him. And finding therein

wherein his ſon *John* (whom he had made Earl of *Cornwal*, *Somerſet*, *Nottingham*, *Derby*, and *Lancaſter*, and given him a vaſt eſtate) to be the firſt; he fell into a grievous paſſion, both curſing his ſons, and the day wherein himſelf was born: and in that diſtemperature departs the world, which ſo often himſelf had diſtempered.

Dan. hiſt. 112.

Verſ. 20. *Therefore I went about to cauſe my heart, &c.*] *i. e.* I ſet my ſelf to take off the edge of my affections from theſe outward comforts that are ſo uncertain, and ſo unſatisfactory; and to take another courſe for the attaining of true happineſſe. The *Hebrew* word ſignifies, *I ſet a compaſſe*, I turned round, or I turned ſhort again upon my ſelf, by a reflex act of my mind, as *Ephraim* did, *Jer.* 31. 19, 20. as the prodigal did when he *came to himſelf*, who before had been beſides himſelf in point of ſalvation: and as *Solomon* elſewhere prayes, that the captive people may bethink themſelves, or (as the *Hebrew* hath it) *bring back to their heart*, 1 *King.* 8. 47. returne and diſcerne between the righteous and the wicked, *Mal.* 3. 18. Thus *David* examined his wayes, and (finding all to be *naught and ſtark naught*, contrary to that of God, who reviewing his works found all *good and very good*) he bethought himſelf of a better courſe, he turned his feet to Gods teſtimonies, *Pſal.* 119. 59. Set not thy heart upon the aſſes, ſaid the Prophet to *Saul*, foraſmuch as better things abide thee, the deſire of all *Iſrael* is to thee.

סבותי
Πεπλάγημαι. *Symmachus. Metaph. ab equis, quos qui agitant circumagunt.*

Verſ. 21. *For there is a man whoſe labour is in wiſdome*] This ſeemed to *Solomon* (whoſe owne caſe it was like to be) ſo unworthy a thing, and ſuch a vexation of ſpirit, that he can never ſay enough of it; but could find in his heart to cry out with him in the Poet, Τελε κακοδαίμων ἐγὼ πενίας ὑπὸ πικρᾶς ἐν δυσχειμέρῳ νυκτὶ μόνος, I am thrice miſerable, nay ten times, nay an hundred, nay a thouſand times ſo, that am born to be a provident and a perfect drudge of an idle drone, or perhaps of a meer ſtranger.

This is alſo vanity and a great evill] Not privation of good only, a *nothing*; but a poſition of evill, a ſad thing; an inconvenience not to be avoided by the moſt circumſpect prudence: for it is written, *He taketh the wiſe in their own craftineſſe*. And again, *The Lord knoweth the thoughts of the wiſe* (their inward diſceptations, their debating the matter with themſelves) *that they are vaine*, 1 *Corinth.* 3. 19, 20. The rich foole talked to himſelfe (as fooles uſe to doe) and ſet downe how every thing ſhould be, *Luke* 12. 17. but it proved ſomewhat otherwiſe, ere he was a day elder.

Δραστόμενος. Διαλογισμὸς. Διελογίζετο.

Verſ. 22. *For what hath a man of all his labour*] What makes hee of it (every thing reckoned?) ſee *chap.* 1. 3. what takes hee with him when he dyes more then a poor winding ſheet? as that Great Emperour of *Egypt* cauſed to be proclaimed at his funerall, that that ſhirt of his (there hanged up for the purpoſe) was all that he now had of all his labour, and great atchievements. *Saladine* the mighty monarch of the Eaſt is gone, and hath taken no more with him then what you ſee, ſaid the bare Prieſt that went before the bier. See the Note on 1 *Tim.* 6. 7.

Carion. Chron.

Verſ. 23. *For all his dayes are ſorrows, &c.*] All the dayes of the afflicted are evill, *Prov.* 15. 15. and every day hath a ſufficient evill laid upon it by God, *Mat.* 16. 34. Few and evill were the dayes of *Jacobs* pilgrimage. God gave him not a draught only of the cup of affliction, but made him a diet-drink. Man is born to trouble (ſaith *Eliphaz*, *Job* 5. 7.) as the ſpark flyes upward. *Man* and *Miſerable* are in a manner terms convertible: Hee that remembers that himſelfe is a man, will not think much of any ſorrow betides him, ſaith the Heathen Oratour. For,

Gen. 47. 9.

Ὁ μεμνημένος ὅτι ἐστιν ἄνθρωπος, ὀργὰς οὐ ποιεῖται.

Si, niſi res cujus nulla eſt contraria votis,
Vivere nemo poteſt, vivere nemo poteſt.

Yea, his heart taketh no reſt in the night] As a clock can never ſtand ſtill, ſo long as the plummets hang thereat; ſo neither can a worldlings heart for cares and anxieties. Theſe gnats will not ſuffer him to ſleep, theſe flyes of *Egypt* are continually ſtinging him, *noctes ac die non dabunt requiem*, as thoſe tyrants, *Jer.* 16. Night and day he is diſquieted with them; hee lyes upon a pillow ſtuft with thorns. Not ſo the godly man hee contracts his cares into a narrow compaſs, communes with his own heart upon his bed; and having made all even with God, ſleeps undiſturbed, *Pſal.* 3. & 4. *Jacob* reſts ſweetly when his head lay upon a hard ſtone at *Bethel*. *Ahaſhueroſh* cannot reſt, though upon a bed of doune, but calls for the Chronicles. It was wiſely done of *Burleigh* L. Treaſurer, to put off his cares together with his clothes; when hee laid by his gowne, hee

Camden.

would commonly say, *Lye there Lord Treasurer*, and so quietly compose himself to take his sleep. *In nothing be carefull* (saith the Apostle) *but let the peace of God guard your hearts and minds in Christ Jesus*, Phil. 4. 6, 7.

Vers. 24. *There is nothing better for a man, &c.*] This may seem to favour of Epicurisme; as may also some following passages of this book. For which cause some of the old Jew-Doctors was once in a mind to hide this whole book out of the way; & not suffer the common sort to see it any more. But this they needed never to have done: for the Preacher expressely calls carnall *mirth madnesse*, in this very chapter; and sheweth that the happinesse of a man stands in fearing God & keeping his commandements, *chap.* 12. All which is point-blank against Atheisme and Epicurisme. And whereas here and elsewhere the liberal use of the creatures is commended and commanded; this is done in opposition to and detestation of such parsimonious penny-fathers, as deny themselves that necessary and honest affluence that God hath permitted and afforded them: living sordidly, that they may grow rich suddenly, although they know not how soon they may leave all, nor yet to whom.

This also I saw that it was from the hand of God] It is hee that fils our hearts, as with food, so with gladnesse, *Act.* 14. 17. Hee can curse our blessings, make our table a snare, sauce that we eat, spice that we drink with his fierce wrath, as hee did the quailes to those Israelites. Hee can dissweeten our delicates, either with sicknesse, *Job* 33. 20. or sorrow, *Psal.* 107. 17, 18. or sudden terrour, 1 *Sam.* 30. 16, 17. & 1 *King.* 1. 41. *Adonijah's* feast ended in horrour; astonishment was served up for their last dish. Let God therefore bee sought for a comfortable use of the creature, and then bee merry at thy meate, and put sorrow from thy heart, *chap.* 9. 7. *Eate the fat, and drink the sweet, &c. for the joy of the Lord is your strength*, Nehem. 8. 10.

Vers. 25. *For who can eat? or who can hasten, &c.*] And yet I have found (and so shall you) that tranquillity and true happinesse (the Kingdome of God) doth not consist in meats and drinkes. A Turke may believe sensualities in his fooles paradise: but no servant of God is a slave to his palate,

Verse

Vers. 26. *Wisdome and knowledge*] To get these things rightly, and to use them comfortably.

To gather and to heap up] *convertere & congerrere*, to rake and scrape together; the muck-worms occupation.

That he may give] As he did the *Ægyptians* goods to *Israel*, *Nabals* to *David*, *Hamans* to *Mordecai*.

Chap. III.

Vers. 1.

To every thing there is a season.

A *Set time*, such as we can neither alter nor order. This is one of those keyes that God carries under his own girdle, *Act.* 1. 7. To seek to doe or get any thing before the time, is to pull apples before they are ripe, saith a Father, which set the teeth on edge, and breed stomack-worms. They labour in vain that would prevent the time prefixed by God; as those hasty *Ephraimites* in *Ægypt*, 1 *Chron.* 7. 22. with *Psal.* 78. 9. those heady Israelites in the wilderness, *Numb.* 14. 40. *Moses* would be acting the Judg before his time, *Exod.* 2. 12. he is therefore sent to keep sheep in *Midian*, *vers.* 15. *David* staid God's leisure for the Kingdome; those in *Esther*, for deliverance, they knew that God would keep his day exactly, as he did with the Israelites in *Ægypt*, *Exod.* 12. 40, 41. *Even the self same day*, when the 430. years foretold were expired, Gods people were thrust out of *Ægypt*. So *Dan.* 5. 30. In that night was *Belshazzar* slaine; because then exactly the 70 years were ended. And as God fails not his own time, so he seldome comes at ours, *Jer.* 8. 20. for he loves not to be limited. We are short-breath'd, short-sighted, apt to antedate the promises in regard of the accomplishment, *Hab.* 2. 2. And no lesse apt to outstand our own markets, to let slip opportunities of grace, which are ever headlong, and (once past) irrecoverable. O if thou hadst known at the least in this thy day, &c. *How shall we escape if we neglect so great salvation?* Therefore shal every one that is godly seek thee in a time when thou

Poma imporuna tempore decerpunt. Tertull.

Heb. 2. 3.

Psal. 32. 6.

thou mayſt be found. There is a certain time ſet for men to come in and be ſaved; as *Alexander* ſet up a taper, when he beſieged a Town: as *Tamerlan* hang'd out firſt a white flag, and then a red. Many a man loſeth his ſoule as *Saul* did his Kingdome, by not diſcerning his time. *Eſau* came too late: ſo did the fooliſh virgins. If the gale of grace be over-paſt, the gate ſhut, the drawbridg taken up, there's no poſſibility of entrance.

Heb. 4. 1. ὑστερηκέναι. *Let us therefore feare leſt a promiſe being left us,* and an overture made us *of entring into Gods reſt, any of us ſhould ſeem to fall ſhort, or come late,* a day after the fair, an hour after the feaſt. God, who in his eternall counſel hath appointed things to be done, hath alſo ordained the opportunity and time wherein each thing ſhould be done; which to neglect is ſuch a preſumption, as hee uſually puniſheth with finall hardning, *Ezek.* 24. 13.

Verſ. 2. *There is a time to be born, and a time to dye*] Wee doe not hear the Wiſe-man ſay, *There is a time to live.* What is more fleeting then time? yet life is not long enough to bee worthy the title of time. Death borders upon our birth, and our cradle ſtands in our grave. *Orimur, morimur.*

Multos oſtendunt terris bona fata, nec ultra
Eſſe ſinunt.——Finiſque ab origine pendet.

How many have we ſeen carried from the womb to the tomb; from the birth to the buriall? And what a ſhort cut hath the longeſt liver from the grave of the womb, to the womb of the grave? Men chop into the earth before they are aware many times: like as he that walks in a field covered with ſnow, falls ſuddenly into a marle pit.

Ab utero ad urnam.

A time to plant, &c.] In point of good husbandry fit ſeaſons are to be obſerved, or elſe little increaſe can be expected. God alſo, the great vine-dreſſer, plants and plucks up more Churches or particular perſons at his pleaſure, *Eſa.* 5. 1. to the 8. *Mat.* 15. 13. *Jeruſalem* (that plant of renown) is now of an *Eden* become a *Sodom*; and that which *Moſes* threatned, *Deut.* 28. 49, &c. fulfilled to the utmoſt. *Suſa* in *Perſia* ſignifies a Lilly, and was ſo called for the beauty and delectable ſight: Now it is called *Valdac* of the poverty of the place. *Niniveh* that great City, that once had more people within her walls, then are now in ſome one Kingdome, is at this day become a ſepulture of it ſelf, a little Town of ſmall trade, where the Patriarch

Patriarch of the *Neſtorians* keeps his ſeat at the devotion of the Turks.

Roma diu titubans variis erroribus acta
Corruet, & mundi deſinet eſſe caput. *Frid. ſecund. Imper.*

Verſ. 3. *A time to kill*] *viz.* To cut off corrupt members by the ſword of Juſtice, or of War, *ne pars ſincera trahatur*: There is a cruell mercy, ſaith one, there is a pious cruelty, ſaith another. *But curſed is he that doth the Lords work negligently: and curſed is he that* (in a good cauſe, and upon a good calling) *keepeth back his ſword from blood, Jer.* 48. 10. But that ſouldier can never anſwer it before God, that ſtriketh not more as a Juſtice of Peace, then as a ſouldier of Fortune.

A time to break down, and a time to build up] This and the reſt, though every one knows to be ſo in common experience, yet one and the ſame thing (in effect) is oft repeated, that it may be once remembred: *viz.* that this whole world is nothing elſe but a *maſſe of mutabilities*; that every man, every State, every thing is a planet, whoſe ſpherical revolutions are ſome of longer, ſome of ſhorter continuance. *Omnia verſantur in perpetuo aſcenſu & deſcenſu*, there is a perpetuall aſcending and deſcending of life and ſtate.

Verſ. 4. *A time to weep, and a time to laugh*] Only we muſt not invert the order, but weep with men that we may laugh with angels; lay godly ſorrow as a foundation of ſpirituall joy. Surely out of this eater comes meat, out of this ſtrong ſweet: ſtrong and ſweet refreſhments follow upon penitentiall performances: theſe *Aprill* ſhowers bring on *May* flowers. *Tertullian* ſaith, that he was *nulli rei natus niſi pœnitentiæ*, born for no other purpoſe, but to repent: but then, he that truly repenteth *de peccatis dolet, & de dolore gaudet*, is grieved for his ſins, and then is glad of ſuch a grief. Theſe that ſo ſow *in tears* ſhall *reape in joy*: whereas thoſe that will not (in an evill time, eſpecially when God calls to weeping and mourning, and even thruſts men down as it were with a thump on the back) weep here, where there are weeping handkerchiefs in the hands of Chriſts, are like to have their eyes whipt out in hell, and to howl with devills. *Eſay* 22. 12.

A time to mourn] Matter enough of mourning wee ſhall bee ſure of (and we ſhould be ſoberly ſenſible of it) whiles we are

in this vale of misery, vally of teares, *in hoc exilio, in hoc ergastulo, in hac peregrinatione*, (as *Bernard* hath it) in this Prison-house, Purgatory, Pilgrimage, in this place of banishment and bondage, how can we look for better? God set us not here, as he did *Adam* in Paradise, to take his pleasure, or as hee did *Leviathan* in the Sea, to sport and dally. We must not think to doe as the people of *Tombutum* in *Africk*, who are said to spend their whole time in singing and dancing. The way of this world is like the wildernesse of *Sin*, or the vale of *Siddim*, or the *Pacifique Sea*, which Captaine *Drake* found tempestuous and troublous above measure. Many miseries and molestations both Satanicall and secular wee are sure to meet with, to make us mourn. *Hierome* complaines that he had furrowes in his face, and sickles from his lips with continuall weeping. *Origen* is thought to have dyed of grief. *Chrysostom* calls the dayes of his life, the dayes of his sorrow. *Basill* was made old and unprofitable for Gods Church, before his time, with travell and trouble. *Rebecca* is weary of her life, so is *Eliab*. *Naomi* will hee *Naomi* no longer, but *Marah*. *Paul* vayles all his top-sayls, and sits down in the dust, 1 *Tim.* 1. 15. besides his sympathizing with others, 2 *Cor.* 11, 29, 30.

Cam. Elisab.

And a time to dance] Or *skip* as young Cattell doe at springtide. Here's nothing for mixt immodest dancings. *Quid opus est talibus salsamentis?* What need people provoke themselves to that evill they so naturally incline to? *Nemo sobrius saltat*, said the Heathen Oratour. No sober man will offer to dance. Where there is dancing, there the Devill is, saith a Father: and cannot men be merry, unlesse they have the Devill for their Play-fellow? Dancing (saith Another) is a circle, whose center is the Devill, but busily blowing up the fire of lust, as in *Herod*, that old Goat.

Chrysost. Augustin.

Vers. 5. *A time to cast away stones*] As when King *Henry* the Eight pulled down the Abbyes and other religious Houses, (as they called them) saying, *Corvorum nidos esse penitus disturbandos, ne iterum ad cohabitandum convolent*, that the Crows nests were to be pulled in peeces, that they might never nestle there any more. And herein he did but as Cardinall *Wolsey* did before him: for hee, by the Popes own license, had, a little before, pulled down forty Monasteries, and taken their stones and Revenues, to build and endow his two Colledges at *Oxford*, and *Ipswich*. Elapidation

Sander. schism. Ang. lib. 1.

Acts and Mon.

lapidation is a peece of the Churches happinesse, *Esai.* 5. 2.

And a time to gather stones together] As in building Forts, Castles, Colledges, Bridges, Causeys, such as was that, 1 *Chron.* 26. 16 18. 1 *King.* 10 5. 2 *Chron.* 9. 11. See 2 *Chron.* 16. 6.

A time to embrace] With honest conjugall embracements (as the Chaldee Paraphrast interprets it) not with those libidinous embracings of the bosom of a stranger, *Prov.* 5. 20. No time for such, 1 *Pet.* 4. 3. *Diabolus capite blanditur, ventre oblectat, cauda ligat.*

Rupertus.

And a time to refrain] As in times of common calamity: for should we then make mirth? *Ezek.* 21. 10. Should not the Bridegroome come forth of his chamber; and the Bride out of her Closet? *Ioel*, 2. 16. Some of the Ancients doe very much note the manner of *Noahs* going into the Ark, and how the father and the sons went together, the mother and her daughters in Law went together: God himself dividing at that time those whom himselfe had joyned together. Others tell us, that *& bruta ipsa intra Arcam, quandiu diluvium duravit, continuerint*, the very brute creatures coupled not in the Ark, during the deluge. There is both an intemperate and an intempestive abuse of the marriage Bed, which ought to be kept undefiled, *Heb.* 13 3 and not stained and dishonoured with either unseasonable or sensuall excesses, and uncleanesses; which God will certainly plague, (though they lie without the walk of humane censure) without true and timely repentance. *Lutheri nuptias amici etiam improbabant, &c.* *Luthers* marrying a wife then when all *Germany* was in a hurly-burly, and all *Saxony* in heavinesse for the death of their good Elector *Frederick* (*Luthers* greatest friend) was no small griefe to his best friends; and afterward also to himselfe, as *Melanchthon* testifieth in an Epistle to *Camerarium*.

Ambros. de Noe & Arca. cap. 12

Scultet. Annal.

Quoniam vero ipsum Lutherum quodammodo tristitiem esse ceruo & perturbatum ob vitæ mutationem, omni studio & benevolentia consolari cupio.

Vers. 6. *A time to get*] Heb. *to seek*: for men doe but seeke here, they doe not properly get what they cannot long hold. How much better therefore were it to seek God, *Cujus inventio est ipsum semper quærere*, (as *Nyssen* hath it here) the finding of whom is always to seek him, and in seeking of whom there is so great reward, *Heb.* 11. 6? Seek yee mee, and ye shall live, *Amos* 5. 4. Seek him that maketh the seven Stars and Orion, vers. 8. Seek him in a time when he may be found, *Psal.* 32. 6. Now is the accepted time, now is the day of Salvation, 2 *Cor.* 6. 2.

Κερδαίνοντες ὁ κοπιῶμεν. *Naz. Aug.*

6.2. Take the preſent *Now* and be ſerious, and then God ſcorns to doe as Heathen Idolls did, *viz.* to ſay *to the ſeed of Jacob, Seek yee mee in vain, Iſai.*45.19. How greedy are men of getting gain? Get God, and you get all: *Habet omnia qui habet habentem omnia.*

Mimus.

And a time to looſe] There is an uncertainty in riches, 1 *Tim.* 6.17. a deceitfulneſſe, *Mark.* 4.19. a lye, *Ioh* 2.8. they were never true to thoſe that truſted them, ſubject they are to vanity or violence, *Matth.*6. How ſeldom doe gameſters grow rich? *Vitrea eſt fortuna; cum ſplendet, frangitur.* And as they ſay of the mettle, they make glaſſe of; it is neareſt melting, when it ſhines brighteſt in the fire: ſo are many rich men neareſt ruine, when at greateſt luſtre, as *Haman, Herod, Pythius*, &c.

*Eccleſ.*11.1.

A time to keep] 'Tis good for a man to keep ſo newhat by him. *Bonus Servatius facit bonum Bonifacium*, according to the Dutch blunt Proverb, A good Saver, makes a good well-doer. See the Note on *Prov.*6.8.

And a time to caſt away] To caſt *bread upon the waters*, upon thoſe poore creatures that pinched with penury, water their plants, feed upon tears. And although bread and other comforts caſt upon ſuch may ſeem caſt downe the waters, becauſe no hope of recompenſe, yet thou ſhalt bee recompenſed at the Reſurrection of the juſt (ſaith Chriſt to ſuch) and bleſſed in the mean while, *Luk.* 14.14. *Temporalia Dei ſervis impenſa non pereunt, ſed parturiunt*, Almes periſheth not, but is put to uſe.

Fuller.

Verſ. 7. *A time to rent, and a time to ſew*] As in making a new or tranſlating an old garment. *Turkes* wonder at *Engliſh* for pincking or cutting their cloathes, and making holes in whole cloth, which time of it ſelfe would teare too ſoon. It was a cuſtom among the Jews, to rent their cloathes in caſe of ſad occurrences. Th. Prophet *Ahijah* rent *Jeroboams* new garment in twelve peeces, to ſhew that God would rend the kingdome out of the hand of *Solomon*, 1 *Kings* 11.31. Schiſmaticks rend the Church. Heretickes the Scriptures: God will ſtitch up all in his own time, and heale the breaches thereof, *Pſal.*60.2.

A time to keep ſilence, and a time to ſpeak] It is a ſingular skill to *time a word*, *Ia.*50.4. to ſet it upon its wheele, *Prov.*25.11. as *Abigail* did for her family, 1 *Sam.*25. as *Eſther* did againſt *Haman*. And it is an happy thing, when a man can pray as one once did,

did, *det deus ut ſermo meus adeo commodus ſit, quam ſit accommodus*, God grant my ſpeech may be as profitable as it is ſeaſonable. He that would be able to ſpeak when and as he ought, muſt firſt learn ſilence, as the *Pythagoreans* did of old, as the *Turkes* do at this day. *Perpetuum ſilentium tenent ut muti*, they are not ſuffered to ſpeak: *Diſcamus prius non loqui*, ſaith *Ecclesome* upon this text. Let us firſt learn not to ſpeak: that afterwards wee may open our mouths to ſpeak wiſely. Silence is fitly ſet here before ſpeaking, and firſt takes its time and turn. It is a good rule that one gives, either keep ſilence or ſpeak that that is better then ſilence.

ἐσχατα θέλα. *Pythagorica. Cuſpin. de Caſarib.*475.

Ἡ σιγᾶν ἢ κρείττονα σιγᾶς λέγειν.

Verſ. 8. *A time to love, and a time to hate*] Yet I like not his counſell that ſaid *Ama tanquam oſurus, odi tanquam amaturus.* Let a man chuſe whom he may love, and then love whom he hath choſen. Let love be without diſſimulation: abhorre the evill, cleave to the good, *Rom.* 12.9. Hate we may (but then it muſt be) *Non virum, ſed vitium*, not the man, but his evill qualities; whereof alſo we muſt ſeek to bereave him, that he may be *totus deſiderabilis* altogether lovely, *Cant.* 5.16.

Cic de Amicit.

A time of warre, and a time of peace] Time (ſaith an Interpreter) is a circle; and the Preacher ſhutteth up this paſſage of time in a circle. For having begun with a *time to be born*, and a *time to dye*, he endeth with a *time of warre*, which is a time of dying, and with a *time of peace* which is a time, wherein people, by bringing forth, are multiplyed.

Verſ. 9. *What profit hath hee that worketh, &c.*] *i. e.* How can any man by any meanes he can uſe help, or hinder this volubility and vanity that hee meetes with in every creature? *What Profit*, See the *Note on chap.*1.3. whereunto this verſe relateth, as being a concluſion of the principall argument.

Cui lono.

Verſ. 10. *I have ſeen the travell that God, &c.*] Not *Fortune*, but *Providence* ordereth all croſſe occurrences: a *wheele there* is *within a wheele*, *Ezek.*1. then when men may think things runne on wheeles, at ſixes and ſevens, as they ſay. Humble your ſelves under the mighty hand of God, 1 *Pet.* 5.6. His holy hand hath a ſpeciall ſtroke in all our travells. Hee both ordaineth, *Act.*2. and ordereth all, *Gen.* 50.20. altering the property, *Rom.*8.28. and diſpoſing them to good, raiſing profit from all. Thus men afflicted *Iob* for covetouſneſſe, the Devill for malice, *Chap.* 1. God, for tryall and exerciſe of his graces; to *be exerciſed therein*, ſaith the text, or (as the word ſignifieth) to be *humbled therewith*, to hide pride from man, *Iob* 33. to tame and take him a linke

Isa.29 4. lower. *Their hearts are brought down*, saith the Prophet, *they speake out of the ground*, that erst set their mouths against Heaven, and said, *I am, and besides me there is none.*

Κόσμος ab ornatu, Mundus a Mundicie. Vers.11. *Hee hath made every thing beautifull, &c.*] *Plato* was wont to say that God did always *γεωμετρεῖν* worke by Geometry. Another sage said, *Pondere, mensura, numero, Deus omnia fecit*, God hath done all in number, weight and measure; made and set all things in comely and curious order and equipage: hee hath also prefined aforehand a convenient and beautifull season for every thing; ordering the disorders of the world to his own glory and his Churches good.

Also hee hath set the world in their heart] *i.e.* he hath given to men the creature to contemplate; together with an earnest desire to search into natures secrets. The Vulgar renders this Text thus, *Et mundum tradidit disputationi eorum*, And he hath delivered the world to their disputations. But so foolishly and impiously have men disputed of God, of his Providence, of his judgements, of the chief happinesse, &c. that they have reasoned, or rather wrangled away the truth: being neither able to finde out the *beginning nor end* of the causes or uses of *Gods workes*. See *Rom.* 1.21.22. *Veritatem Philosophia quærit, Theologia invenit, Religio possidet*, said *Picus Mirandula*; *Philosophy* inquires after truth, Divinity finds it out, and Religion only improves it.

συμβάλλουσιν. Rom. 1.22.

Vers. 12. *I know that there is no good in them*] *i. e.* No other good, but for a man to rejoyce and doe good in his life, *i.e. frui præsentibus & facere quod in futuro prosit*, to enjoy things present, and to doe that that may doe him good a thousand yeeres hence: to expend what he hath upon himselfe, and to extend it unto others that are in necessity; this is to *lay up in store for himself a good foundation against the time to come*, this is to *lay hold* upon *eternall life*, 1 *Tim.*6.18,19.

Glossa minor.

*2 Thess.*3. Vers. 13. *And enjoy the good of all his labour*] *They that will not labour must not eat*, saith the Apostle: As they that doe shall enjoy the good of all their labour, eat the labour of their hands and be thrice happy, *Psal.*128.2: *Iabal* and *Iubal*, Frugality and Musick, good husbandry and good content dwell together, and yet not always; but where God gives the gift. Hee gives strength to labour, and health to enjoy the good of our labour. This the rich fool in the Gospel either knew not, or considered not: *Eat, drinke, and be merry*, said hee to himself: but God

*Gen.*4. *Valeat possessor oportet, Si comportis rebus bene cogitat uti. Horat.*

God was not in all his thoughts. How much better *David*, *Hope in the Lord*, saith he to himselfe and others, *and be doing good: dwell in the land, and verily thou shalt be fed*, *Psal.*37.3. *Psalm.*43.5.

Vers.14. *I know that whatsoever God doth it shall bee for ever*] *i.e.* that his decree is unchangeable, that his counsell shall stand, *Prov.*19. that the Sunne may sooner be stopt in his course, then God hindered of his will, or in his work: sith his power and grace is irresistible. Nature, Angells, Devills, Men, may all bee resisted, and so misse of their designe; Not so God: For who hath resisted his will? Vain men, whiles (like proud and yet brickle clay) they will be knocking their sides against the solid and eternall decree of God, break themselves in peeces, as *Adoniah* did. And whilest, with *Pompey* vanquished by *Iulius Cæsar*, they complain that there is a great mist upon the eye of Divine Providence, they doe but blame the Sun, because of the soreneſse of their blear eyes. Certain it is, and *Solomon* knowes it, (though the best of Heathens doubted of it when they saw good men suffer, bad men prosper) that every creature walks blindfold; only hee that dwels in light sees whither they go: and that the *charrets* of all effects and actions come forth *from betweene those mountaines of Brasse*, Gods provident Decrees and counsels most firm and mutable, *Zach.*5.6. 1 *Kings* 1.

That men should feare before him] And not lay the reins in the neck, casting away all care upon pretence of Gods decree, as that French King did, that thus desperately argued; *Si salvabor, salvabor; si vero damnabor, damnabor*, If I shall be saved, I shall be saved, and if I shal be damned, I shal be damned; therefore I will live as I list. This was to suck poyson out of a sweet flower, to dash against *the Rock of ages*, to fall into the pit (like a profane beast) which was digged for better purpose, to *stumble at the word*, (an ill sign and yet an ordinary sin) *whereunto also they were appointed*, 1 *Pet.*2.8. A bridge is made to give men a safe passage over a dangerous River: but he that stumbleth on the bridge is in danger to fall into the River: So here. *Ludo.*11. *Exod.* 21. 23.

Vers. 15. *That which hath been is now, &c.*] *viz.* With God to whom all things are present, *Rom.*4.17. 2 *Pet.*3.8. *Jer.*1 5.6.7. Hence God is said to know future things, *Exod.*3. 9. *Job.* 18.4. not to *foreknow* them. For indeed neither foreknowledge nor remembrance are properly in God, sith his whole Essence is wholly an eye or a minde; it is the example or pattern of all

things, ſo that hee needs but to look upon himſelf, and then he ſeeth all things, as in a glaſſe. The eye of man beholds many things at once, as Ants in a molehill: but if it will ſee other things at the ſame time, it muſt remove the ſight. The mind of man can take in a larger circuit even a City, a Country, a world: but this it doth only in the lump or whole maſſe of it; for elſe it muſt remove from form to form, & from thought to thought. But God takes all at once moſt ſtedfaſtly, and perfectly. All things without him are but as a point or ball, which with as much eaſe he diſcerneth as we turn our eyes.

And God requireth that which is paſt] Or *enquireth*, *asketh*, *that which is by-gone*; he beſpeaks it as preſent, calling thoſe things that are not as if they were. *Non aliter ſcivit Deus creata quam creanda*, ſaith *Auſtin*. God knew things to be created, as if they had been before created.

Verſ. 16. *The place of judgement, that wickedneſſe was there*] *i.e.* That wrong reigned in places of Judicature, that Juſtice was ſhamefully perverted, and publick Authority abuſed to publick injury. *Cato* ſaw as much in the *Roman* States and complained, that private robbers were laid in cold irons, when Publick theeves went in gold chains, and were clothed in Purple. Another, not without cauſe, complaines, that even amongſt us Chriſtians, ſome follow the adminiſtration of Juſtice as a trade only; with an unquenchable and unconſcionable deſire of gain: which juſtifies the common reſemblance of the Courts of Juſtice to the Buſh, whereto whiles the Sheep flyes for defence in il weather, he is ſure to loſe part of his fleece. Such wickedneſſe ſaw the Wiſe-man in the place of judgment where he leaſt looked for it. God himſelf looked for judgement, but *behold a ſcab. Iſa.* 5.7. ſo the Hebrew hath it.

A. Gell. lib. 11. cap. 16.

Verſ. 17. *I ſaid in my heart, God ſhall judge, &c.*] Hee did not deny the Divine Providence; as *Averroes* for this cauſe did: much leſſe did he turn Atheiſt with *Diagoras*, becauſe hee could not have juſtice done upon a fellow that had ſtollen a Poem of his, and publiſhed it in his owne name. But hee concluded within himſelf, that god would ſurely take the matter into his own hand, judge thoſe unrighteous Judges, right and relieve the oppreſſed, bring forth their righteouſneſſe as the light, and their innocency as the noon-day, if not in this world, yet certainly at that great Aſſizes to be held by his ſon. (*Becauſe he hath*

Pſal. 37.

hath appointed a day in the which hee will judge the world in righteouſneſſe, whereof hee hath given aſſurance to all men, &c. His petty Seſſions hee keepeth now, letting the Law paſſe upon ſome few corrupt Judges by untimely death, diſgraces, baniſhment, remorſe of conſcience, &c. (as he did upon Judge *Morgan* that condemned the Lady *Jane Gray*, Judge *Hales*, *Belknap*, *Empſon*, *Dudley*, that I ſpeak not of *Pilate*, *Felix*, *&c.*) reſerving the reſt till the great Aſſizes, 1 *Tim.* 5.24. Some he puniſheth here, leſt his Providence, but not all, leſt his patience and promiſe of judgement ſhould bee called into queſtion, as *Auſtin* well obſerveth. His two and twenty learned Bookes *De Civitate Dei*, were purpoſely written to clear up this truth. And ſo were *Salvians* eight Bookes *De gubernatione Dei, & de juſto præſentique ejus judicio.*

Acts 17.31.

Verſ. 18. *That they might ſee that they themſelves are beaſts*] It is reckoned a great matter that wicked men are made to know themſelves to bee but men, and no more. *Pſal.* 9.20. But God will make good men ſee and ſay with *David*, *So fooliſh was I and ignorant: I was as a Beaſt before thee Pulchrè addit, Apud te*, ſaith *Ambroſe* upon thoſe words: Elegantly ſaid the Pſalmiſt, *Before thee*, becauſe in reſpect of God, what is man but an unreaſonable Beaſt? He that is wiſeſt among men, ſaid *Socrates*, (who himſelf was held the wiſeſt of men) if hee be compared to God, *Simia videbitur, non ſapiens*, hee will ſeem rather an Ape then a wiſe man. *David* calls himſelfe not a *Beaſt* onely, but *Beaſts* in the plurall, *Behemoths*; or, at leaſt, *a very great Beaſt*, not an Ape, but an Elephant. And this is that which God would have all good men ſee, *hemmah lahem*, (as this text hath it) themſelves to themſelves, in their humble account of themſelves; as holy *Agur* did, *Prov.* 30.2. See the *Note there.*

Pſal. 37.22. *Ambr. in Pſal.* 72. *Socrat. apud Platon.* *Eram apud te ſicut beſtia. Mercer.*

Verſ. 19. *For that which befalleth the ſons of men*] As hunger, thirſt, heat, cold, diſeaſes, aches, and other ill accidents.

As the one dyeth] They are ſure to dye, both of them.

Nec te tua plurima Pentheu
Lubentem rapit pietas.

Yea *they have all one breath*] They breath in the ſame aire, and exſpire alike, in reſpect of the body.

So that a man hath no preeminence] Unleſſe it bee in reaſon and ſpeech, which he frequently abuſeth to his own utter deſtruction. But otherwiſe,

Nos aper auditu præcellit, aranea tactu,
Vultur odoratu, lynx viſu, ſimia guſtu.

Verſ. 20. *All are of the duſt*] See the Note on *Gen.*3.19.

Verſ. 21. *Who knoweth the Spirit*] *q.d.* Who but a man that is ſpiritually rationall, and rationally ſpirituall? Who but he
1 Cor. 2.16. that hath the *mind of Chriſt*? that hath ſeen the inſides of Nature and Grace? Whether *Plato* and *Tully* beleeved them ſelves in what they wrote touching the immortality of the ſoule, is a great queſtion.

Verſ. 22. *Whether I perceive*] He reſumeth his aſſertion, *v.*13. and concludeth. See *Chap.*2.24.

CHAP. IV.

Verſ. 1.

So I returned, and conſidered.

HEre's a ſecond inſtance of corruption in civill State, added to that, *chap.*3.16. to fill up the meaſt of vanities.

And behold the tears of ſuch, &c.] Heb. *Tears*; as if they had wept their utmoſt, *Et vix unicam lachrymulam extorquere poſſent*, & could
Expleunt lacrymis egeriturque dolor. Ovid. hardly ſqueeze out one poor tear more, for their own eaſe. For as Hindes by calving, ſo men by weeping caſt out their ſorrowes. *Job* 39.3. Now tears are of many ſorts: *Lachrymas anguſtiæ exprimit crux: lachrymas pœnitentiæ peccatum: lachrymas ſympathiæ, affectus: lachrymas lætitiæ, excellentia gaudii: denique lachrymas nequitiæ, vel hypocriſis vel vindictæ cupiditas.* Oppreſſion draws tears
Aſſted. of grief: Sin, tears of repentance: affection, tears of compaſſion: good ſucceſſe, tears of joy: hypocriſy, or ſpite, tears of wickedneſſe.

And they had no comforter] This was *Job's* doleſull caſe, and *Davids*, *Pſal.*69.21. and the Churches in the Lamentations, *Cha.*1.2. *Affert ſolatium lugentibus ſuſpiriorum ſocietas*, ſaith *Baſill*, Pity alayes miſery: but incompaſſionateneſſe of others, increaſeth it. This was one of *Sodom's* ſinnes, *Ezek.* 16.49. and of thoſe Epicures in *Amos*, *chap.*6.6. The King and *Haman* ſat drinking in the gate; but the whole City of *Suſan* was in heavineſſe, *Eſth.*3.15.

And on the ſide of their oppreſſours, &c.] The oppreſſed *Romans* ſighed out to *Pompey*, *Noſtra miſeria tu es magnus*. The world hath almoſt as many wild Beaſts and Monſters as it hath Land-lords in divers places. It is a wofull thing, ſurely, to ſee how great ones quaffe the tears of the oppreſſed, and to heare them make muſick of ſhrieks.

Verſ. 2. *Wherefore I praiſed the dead*] Becauſe they are out of the reach of wrong doers; and if dead in the Lord, they have *entred into peace, they doe reſt in their beds, each one walking in his uprightneſſe*, *Iſai.*57.2. But if otherwiſe, men had better doe any thing, ſuffer any thing here, then dye: ſith by death (as by a trap-dore) they enter into thoſe *terrors* and *torments* that ſhall never either *mend* or *end*. Men, (like ſilly fiſhes) ſee one another caught and jerkt out of the Pond of life; but they ſee not (alas) the fire and pan into the which they are caſt, that dye in their ſins. Oh it had been better (ſurely) for ſuch if they had never been born, as Chriſt ſaid of *Judas*; then thus to be brought *forth to the mur-* *Hoſ.*4.
therer, (to that old Man-ſlayer,) to bee hurled into hell, there to ſuffer ſuch things, as they ſhall never be able to avoid or abide.

Verſ. 3. *Yea better is hee then both they*] The Heathen could ſay, *Optimum non naſci: proximum mori*. Life is certainly a bleſſing of God, though never ſo calamitous. Why is living man ſor- *Lam.*3.39.
rowfull? ſaith the Prophet: and it is as if he ſhould ſay; Man, if alive hath ſome cauſe of comfort, amidſt all his miſeries: if he may ſcape though but with the *ſkin of his teeth*, and have his life *Job* 19.20.
for a prey, hee ſhould ſee matter of thankfulneſſe and ſay, It *is* *Lam* 3.
the Lords mercy that I am not conſumed, that I am yet on this ſide hell. But thoſe that have ſet their hearts upon earthly things, if ever they loſe them, they are filled almoſt with unmedicinable ſorrows; ſo as they will praiſe the dead above the living, & wiſh they had never been born. Theſe are they whom *Solomon* in this ſentence is by ſome thought to perſonate.

Verſ. 4. *That for this a man is envied of his neighbour*] This is another peece of life's vanity; that as greater men will lye heavy upon you and oppreſs you, ſo meaner men will be envying at you, & oppoſe you; as *Cain* did *Abel*, *Saul's* Courtiers did *David* the Peers of *Perſia*, *Daniel*, the Scribes and Phariſees, our Saviour: Every *Zopyrus* ſhall be ſure to have his *Zoilus*. The garment of righteouſneſſe, party-coloured with all variety of graces, is a
great

great eye-ſore to the wicked, and makes the Saints maligned, See *Prov.* 27. 4. with the Note there.

Verſ. 5. *The fool folideth his hands together*] A graphicall and livelie deſcription of a ſluggard, fitly called a foole, ἀπαίδευτος, a naughty perſon. Thou *idle* and *evill ſervant*, *Mat.* 25. 26. God puts no difference betwixt *Nequaquam* and *Nequan*, a drone and a naughty-pack, ſeem he never ſo wiſe in his own eyes, *Prov.* 26. 16. and have he never ſo much reaſon to all edge for himſelf (as in the verſe here next following) a fool he is, and ſo he will ſoon prove himſelf. For, *he folds up his hands, and hides them in his own boſome*, *Prov.* 26. 15. A great many chares hee is likely to doe therewhile. See the Note on *Prov* 19. 24. And as (*Neque mola, neque farina*, nothing do, nothing have) *hee eateth his own fleſh*, he maketh many an hungry meal, he hath a dog's life, as we ſay; Eaſe ſlayeth this fool, *Prov.* 1. 32. poverty comes upon him as an armed man. Grief alſo ſlayes him, *Prov.* 21. 25. envy conſumes his fleſh, and he is vexed at the plenty of painful perſons; and becauſe he cannot come at, or rather pull out their hearts, he feeds upon his own.

Verſ. 6. *Better is an handfull with quietneſſe*] This is the ſluggards plea; whereby he boulſtereth himſelf up in his wickedneſſe, and would make you beleeve that hee did *non ſine ratione inſanire*, not play the mad man without good reaſon. To what end (ſaith he) ſhould a man toil and tire out himſelf with hard labour to compaſſe commodity; making a drudge and a beaſt of himſelf for a little pelf; ſith he knows not who ſhal have the ſpending of it, and he is ſure to be either ſqueezed by his ſuperiors, as *verſ.* 1. of this chapter, or elſe envyed by his neighbors, as *verſ.* 4? Is not a little with eaſe better? a penny by begging better then two pence by true labour? It is well obſerved by an Interpreter, that this ſentence uttered by the ſluggard, is in it's true meaning not much different from that of the Wiſeman, *Prov.* 17. 1. but ill applyed by him. Good words are not alwaies to bee truſted, from ill men eſpecially.

Verſ. 7. *Then I returned, and ſaw vanity*, &c.] *i. e.* another extream of vanity, viſible wherever the ſun is ſeen. *Dum vitant ſtulti vitium, in contraria currunt:* Fooles whiles they ſhun the ſands, ruſh upon the rocks; as *Herod* would needs prevent perjury by murther. The ſluggard here, ſeing thoſe that doe beſt

beſt to be envyed of others, reſolves to doe juſt nothing. Again, the covetous miſer, ſeeing the ſluggard lye under ſo much infamy for doing nothing, *ſe laboribus conficit*, undoes himſelf with over-doing. *Sed nemo ita perplexus tenetur inter duo vitia, quin exitus pateat, abſque tertio*, ſaith an Ancient: But no man is ſo held hampered betwixt two vices, but that he may wel get off, without falling into a third. What need *Eutyches* fall into the other extream of *Neſtorius*? or *Stancarus* of *Oſiander*? or *Illyricus* of *Strigelius*? but that they were for their pride juſtly given up to a ſpirit of giddineſſe.

Verſ. 8. *There is one alone, and there is not a ſecond*] A matchleſſe *miſer*, a fellow that hardly hath a fellow, a ſolivagant or ſolitary vagrant, that dare not marry for fear of a numerous offspring. Child he hath none to ſucceed him, nor brother to ſhare with him, and yet *there is no end of all his labour*: hee takes unceſſant pains, and works like an horſe, *neither is his eye ſatisfied with riches*, that luſt of the eye (as St. *John* calls *covetouſneſſe*) is as a bottomleſſe gulf, as an unquenchable fire, as *Leviathan* that wanteth room in the main Ocean, or as *Behemoth*, (*Job* 40. 23.) that truſteth that he can draw up *Jordan* into his mouth. 1 *Joh.* 2. 15.

Neither ſaith he, for whom doe I labour and bereave] *Si hæc duo tecum verba reputaſſes, Quid ago? reſtiraſſet cupiditas & avaritia paululum*, ſaith *Cicero* to *Nevius*. If thou wouldſt but take up thoſe two words, and ſay to thy ſelf, *What doe I?* thy luſt and covetouſneſſe would be ſomewhat rebated thereby. But luſt is inconſiderate and headlong: neither is any thing more irrationall, then irreligion. The rich glutton bethought himſelfe of his ſtore, and reſolved to take part of it. So did *Nabal*; but this wretch here hath not a ſecond: he plants a vineyard and eats not of the fruit, &c. *Orat. pro Quinct.* Luk. 12. 17. 1 *Cor.* 9.

And bereave my ſoul of good) *i.e.* deprive my ſelfe of neceſſary conveniencies and comforts, and defraud my *Genius* of that which God hath given me richly to enjoy, 1 *Tim.* 6. Or, *bereave my ſoul of good*, of God, of grace, of heaven, never thinking of eternity, of *laying up for my ſelf a good foundation*, that I may *lay hold upon eternall life*: but by low ends, even in religious duties, making earth my *throne*, and heaven my *footſtool*. *This is Vanity* in the abſtract; *this is a ſore travell*, becauſe *Nulla emolumenta laborum*, no good to be gotten by it, no pay for a man's pains. But, 1 *Tim.* 6. 18.

as the bird that ſitteth on the ſerpents egs, by breaking and hatching them brings forth a perillous brood, to her owne deſtruction; ſo do thoſe that ſit abroad on the worlds vanities.

Verſ. 9. *Two are better then one*] Friendly ſociety is far beyond that wretched *aloneneſſe* of the covetous caitiffe, *Verſ.* 8. He joins houſe to houſe, and land to land, that he may live alone in the earth, *Eſay* 5 8.

Horat. Gen. 2. Ariſtot. Polit. 1.

Quem ſine rivali ſeqs & ſua ſolus amato,

Let him enjoy his moping ſolitarineſſe, if he can. *It is not good for man to be alone*, ſaith God. And he that loves to be alone, is either a *beaſt* or a *god*, ſaith the Philoſopher. Man is ζῶον πολιτικὸν, a ſociable creature, he is *Natures good-fellow*, and holds this for a Rule, *Optimum ſolatium ſodalitium*. There is great comfort in good company: next to communion with God is the communion of Saints. Chriſt ſent out his Apoſtles by two and two, *Mar.* 6. 7. He himſelf came from heaven to converſe with us; and ſhall we like Stoicks, fly up our ſelves, and not dayly run into good company? The evill ſpirit is for ſolitarineſſe, God is for ſociety. He dwels in the *Aſſembly of his Saints*; yea, there he hath a delight to dwel, calling the Church his *Chaphtſibah*, *Eſay* 62. 4. and the Saints were *Davids Chaphtſibam*, his delight. *Pſal.* 16. 2. Neither doth God nor good men take pleaſure in a ſtern froward auſterity, or wild retiredneſſe: but in a mild affableneſſe and amiable converſation.

Duplex & compaginata pleraque fecit Deus ut cœlum & terram, ſolem & lunam, marem & fœminam. Orig. in Gen. 1.

Verſ. 10. *For if they fall, the one will lift up his fellow*] Provided, that they hold together, and be both of a mind. That which is ſtronger ſhoreth up that which is weaker. While *Latimer* and *Ridley* lived, they kept up *Cranmer* by intercourſe of Letters and otherwiſe, from entertaining counſels of revolt. Biſhop *Ridley* being priſoner in the Tower, had the liberty of the ſame, to prove, belike, whether he would go to Maſs or no: which once he did. And Mr. *Bradford* being there priſoner, and hearing thereof, wrote an effectuall Letter to perſwade him from the ſame, which did Mr. *Ridley* no little good; for he repented, &c. Biſhop *Farrar* alſo being in the Kings-bench priſoner, was travelled withall by the Papiſts in the end of Lent, to receive the Sacrament at Eaſter in one kind; who after much perſwading, yeelded to them, & promiſed ſo to doe. But, by Gods good providence, the Eaſter-even, the day before he ſhould have done it,

Vide Eraſm. in Adagio, Σὺν τε δυ' ἐρχομένω.

Act. & Mon. fol. 1930.

it, was *Bradford* brought to the ſame priſon, where, the Lord making him his inſtrument, *Bradford* only was the means that the ſaid Biſhop revoked his promiſe, and would never after yeeld to be ſpotted with that papiſticall pitch. Dr. *Taylor* for like cauſe rejoiced that ever hee came into priſon there to bee acquainted with that *Angel of God*, John Bradford: ſo hee called him for the good he received from him. One man may be an Angell to another in regard of counſell and comfort: nay, a God to another, as *Moſes* was to *Aaron*. Though hee fall he ſhall ariſe, for the Lord puts under his hand, *Pſal.* 37. 24. *Ib.* 1457. *Ibid.*

But woe to him that is alone] Becauſe Satan is readyeſt to aſſault, when none is by to aſſiſt: Solitarineſſe therefore is not to bee affected, becauſe it is the *houre of Temptation*.

For he hath not a ſecond to help him up] As *Elizabeth Cowper* the Martyr in Q. *Maries* days had, who being condemned, and at the ſtake with *Simon Miller*, when the fire came unto her, ſhe a little ſhrank thereat, crying once *Ha*; when *Simon* heard the ſame, he put his hand behind him toward her, and willed her to be ſtrong and of good cheer: for, good ſiſter, ſaid he, we ſhal ſoon have a joyfull and ſweet ſupper: it is but winking a little and you are in heaven. With theſe, and the like ſpeeches ſhe being ſtrengthened ſtood ſtil and quiet, as one moſt glad to finiſh that good work. It was therefore a deviliſh policy in *Julian* and other Heathen Perſecutors, to baniſh Chriſtians into farre countreyes one from another: and to confine them to Iſles and Mines, where they could not have acceſſe one to another. *Ib.* 1981.

Verſ. 11. *Again, if two lye together, then they have heat*] Heat of zeal and good affection. *Did not hearts burn within us*, ſaid thoſe two Diſciples, when Chriſt once made the third with them, and by holy conference kindled them? So when *Silas* and *Timotheus* came from *Macedonia*, *Paul* was preſſed *in ſpirit*, *Act.* 18. 5. Warm he was before, but now all of a light fire, as it were. Thoſe dul daughters of *Jeruſalem* by hearing the Spouſe deſcribe her beloved, as ſhe doth from top to toe, were fired up with deſire to join with her in ſeeking after him whom her ſoul loved. The lying together of the dead body of one with the bones of *Eliſha* gave life to it: ſo doth good company give life to thoſe that are *Luke* 24.

are dead in sinne. Let two cold flints bee smitten together and fire will come forth: So let two dull Christians conferre and communicate their soul-secrets, and it shall not repent them, they shall find the benefit of it. *Canst thou bind the sweet influences of the Pleiades?* saith God to *Job, chap.* 38, 31. These *Pleiades* be the seven starrs, that have all one name, because they all help one another in their work; which is to bring the Spring; and like seven sisters so are they joined together in one constellation, and in one company. We see that God will have the sweetest works in Nature to be performed with mutuall help. The best time of the year, the sweetest warmth cometh with these *Pleiades*; and the best time of our life cometh when we lie together in true love and fellowship. No sooner had the *Philippians* received the Gospel, but they were in fellowship to a day, *Philip.* 1. 5. They knew that as sincerity is the life of Religion, so is society the life of sincerity.

Vers. 12. *And if one prevail against him, &c.*] *Vis unita fortior.* God bad *Gideon* to go down to the camp of the *Midianites*: and if he feared to go, then to take with him his servant: *Phurah. Jonathan* wil not go without his armor-bearer, *David* without *Abishai*. Christ, when to begin his passion he took *Peter, James*, and *John* with him for the benefit of their prayers and company, though they served him but sorrily. *My love is but one,* Cant. 6. 9. *Jerusalem* is a City compact together. The Church is *terrible as an army with banners*: the gates of hell cannot prevail against her. Unity hath victory, but division breeds dissolution, as it did once in this Island when *Cæsar* first entred it. *Dum singuli pugnant universi vincuntur*, saith *Tacitus* of the ancient *Britons*. The Turks pray daily, that the differences amongst us Christians may be heightned, for that will soonest undoe us. And one of their Emperours, when his Councell disswaded him from a war against the *Germans*, because of their multitude, said, that he feared them not, because sooner would his fingers bee all of one length, then their Princes all of one mind.

1 Sam. 26.

Psal. 122 3. Cant. 7. Mat. 16.

Camer. medit. hist. Cen. 2. cap. 23.

Richl. Axiom. Polit. p. 86.

And a threefold cord is not easily broken] A proverbiall confirmation well interpreted by *Lyra*; *Quanto plures & boni in amicitia conjuncti sunt, tanto status eorum melioratur.* The more they are that unite, so they be good, the better it is with them. See 2 *Sam.* 10. 9, 10, 11, 12. We lose much of our strength in the losse of

of friends; our cable is as it were untwisted. Hence *David* so bemoans the losse of *Jonathan*, and made him an Epitaph. Hence St. *Paul* counted it a speciall mercy to him that *Epaphroditus* recovered, *Phil.* 2. 27.

2 Sam. 1:

Vers. 13. *Better is a poor and wise child*] such as was *Joseph, David, Daniel*, and his three camerades, &c. apt to learn, ready to receive instruction, and as carefull to follow it. And well doth the Preacher join poverty with wisdome; for, *Nescio quomodo bonæ mentis soror est paupertas*, saith he in *Petronius*: and, *Paupertas est Philosophiæ vernacula*, Poverty is the proper language of Philosophy; and wisdome is undervalued and little set by. Those wisest of the *Greeks* were very poor, *Aristides, Phocion, Pelopidas, Epaminondas, Socrates, Ephialtes*. So were those worthies of whom the world was not worthy, *Heb.* 11. 38. *They wandred about in sheep skins and goat skins, being destitute, &c. Sweet-smelling Smyrna* was the poorest of all the seven Churches, yet hath the richest price set upon it. *Lactantius* dyed miserable poor, so did *Theodorus Gaza* that learned *Greek*. Of *Archimedes* thus sings *Silius*,

Ælian. l. 2.

Rev. 3.

Nudus opum, sed cui cælum terræque patebant. *Sil. lib.* 14.

But I am fully of *Æneas Sylvius* his judgment; that Popular men should esteem wisdome as silver, Noble men as gold, Princes as pearls. Of Q. *Elizabeth* (that peerlesse princesse) it is said, that shee hated no lesse then did *Mithridates*, such as despised vertue forsaken of fortune.

Camd. Elis.

Then an old and foolish King] *Erat anni quo magis senescunt, eo magis Erasm. stulti fiunt.* So do many men of quality; Monarchs and others, weak and yet wilfull, short-witted and yet self-conceited; such as were *Saul, Rehoboam, Jehoiakim, Nebuchadnezzar*, our *Henry* the third, called *Regni dilapidator*, and that *James* that raigned in *Scotland* in our *Edward* the fourths time; of whom it is storied, that he was so much wedded to his own opinion, that he could not endure any mans advice (how good soever) that hee fancied not; he would seldome ask counsell, but never follow any. *Xerxes* in his expedition against *Greece*, is reported to have called his Princes together, and thus to have spoken to them; Lest I should seem to follow mine own counsell, I have assembled you: and now do you remember, that it becomes you rather to obey then to advise.

Daniels hist. Ibid.

Val. Max. lib. 9. cap. 5.

Verſ. 14. *For out of priſon he com.th to reign*] As *Valentinian* the Emperour, *Sultan Muſtapha* the great Turk, *Anno Dom.* 1622. Our *Henry* the fourth, who was crowned the very ſame day, that the year before he had been baniſhed the realm. As on the other ſide, *Henry* the ſixth was ſent again priſoner to the Tower the ſame day that he had been carried through the City, as it were in triumph; and had heard the ſhoutes of the commons in every ſtreet, crying, *God ſave King HENRY:* Loe, Hee that had been the moſt potent Monarch for Dominions (ſaith the Chronicler) that ever *England* had, was not now the maſter of a molehil, nor owner of his own liberty. So that in him it appeared, that mortality was but the ſtage of mutability; when a man born in his Kingdome, yea born to a Kingdome, became thus miſerably poor. Furthermore, *Henry Holland* Duke of *Exceſter*, grandchild to *John* of *Gaunt*, may ſerve as a fit inſtance and example to all, how uncertain *Adams* ſons are of any continuing greatneſs For (ſaith *Phil. Commines*) I once ſaw him run on foot bare-legged after the Duke of *Burgundies* train, begging his bread for Gods ſake: but he uttered not his name, hee being the neereſt of the houſe of *Lancaſter*, and brother in law unto K. *Edw.* the fourth, from whom he fled. And being known what he was, *Burgundy* gave him a ſmall penſion to maintain his eſtate.

Daniels hiſt. fol. 480.

Speed. 881.

Date obolum Belliſario.

Speed. 887.

Verſ. 15. *I conſidered all the living, &c.*] He means the multitude (that *ſhallow-brain'd*, but great and *many-headed beaſt*) making detection from their old Prince, though never ſo prudent; and ſetting up his own ſon againſt him (as they deale by *David* more then once) meerly out of an itch of inſtability, and affectation of novelity. Now as this is to others, ſo to Kings alſo a vexation, to ſee already the common aſpect of their people bent upon another object before the time; to behold them worſhipping the riſing ſun, as the proverb is, and themſelves laid aſide, in a manner, as broken veſſels out of requeſt, in compariſon. Crowns have their cares and croſſes; and high ſeats are never but uneaſy. *O vilis pannus!* O baſe clout! ſaid one King concerning his diadem: were it but known how many moleſtations and miſeries do attend thee, *Nemo foret qui te tollere vellet humo*, no man would daigne to take thee up lying at his feet. *Antoninus* the Philoſopher ſaid often, that the Empire was *Malorum Oceanus*, an ocean of miſchiefs: and another cauſed it to be written upon his tombe, *Felix, ſi non imperaſſem*, Happy had I been if I had never reigned. It is ſeldome ſeen (as before hath been obſerved, that God allows unto the greateſt darlings of the world a perfect contentment, be they never ſo well deſerving. Something they muſt have to complain of, that ſhall give an unſavory verdure to their ſweeteſt morſells, and make their very felicitie miſerable.

Omnes Solem orientem adorant, cum minus occidentem.

Macro, expiranti Tiberio, Cui vim fovebat. Cui Tiberius, Tu, reſte, inquit, adora, τὸν ὑδρωπικὸν ἐγκεφαλίτιν, ὅτι τὸν ἀνατέλλοντα ἐσέβου Dio.

Verſ. 16. *There is no end of all the people*] *i.e.* They are infinitly diſcontented and wreſtleſſe in their deſires after a new and another Governour. Ἀηδὲς τὸ παρὸν βαρύ, as *Thucydides* long ſince obſerved; the preſent government, be it never ſo good, is alwayes grievous, *O that I were made Judg in the land*, ſaid *Abſolom*. O that thou wert, ſaid the people, who yet had ſoon enough of him. And ſo had they of their new King *Saul*, whom *contræ gentes* they would needleſly have, after the manner of all other nations, 1 *Sam.* 8. 6, 7. How ſoon did the Baptiſt grow ſtale to the Jews (that had lately heard him gladly) and was no more ſet by then a *reed ſhaken with the wind*? How ſuddenly did they change their note concerning Chriſt, from *Hoſanna* to *Crucifige*? The common people are like to children (ſaith an Interpreter) that reſt not contented with any Schoole maſter: and like to ſervants that love to change every yeare their maſters: People are deſirous to heare new Preachers, as Feaſters to heare new Songs, and new inſtruments, *Ezek.* 33. 32.

2 *Sam.* 15. 4.

John 5.

Mat. 12.

CHAP.

Chap. V.

Verſ. 1.

Keep thy foot.

Vad. Wouldſt thou ſee more of the worlds vanity then hitherto hath been diſcourſed? get thee to the Sanctuaro as *David* did, *Pſal.* 73. For as they that walk in a miſt, ſee it not ſo well, as thoſe that ſtand on a hill: ſo they that have their hands *elbow-deep* in the world, cannot ſo eaſily diſcern what they doe, as thoſe that goe a little out from it. To the Houſe of God therefore, to the Temple and Synagogues, to the Churches and Oratories ſteer thy courſe, take thy way. Only *ſee to thy feet, i. e.* keep thy ſenſes and affections with all manner of cuſtody, from the mire of wicked and worldly matters. Shooes we have all upon our feet, that is (to ſpeake in St. *James* his phraſe) *filthineſſe and ſuperfluity of naughtineſſe* in our hearts, that muſt be put off at God's Schoole-doore, as God taught *Moſes* and *Joſhua*. And *Pythagoras* (having read *Moſes* belike) taught his ſcholars as much, when he ſaith, ἀνυπόδητος ἴνε καὶ σεμνωνία, Put off thy ſhooes when thou ſacrificeſt, and worſhippeſt. His followers the *Pythagoreans* expounded his meaning, when they would not have men, ἐν πεδάδῳ σεμνῶν, but οἴκοθεν παρασκευασάμενοι, worſhip God carefully, or by the way; but prepare themſelves at home aforehand. And *Numa Pompilius* (one that had taſted of his learning) would not have men worſhip the Gods ἐν παρέργῳ καὶ ἀμελῶς, by the by, and for faſhion, but χολὴν ἄσχολοι ἀπὸ τῶν ἄλλων at good leiſure, and as making Religion their buſineſſe. In the Law of *Moſes* the Priests were commanded to waſh the inwards, and the feet of the ſacrifice in water. And this was done πάνυ συμβολικῶς ſaith *Philo*, not without a myſtery, *ſc.* to teach us to keep our feet cleane when we draw nigh to God. *Antonius Margarita* in his book of the Rites and Ceremonies of the Jews, tells us, that before their Synagogues they have an iron plate, againſt which they wipe and make clean their ſhooes before they enter: And that being entred they ſit ſolemnly there for a ſeaſon; not once opening

Lam. 1.9 *Exod.* 3. 5. *Joſh.* 5. 15.

Plutarch.

opening their mouths, but conſidering who it is with whom they have to doe. Thus it was wont to be with them: But alate, though they come to their Synagogues with waſhen hands and feet; yet for any ſhew of devotion or elevation of ſpirit, they are as reverent (ſaith one that was an eye-witneſſe) as Grammar-boyes are at ſchoole when their maſter is abſent: Their holineſſe is the meer outward work it ſelf, being a brainleſſe head, and ſoul-leſſe body. And yet upon the walls of their Synagogues they write uſually this ſentence, by an abbreviature, *Tephillan belo cauuannah ceguph belo neſhamah: i.e.* A prayer without affection is like a body without a ſoule. *Solinus* reporteth of the *Cretians*, that they doe very religiouſly worſhip *Diana*: and that no man may preſume to come into her Temple but bare-footed: *Satan Dei æmulus*, the devill is Gods ape: he led theſe ſuperſtitious Ethnicks captive, as the *Chaldeans* did the *Ægyptians*, *naked and bare-foot*, Eſay 20. 2. 4.

Spec. Europ.

Buxtorf. Abbreviat. p. 186.

Ædem numinis quamquam nudis veſtigiis nullus licito ingreditur. cap. 16.

When thou goeſt to the Houſe of God] Called the Gate of heaven, *Gen.* 28. 17. ſuch as none but the righteous may enter, *Pſal.* 118. 20. the *beauty of holineſſe*, the place of Angels and Arch-angells, the Kingdome of God, yea heaven it ſelf, as *Chryſoſtome* calls it. The *French* Proteſtants called their Meeting-houſe in *Paris*, *Paradiſe*. The primitive Chriſtians called ſuch places κυριακὰς (whence *Kirkes*, Churches) and the Lords Houſes; and *Baſilicas*, Kingly palaces. Now it is held an uncivil thing to come to the palace of a King with dirty ſhooes, or to eate at his table with foul hands. Men waſh their hands every day of courſe; But when to dine with a Prince, they waſh them with balls. So it ſhould be here; when we come to Gods Houſe, we ſhould come with the beſt preparation we can make; we ſhould alſo be there with the firſt, and ſtay till the laſt, as doore-keepers uſe to doe. which office in Gods Houſe *David* held an high preferment. And whiles we are there, let our whole deportment bee as in the preſence of the great God, whom we muſt look full in the face, and be *ready to hear*, as thoſe good ſouls, *Act* 10. 33. *Now therefore we are all here preſent before God, ſay they, to hear all things that are commanded thee of God.* Neither muſt we heare only with the hearing of the ear, but with the obedience of the heart and life, (for ſo the Originall word here ſignifieth) *Gen.* 3. 18. *Becauſe thou haſt heard*, that is obeyed, *the voice of thy wife*; &c.) hearing diligently without diſtraction, and doing readily without ſciſcitation.

Lam. 1.9 *Exod.* 3. 5. *Joſh.* 5. 15.

Plutarch.

Αὐτὰς μὲν ὁ ἄγιος.

Concil. Laodic. cap. 28.

Then to give the sacrifice of fools] *i. e.* The formalities and externall services of profligate professors, that think to set off with God for their sins, by their sacrifices; for their evill deeds, by their good. Hence they burthen Gods altar, and even cover it with their sacrifices; sticking in the bark, and gnabling upon the shell of holy services, not once piercing to the heart, or tasting of the kernell thereof: and are therefore abominable, because disobedient, and to every good work reprobate, *Tit.* 1. 16. How many be there at this day, that not only pray by tale, as Papists doe by their beads, but turn over other duties of Religion as a meer task; holding only a certain stint of them, as Malt-horses doe their pace, or Mill-horses their round, meerly out of form and custome, those banes and break-necks of due devotion? These do not only lose their labour, but commit sin, *Esay* 1. 14. compasse God with a lye, *Hos.* 11. 12. because they wash not their feet before they compasse Go ds altar. The Heathen Oratour can tell these fools of the people, *Deum non superstitione coli velle, sed pietate*, that God requires the heart in all holy duties, and must be served in spirit, even to *corde*, *id est amore summo, more vero, ore fideli, re omni.*

Cicero.

Lob. 4. 24.

Hoc non fit verbis: Marce, ut amperis, am.

Martial.

For they consider not that they doe evill] That they despite him with seeming honors, with displeasing service (which is double dishonour) with seeming sanctity, which is double iniquity, and deserves double damnation. This they so little consider, that they think God is greatly beholden to them, and does them no small wrong, that hee so little regards and rewards them, *Esa.* 58. 3. *Mal.* 3. 14. *Non sic Deos colimus ut ille nos vincere*t, said that Emperour going into the field against his enemy. Wee have not so served the Gods, that they should serve us no better, then to give the enemy the better of us.

Antonin Philos. referente Vulcat. Gall.

Verse 2. *Bee not rash with thy mouth*] From hearing, the Preacher proceeds to give directions for speaking, whether it bee of God or to him. For the first, the very Heathens could say, *Non loquendum de deo sine lumine*, Wee may not speake of God without a light, *i.e.* without a deliberate premeditation, and well advised consideration. In speaking of God, saith one, our best eloquence is our silence. And if wee speak at all on this subject,

Pythag.

Mr. Hooker.

subject, saith another, no words will so well become us, as those *Vul. Scalig.* *quæ ignorantiam nostram prætendunt*, that most discover our small knowledge of him: How little a portion or pittance is heard of him, saith holy *Job*, (*chap.* 26. 14. The Hebrew word signifies *a little bit* or *particle*, nay a little *peece of a word*, such as an eccho resoundeth) *But the thunder of his power who can understand?* it is ineffable, because unconceiveable. Here, if ever,

Cladicat ingenium, delirat linguaque mensque. *Lucret.*

But although *Hierome* thinkes it best to understand the Preacher here of a speaking of God, yet others, and for better reason conceive his meaning to be rather of a speaking to God by prayer, and particularly by a *Vow*, which implyes a prayer, (as the Greek words εὐχὴ and προσευχὴ import.) Here then *Hieron. in loc.*

Let not thine heart be hasty to utter any thing] Heb. Let not thine heart, through haste, bee so *troubled or disturbed*, as to tumble over, and throw out words without wisdome, in a confused manner, in a slubbering sort. But as there was *half an houres silence* in heaven when the seventh seal was opened, and or ever the seven Trumpets sounded: so should there bee a sad and serious and sad weighing of our petitions, before we utter them. *Nescit pœnitenda loqui, qui proferenda prius suo tradidit examini.* He repents not of his requests, who first duly deliberates what to request. Whereas hee that blurts out whatsoever lyes uppermost, as some good men have done in their haste, and heat of passion, (as *Job*, *cap.* 6. 5. *David*, *Psal.* 116. 11. *Jeremy*, *chap.* 15. 10. 18. *Jonah*, *chap.* 4. who brawled with God in stead of praying to him) displeaseth God no lesse then the Muscovy-Ministers doe their hearers, if they mispronounce but any syllable in their whole Liturgy. *Rev.* 8. 1. *Cassiodor. lib.* 10. *Ep.* 4.

For God is in heaven, and thou upon earth] He is the *High and Holy One* that inhabiteth Eternity, and thou art *E palude sua procedens & repens vilis ranuncula*, (as *Bernard* hath it) a base toad creeping or crawling out of a ditch: there is an infinite distance and disproportion between Him and thee; therefore see to it that thou come to him with all possible reverence, humility, and self-abasement. See *Job* 42. 6. 1 *King.* 18. 42. *Matth.* 26. 38. It is observable that when the great Turk comes into his *Mosche*, or Temple, he lays by all his State; and hath none to attend him all the while. *Isa.* 57. 15.

Therefore let thy words be few] But full, as the Publicans were

Luk. 18.13. *O quam multa quam paucis!* Oh how much in a little! said *Tully* of *Brutus* his Epistle; so may we say of that Publicans prayer; how much more of the Lord's prayer, set in flat opposition to the Heathenish Battologies and vain repetitions, usuall with *Pagans* and *Papagans*, &c. See the Note on *Mat.* 6. 7,8,9. It is reported of the ancient Christians of *Egypt*, *Quod brevissimis & raptim jaculatis orationibus uti voluerint, ne per moras evanesceret & hebetaretur intentio*, that they made very short prayers, that their devotion might not bee dulled by longer doings. *Cassian* also makes mention of certain religious persons in his time, *Qui utilius censebant breves quidem orationes, sed crebberrimas fieri, &c.* who thought it best that our prayers should bee short, but frequent: the one, that there might bee continuall intercourse maintained betweene God and us: the other, that by shortnesse we might avoid the Devills darts, which he throweth especially at us, when we are praying. These bee good reasons; and more may bee added out of *Matth.* 6. as that our heavenly *Father knowes what wee need, &c.* That which the Preacher here presseth is, the transcendent excellency and surpassing Majesty of Almighty God. I am a great King, saith Hee, *Mal.* 1. And I looke to bee served like my selfe. Therefore *take unto you words* neither over *curious* nor over *carelesse*, but such as are humble, earnest, direct to the point, avoiding vain bablings, needlesse and endless repetitions, heartlesse digressions, tedious prolixities, wild and idle discourses of such extemporary petitioners, as not disposing their matter in due order by premeditation (and withall being *word-bound*) are forced to goe forward and backward, like Hounds at a losse; and having hastily begun, they know not how handsomely to make an end.

Augustin.

Hos. 14.2.

Vers. 3. *For a dream cometh through the multitude of businesse*] When al the rest of the senses are bound up by sleep, the soul entreth into the shop of the fancy, and operates there usually according to the businesses and imployments of the day past; *& fieri videntur quæ fieri tamen non videntur*, saith *Tertullian*, those things seem to be done in a dream, which yet are not seen to be done at all: these are but *vanæ jactationes negotiosæ animæ*, the idle tossings of a busie minde. In like sort, a fool, a heartlesse, sapplesse fellow, (that being *sensuall* and void of the spirit of grace and supplications, hath neither the affections nor expressions of holy prayer) multiplies words without knowledge, thinkes

Tertull. De anim. cap. 49.

thinkes to make out in words what hee wants in worth, being *λαλῶν ἀεισμὸς, λέγειν δὲ ἀδυνατώτατος* as *Plutarch* saith of *Alcibiades*, one that could talke much, but speak little: His *voyce is known by multitude of words.* It is but a voyce that is heard, it is but a sound that is made, like the uncertain sound of a Trumpet, that none can tell what it meaneth, what to make of it. *Corniculas citius in Africa, quam res ratione[que] solidas in Turriani scriptis reperias*; saith one: So here. If there bee any worth of matter in the fooles words, it is but by chance, as *Aristotle* saith that dreams do by chance foretell those things that come to passe. Let it be our care to shun as much as may bee all lavish and superfluous talkativeness and tediousnesse, but especially in prayer: lest we offer the sacrifice of fooles, and God bee angry with us. For as it is not the loudnesse of a Preacher's voice, but the weight and holynesse of his matter, and the Spirit of the Preacher that moves a wise and intelligent hearer: so it is not the labour of the lips, but the travell of the heart that prevailes with God. The *Baalites* Prayer was not more tedious then *Eliah's* short: yet more pithy then short. And it was *Eliah* that spake loud and sped in heaven. Let the fool learn therefore to shew more wit in his discourse then words, lest being *known by his voyce*, hee meet (as the Nightingale did) with some Laconian that wil not let to tell him, *Vox tu es, præterea nihil*, Thou art a voyce, and that's all.

Beringer. contra Id. Gun Lauret.

Aristot. De divinat. per insom.

Vers. 4. *When vowest a vow unto God, deferre not to pay it*] See the Note on *Deut.* 23. 21. It is in thy power to vow or not to vow. *Vovere nusquam est præceptum*, saith *Bellarmine*, We have no command to vow. That of *David*, *Vow and perform to the Lord your God*, is not *purum præceptum*, saith Mr. *Cartwright*, a pure precept, but like that other, *Bee angry, and sinne not*; where anger is not commanded, but limited. So neither are wee simply commanded to vow, but having voluntarily vowed, we may not defer to pay it, delayes are taken for denyalls, excuses for refusals.

Lib. 2. de Monac. cap. 15.

For he hath no pleasure in fooles] He needs them as little as King *Athisb* did, he abhors them, *Psal.* 5. 5. as deceitfull workers, as mockers of God. *Jephta in vovendo fuit stultus, in præstando impius.* *Jephta* was a fool in vowing, and wicked in performing. But he that vows a thing lawfull and possible, and yet deferres to performe it, or seeks an evasion, is two fools for fayling; sith

1 *Sam.* 21. 13. *Hieron.*

Verſ. 5. *Better it is that thou ſhouldſt not vow*] *i. e.* Who bad thee be ſo forward? Why wouldſt thou become a voluntary Votary, and ſo raſhly ingage to the loſſe of thy liberty, and the offence of thy God, who expected thou ſhouldſt have kept touch and not have dealt thus ſlipperily with him? Thou haſt not lyed unto men, but unto God, *Acts* 5.4. As *thy truth of Chriſt is in mee*, ſaith *Paul*, 2 *Cor.* 11.10. ſo he binds himſelf by an oath, as the learned have obſerved. And as God is true, our word toward you was not Yea and Nay: For the Son of God who was preached among you by me was not Yea and Nay: but in him all the promiſes of God are Yea and Amen. Why? what of that, might ſome ſay? and what's all this to the purpoſe? Very much: for it implyeth, that what a Chriſtian doth promiſe to men, (how much more to God?) he is bound by the earneſt penny of God's Spirit to perform. He dares no more alter or falſifie his word, then the Spirit of God can lye. And as hee looks that God's promiſes ſhould be made good to him, ſo he is carefull to pay that hee hath vowed to God; ſith his is a Covenant of mercy, ours of obedience, and if hee ſhall bee *All-ſufficient* to us, wee muſt bee *Altogether* his, *Cant.* 2.16.

Dicta fatiis deficientibus erubeſcunt.

2 *Cor.* 1.19,20.

Verſ. 6. *Suffer not thy mouth to cauſe thy fleſh to ſinne*] Heb. *Nec des*, Give not liberty to thy mouth which of it ſelf is ſo apt to over-flow and runne riot in ſinfull and ſuperfluous language, Rein it in therefore, and lay laws upon it, leſt it cauſe *thy fleſh to ſin*, thy ſelf to become a ſinner againſt thine own ſoul. Say to it in this caſe as Chriſt did to thoſe Phariſees in the Goſpell, *Why temptеſt thou mee, thou hypocrite?* or as the Witch ſaid to *Saul* that ſought to her, *Wherefore layeſt thou a ſnare for my life to cauſe mee to dye?* 1 *Sam.* 28.9. Shall my prayer become ſin, and my religious vows through non-payment, a cauſe of a curſe, *Pſal.* 109.7? When thou art making ſuch an ill bargain, ſay to thy mouth, as *Boaz* ſaid to his kinſman, *At what time thou buyeſt it, thou muſt have Ruth with it*, ſo thou muſt have Gods curſe with it, (for that's the juſt hire of the leaſt ſinne, how much more of this crimſon crime?) And let thy mouth anſwer, No: I may not doe it, I ſhall mar and ſpoil a better inheritance, I ſhall anger the Angell of the Covenant; who if his wrath be kindled, yea, but a little, he will not pardon my tranſgreſſion, for Gods name is in him, *Exod.* 23.21. Who as he is *Pater miſerationum*, the Father

Ruth 4. *Rom.* 6. *ult.*

Father of mercies, ſo hee is *Deus ultionum*, the God of recompences, *Pſal.* 94.1. True it is that Anger is not properly in God, *Fury is not in me*, *Iſa.* 27.4. but becauſe he chides and ſmites for ſin, (as angry men uſe to do) therefore is Anger here and elſewhere attributed him, that men may ſtand in awe and not ſin, ſith ſin and puniſhment are linked together with chains of Adamant.

Verſ. 7. *For in the multitude of dreams, and in many words*] *i. e.* As in the multitude of dreams, ſo in many words, &c. There may be ſome matter in ſome of either: but neither of either wants their vanities. Dreams are of divers ſorts. (See the Note on *Gen.* 20.3.) *Epicurus* judged them all vain. The *Techniſenſes*, *nulla ſomnia evacuabant*, ſaith *Tertullian*, made no dreams to bee vain. But that ſome dreams are Divine, ſome diabolicall, and ſome natural, *peculiare ſolatium naturalis oraculi*, as one ſpeaketh, good ſymptomes and indications of the naturall conſtitution, no wiſe man ever doubted. That of the Philoſopher hath a truth in it, *Juſtum ab injuſto non ſomno, ſed ſomnio diſcerni*, that a good man may be diſtinguiſhed from a bad, though not by his ſleep, yet by his dreams in his ſleep.

Tertull. de anim. c. 46.

Ariſtot. Ethic.

But fear thou God] And ſo eſchew this evill of fond babbling (in Gods ſervice eſpecially) which is no leſs a vanity then plain doting; and procures Divine diſpleaſure. *Deum ſiquis parum timuit, valde contemnit.* He that fears not Gods wrath, is ſure to feel it, *Pſal.* 90.11.

Fulgent:

Verſ. 8. *If thou ſeeſt the oppreſſion of the Poore*] And ſo mayſt be drawn to doubt of Divine providence, and to withdraw thine awfull regard to the Divine Majeſty, to forgoe godlineſſe, and to turn flat Atheiſt, as *Diagoras* and *Averroes* did.

Marvell not at the matter] *Nil admirari prope reſ eſt una Numici.* A wiſe man wonders at nothing: he knows there is good cauſe why God ſhould ſuffer it ſo to be, and gives him his glory. *Operа Dei ſunt in mediis contrariis*, ſaith *Luther*, Gods works are effected uſually by contraries. And this he doth, *ἵνα θαυμαζηται θαυμαζόμενος* that he may be the more *marvelled at*, ſaith *Nazianzen*. Hence hee commonly goes away by himſelf, drawing light out of darkneſſe, good out of evill, heaven out of hell: that his people may feelingly ſay, *Who is like unto thee O Lord, glorious in holines, fearfull in praiſes, doing wonders?* Verily there is a reward for the righteous; verily hee is a God that judgeth in the Earth, *Pſal.* 58.11.

Horat.

Lutherin Geneſ.

Naz. in Cypr.

Exod. 15.11.

For

For he that is higher then the highest regardeth] And wherein they deal proudly, he is above them, *Exod.* 18.11. and overtops them, *Psal.* 2.4. sets a day for them, and sees that their day is coming, *Psal.* 37.16. *The most High cuts off the spirit of Princes* (hee slips them off, as one should slip off a flower between his fingers; or he cuts them off as Grape-gatherers do the clusters of the vines, such a Metaphor there is in the Originall) *hee is terrible to all the Kings of the Earth*, those dread Soveraignes, those hammers of the Earth, and scourges of the world, as *Attius* styled himself) such as *Senacherib*, whom God so subdued and mastered, that the *Egyptians* in memory of it, set up his statue in the Temple of *Vulcan* with this inscription, Εμὲ τις ὁρῶν ἐυσεβὶς ἔσω. *Let all that behold me, learn to fear God.* It was therefore excellent counsell that *Iehoshaphat* gave his Judges: Take heed what you doe, for ye judge not for man, but for the Lord, who is with you in the judgement. Wherefore now let the fear of the Lord our God be upon you, take heed and doe it. Look upon him that over-lookes all your doings, saith he; and then learn to sit upon the tribunall in as great, though not in so slavish a fear of doing wrong, as *Olanes* in the history did upon the flayed skin of his Father *Sisamnus*, nayled by *Cambyses* on the Judgment-Seat: or as a *Russian* Judg that feares the boyling Caldron or open battocking: or the Turkish Senate, when they think the great *Turk* to stand behind the Arras at the dangerous door. In fine, let the Grandees and Potentates of the Earth know and acknowledge with *Constantine*, *Valentinian*, and *Theodosius*, three great Emperors (as *Socrates* reports it of them) that they are but *Christi Vasalli*, Christs Vassalls: and that as he is *Excelsus super Excelsos*, High above all, even the highest, so he hath other *high ones* at hand, *viz.* the Holy Angels, who can resist the King of *Persia*, as *Michael* the Prince did, *Dan.* 10.13. Fright the *Syrians* with a panick terrour, 2 *King.* 7.6. smite the *Assyrians* with an utter destruction, *Isa.* 37.36. deliver *Peter* from the hand of *Herod*, and from the expectation of the Jews, *Act.* 12.11. make a *wonderfull difference* in the slaughter of the first born of Egypt. Tyrants shall be sure, sooner, or later, to meet with their match. Looke what an hand the *Ephori* had over the King of *Sparta*, the *Tribunes* had over the *Roman* Consuls, and the Prince *Palsgrave* of *Rhine* ought, by the ancient orders, to have over the Emperour of *Germany*, (*Palatino hæc dignitatis prærogativa est ut ipsum Cæsarem*

Psal. 76.12.

Mundi flagellum.

Herodot.

2 *chron.* 19.6.

Exod. 12.

Cæsarum judicare & damnare possit, quoties scilicet lis ei ab aliquo Ordinum imperii movetur, the *Palsgrave* hath power to judge and passe sentence upon the Emperour himself, when any of the States of *Germany* doe sue him at the Law) the same and more hath God and his Angels over the mightiest Magnifico's in the world, *Lebanon shall fall by a mighty one. i.e.* by an Angel, as some interpret it, *Isa.* 10.34. *Pareus hist prof. med.* 771.

Vers. 9. *Moreover the profit of the Earth is for all*] *viz.* For all sorts of men, and for all kind of uses. *Alma mater, Terra ferax.* Then shall the Earth yeeld her increase: and (therein) God, even our own God shall blesse us, *Psal.* 67.6. Can any of the Vanities of the Heathens give rain or graine? no, neither, *Jer.* 14.22. Can the Earth bring *forth fruit of her self*? So indeed our Saviour seems to say, first the blade, then the ear, after that the full Corn in the Ear; *Mark.* 4.28. but then it is after the good husband hath sowed it, and God by his blessing given the increase. The drift of the Preacher here is, to set forth the excellency of tillage first, and then to shew the vanity of it. Tillage is the life and bloud of a Common-wealth: it is beyond all pecuniary possessions. *Jacob* had money and other fruits of the Earth: and yet if *Egypt*, (the worlds Granary, as one calls it) had not supplyed them with Corn, hee and his might have perished. αὐτομάτως. *Gen.* 43.

The King himself is served by the field] Not the Lyon, Dragon, Unicorn, &c. But the Plough and the Ship, are the supporters of a Crown. Some read it thus, *Rex agro servit*, The King is servant to the field. It concernes him to have care of tillage, plantation of fruits, breeding of Cattell, &c. or else all will soon run to wrack and ruine. King *Uzziah* loved husbandry and used it much, 2 *Chron.* 26.10. And *Amos* 7.1. wee read of the *Kings mowings*. And *Pliny* hath observed, that Corn was never so plentifull and good-cheap at *Rome*, as when the same men tilled the Land, that ruled the Common-wealth. *Quasi gauderet terra laureato vomere scilicet & aratore triumphali.* *Rex agro fit fertilis. Ar. Mont.*

Vers. 10. *He that loveth silver shall not bee satisfied with silver*] As he cannot fill his belly, nor cloath his back with it, so neither can he satisfie his inordinate appetite and desire after it, though he had heaped and horded it up, as the great *Chaliph* of *Babylon* had, that covetous caitiffe, starved to death by *Haalon* brother to *Mango* the great *Cham* of *Tataja*, in the midst of his gold, sil-

Turkhist. Prudentius.

ver and precious stones, whereof, till then, he could never have enough. *Auri nempe fames parto fit major ab auro*, A man may as soon fill a chest with grace, as an heart with wealth. As a circle cannot fill a triangle; so neither can the whole world (if it could bee compassed) possibly fill the heart of man. *Anima rationalis cæteris omnibus occupari potest, impleri non potest.* The reasonable soule may bee buried about other things, but it cannot bee filled with them. *Non plus satiatur cor auro, qui am corpus aura.* As aire fills not the body, so neither doth mony the mind. It cannot therefore bee Man's chiefest good (as *Mammonists* make it) sith it doth not terminate his appetite; but that although hee hath never so much of it, yet is hee as hungry after more as if hee were not worth an half-penny. *Theocritus* brings in the covetous person first wishing

Bern.

——*Mille meis errent in montibus agni*,

That hee had a thousand sheep in his flock. And this when hee hath gotten, then *Pauperis est numerare pecus*. Hee would have Cattle without number. The Greeks derive their word for *Desire*, from a root that signifieth to burn. Now if one should heap never so much fuell upon a fire, it would not quench it, but kindle it the more. So here. Surely as a Ship may bee over-laden with silver even unto sinking, and yet have compasse and sides enough to hold ten times more: so a covetous wretch though hee hath enough to sink him, yet never hath he enough to satisfie him. *Catiline* was ever *alieni appetens, sui profusus*, not more prodigall of his own, then desirous after others mens Estates.

ἐπιθυμία, θυμεῖν. *ardere. Hinc ardens appetitus.*

Sallust.

Verse. 11. *When goods increase, they are increased that eat them*] Servants, friends, flatterers, trenchermen, pensioners, and other hang-byes that will flock to a rich man, as Crowes doe to a dead carcasse: not to defend, but to devoure it. *Cæsar* perished in the midst of his friends, whose boundlesse hopes and expectations he was not able to satisfie. The King of *Spain* (were it not for the *West-India* Fleet) were never able to subsist: though hee be by farre the greatest Prince in *Christendome*, gives for his Motto, *Totum non sufficit orbis*, and hath his Empire so farre extended that hee may truly say, *Sol mihi semper lucet*, The Sun ever shines upon my Dominions; The Duke of *Bavaria*'s house is so pestred with Fryers and Jesuits, that, notwithstanding the greatnesse of his Revenue, hee is very Poore: as spending all

Camden.

Mylius.

all his estate on those popish flesh-flies, those *inutiles & ribaldi* (*Lyra*'s words upon this text) useless, needlesse ribaldry fellows.

Saving the beholding of them with his eyes] To see such a large retinue, such a numerous family, as *Job*, who had a very great household, *chap.* 1. 3. and *Abraham*, who had a Trained-band in his family; but especially as *Solomon*, who had thousands of servants and work-folk. Whereunto I may add Cardinal *Wolsey* his pompous family, consisting of one Earle, nine Barons, Knights and Esquires very many, Chaplaines and other servants (besides retainers) at bed and board, no fewer then foure hundred. Or, to see so much wealth, and to *tumble* in it, as *Caligula* the Emperour was wont to doe, *contrectandæ pecuniæ cupidine incensus*, loving to handle his mony, to walk upon it with his bare feet, and to rowle amongst it with his whole body, as *Suetonius* relateth. The like is reported of *Heliogabalus*, who also, besides what he did eat, is said to have provided himselfe (in case he should be in danger to be surprised by his enemies) silken halters to hang himselfe withall, ponds of sweet water to drowne himselfe, gilded poisons to poison himselfe with, &c.

Toto corpore aliquandiu voluntari. Sueton.

Verse. 12. *The sleep of a labouring man is sweet*] Sleep is the nurse of nature, the wages that she payes the poor man for his unceasant pains. His fare is not so high, his care is not so great, but that without distemper or distraction, he can hug his rest most sweetly, and feel no disturbance, untill the due time of rising awaketh him. These labouring men are as *sound as a Rock*, as hungry as hunters, *as weary as ever was dog of dog*, as they say: and therefore no sooner laid in their beds but fast asleep, their hard labour causing easy digestion, and uninterrupted rest. Whereas the restlesse spirit of the rich wretch rideth his body day and night: care of getting, fear of keeping, grief of losing, these three vultures feed upon him continually. He rowls a *Sisyphus* his stone; his abundance, like a lump of lead, lies heavy upon his heart, and breaks his sleep: Much like the disease called the Mare or *Ephialtes*; in which men in their slumber think they feel a thing as big as a mountaine lying upon their breasts, which they can no way remove. His evill conscience ecstoones lasheth and launceth him, as it did our *Rich.* 3. after the murther of his two inno-

Somni finis est salus animantis. Magir.

cent nephewes; and *Charles* 9. of *France* after the bloody massacre. God also terrifies him with dreams, throwes handfulls of hell fire in his face, *interpellat cogitantem, excitat dormientem*, as *Ambrose* hath it, interrupts him while he is thinking, awakeneth him while he is sleeping, rings that dolefull peal in his ears that makes him start and stare, *Thou foole, this night shall thy soul be taken from thee: Veni miser in judicium*, Come, thou wretch, receive thy judgment.

Mala infirmitas. Pagn. Plin.

Vers. 13. *There is a sore evill*] Or, an *evill disease*, such as breaks the sleep, *Hinc pallor & genæ pendulæ, item furiales somni & inquies nocturna*, casting paleness, leanness, restlesness by night. This disease is the Dropsie or *Bulimy* of covetousnesse, a disease seldome cured as *hereby, phrenzie, jealousie*, which three are held incurable maladies.

Riches kept for the owners thereof to their hurt] Worldlings sit abrood upon their wealth, and hatch to their hurt; as the silly bird doth the egs of the Cockatrice. Riches are called *Goods*; but it hath been well observed, that he that first called them so, was a better Husband then Divine. Such an husband was he in the Gospel, who reckoned upon much goods laid up for many years. But how come these goods to prove evil to the owners, but by the evil usage of them? riches in themselves are of an indifferent nature; and it is through mens corruption *ut magna sit cognatio & nominis & rei divitiis, & vitiis*, that riches are weapons of wickednesse, Engines of evill. Hee

Jer. 17. 11. that getteth riches and not by right, shall dye a poore foole.

Dum peritura parat, per male parta perit.

He that keepeth his riches (having no quick-silver, no currant mony) when God calls him to part with them for pious and charitable uses, keepeth them to his own greatest hurt. For the rust of his canker-eaten gold shall rise up in judgement against him at that great day, *Jam.* 5. 3.

Juvenal. Sat. 10. *Sic plures nimia congesta pecunia cura*
Strangulat———

See the Note on *Prov.* 1. 19.

Vers. 14. *But those riches perish by evill travell*] *i.e.* by evil trading, traffiquing, or other crosse event and accident. They waste and wither either by vanity or violence: they slip out of the hand as the panting bird, or wriggling Eel; there's no hold to

to be taken of them, no trust to be put in them, they were never true to those that trusted in them. See the note on *Prov.* 23. 5.

Haud ullas portabis opes Acherontis ad undas: Nudus ab inferna stulte vehere rate. *Propert.*

Vers. 15. *As he came forth of his mothers womb*] *q. d.* If riches leave not us while we live, yet we are sure to leave them when we die. Look how a false harlot leaves her lover, when arrested for debt, and follows other customers: so is it here. And as dogs, though they go along with us in company, yet at parting they run every one to his owne master; so doe these to the world, when we come to leave the world. Death as a porter stands at the gate, and strips us of all our thick clay, wherewith wee are laden. See the Note on *chapt.* 2. 22.

To goe as he came] Like an unwelcome guest, or an unprofitable servant, a cipher, and excrement. Oh live, live, live (saith a Reverend man) quickly, much, long; so you are welcome to the world. Else you are but hissed and kickt off this stage of the world, as *Phocus* was by *Heraclius*. Nay many (as *Job* 27. 23.) who were buried before half dead, &c.

Abn. sen. by Dr. Harris.

And shall take nothing of his labour] *ne obolum quo naulum Charonti solvant.* Some have had great store of gold and silver buried with them; and others would needs bee buried in a Monkes cowle, out of a superstitious conceit of speeding the better in another world; but it hath profited them nothing at all, *Eccl.* 9. 10.

Vers. 16. *And this also is a sore evill*] *Malum dolorificum*, so it will prove: a singular vexation, a sharp corrosive, when *Baasam* and his bribes, *Laban* and his bags, *Nabal* and his flocks, *Achan* and his wedge, *Baltasar* and his boules, *Herod* and his harlots, *Dives* and his dishes, &c. shall part asunder for ever: when they shall look from their death-beds and see that terrible spectacle, *Death, Judgement, Hell*, and all to bee passed through by their poor souls. Oh! what a dreadfull shriek gives the guilty soul at death, to see it self launcing into an ocean of scalding lead, and must swim naked in it for ever! Who therefore (unlesse he had rather burn with *Dives* then raign with *Lazarus*) will henceforth reach out his hand to bribery, usury, robbery, deceit, sacrilege, or any such like wickednesse or worldlinesse, *1 Tim.* 6. 9. which drown mens souls in perdition and destruction? If rich men could stave off death, or stop its mouth with a bag of gold,

it were somewhat like. But that cannot be, as *Henry Beauford* that rich and wretched Cardinall found by experience; as the King of *Persia* told *Constantine* the Emperour, who had shewed him all the glory and bravery of *Rome*, *Mira quidem hæc*, said he, *sed ut video, sicut in Persia sic Romæ homines moriuntur, i.e.* These be brave things, but yet I see that, as in *Persia* so at *Rome* also, the owners of these things must needs die. Agreeable whereunto was that speech of *Nugas* the *Scythian* Monarch; to whom when *Michael Palæologus* the Emperour sent certaine rich robes for a present, he asked, *Nunquid calamitates, morbos, non tot depellere possent?* whether they could drive away calamities, sicknesses, death? for if they could not do so, they were not much to bee regarded.

Fulg.

Paelymer. hist. lib. 5.

What profit hath he that hath laboured for the wind?] *i. e.* for just nothing. See *Hos.* 12. 1. *Jer.* 22. 22. The Greeks expresse the same by hunting after, and *husbanding the wind.* The Apostle speaks of beating the aire, 1 *Cor.* 9. as he doth, that fights with his own shadow, that disquiets himself in vain. The four Monarchies are called the *four winds of heaven*, *Zech.* 6. 3, 4. And at the Popes inthronization a wad of straw is set on fire before him, and one appointed to say: *Sic transit gloria mundi.* The glory of this world is but a blaze or blast.

Ἀνέμων γεωργεῖν.

Vers. 17. *All his dayes also he eates in darknesse*] *i. e.* hee lives beside that he has; and cannot so much as be merry at meat. Hence his much sorrow, wrath and sickenesse; especially, if spoiled of his goods which he made his god; hee is no lesse troubled then *Laban* was for his *Teraphim*, or *Micah* for his *Mawmet*, *Judg.* 18. He is mad almost, and ready to hang himself for woe; having much fretting, foaming, fuming, anger, languor, ready to let flie at God and men.

Vers. 18. *It is good and comely for one to eat, &c.*] Niggardise and baseneſſe is an ugly evill, making a man, though never so rich, to be vilipended and despised of all. *Nal all* shall not be called *Nadib*, the vile person liberall, the churle bountifull, *Isa* 32. 5. See the Notes on *chap.* 2. 24. & 3. 12.

Vers. 19. *This is the gift of God*] A gift of his right hand, *dorum throni, non scabelli*: Godlinesse only hath conter tednesse. The comfort of wealth comes in by no other doore, then by the assurance of Gods love in bestowing it, and of his grace in sanctifying it. *God give thee the dew of heaven, &c.* Gen. 27. 28. *Esau* likewise had the like, but not with a *God give thee.* A carnall heart cares not how, so he may have it; hence his so little comfort and enjoyment. A godly man will have God with it, or else he is *all amort. Moses* would not be put off with an Angell to goe along with them, *Luther* protested when great gifts were offered him, that hee would not bee satisfied or quieted with those rattles.

1 *Tim.* 6. 6.

Valde protestatus sum me nolle sic satiari. Luth.

Vers. 20. *For he shall not much remember, &c.*] He vexeth not the brevity or misery of his life: but looketh upon himself as a stranger here; and therefore if he can have a better condition, he useth it rather: as if a traveller can get a better roome in an Inne, he will, if not, he can be content; for saith he, it is but for a night.

1 *Cor.* 7.

Chap. VI.

Vers. 1.

There is an evill that I have seen under the Sun.

This wretched life is so pestered with evills, that the Preacher could hardly cast his eye beside one or other of them. A diligent observer he was of humane miseries, that hee might hang loose to life, and the better presse upon others the vanity of doting upon it. One would wonder (surely) that our life here being so grievously afflicted, should yet be so inordinately affected; and that even by those that are *in deaths often*, that have born Gods yoke from their youth, that have suffered troubles without, and terrors within, and who, if they had hope in this life only, were (by their own confession) of all men the most unhappy. And yet so it is; God is forced to smoke us out of our clayie cottages, and to make life unto us to be nothing better then a *lingering death*, that we may grow weary of it, and breath after a better; where are riches without rust, pleasure without pain, youth without decay, joy without sorrow; *Ubi nihil sit quod nolis, & totum sit quod velis*, where is all that heart can wish, &c. The skilfull Chirurgeon mortifieth with strait binding the member that must be cut off: So doth God

1 *Cor.* 15.

Æterna vita vera vita. Aug.

Bern.

God fit us for our cutting off, by binding us with the cords of afflictions. He cryeth not when God bindeth him, *Job* 36.13. ſaith *Elihu* of hypocrites; a generation of men, then the which nothing is more ſtupid and inſenſible; till at length God making forcible entry upon them, doe violently break that curſed *covenant* that they have made with *death and hell*, daſh the very breath out of their bodies with one plague upon another, turn them out of their earthly tabernacles, with a *fimæ ejectione*, and ſend them packing to their place in hell; from which they would not be ſtopped by all thoſe croſſes, that for that purpoſe, he caſt in their way.

Hypocritis nihil ſtupidius. *Parcus.* *Eſay* 28.

And it is common amongſt men] Proper to men, for beaſts are not ſubject to this evill diſeaſe) and common to all ſorts of men. One evill may well be common among many, when many evills are ſo commonly upon one. It fell out to be a part of *Mithridates* miſery, that he had made himſelf *impoyſonable*. And Cato ſo left this miſerable life, *ut cauſam moriendi nactum ſe eſſe gauderet*, that he was glad of an occaſion to go out of the world,

Cic. in Tuſc. quæſt.

Verſ. 2. *So that he wanteth nothing*] Nothing but every thing, becauſe he dare not make uſe of any thing almoſt; but is *Tantalized* by his own baſeneſſe. Hee famiſheth at a full feaſt, hee ſtarveth at a fire ſide; and this is often repeated in this booke, becauſe it can never enough be obſerved and abhorred.

Yet God giveth him not power to eat thereof] *i.e.* He withholdeth his grace from him, that he cannot uſe it to his comfort. Herein he is like a ſtag that hath great horns, but no courage to uſe them: or rather like an aſſe loaded with gold and victualls, but feeding upon thiſtles. Pray we therefore, that God would together with riches give us *all things richly to enjoy*. *Vel mihi da clavum, vel mihi tolle feram.* Either give me the key, ſaith One, or take away the lock. The *Greeks* deſcribe a good houſholder to be κτητικὸν, φυλακτικὸν, κοσμητικὸν τῆ χαρᾷ τῶν, & χρηστικὸν, a good husband as in getting, keeping and ſetting out what hee hath to the beſt, ſo in making good uſe of it, for his own and others behoofe and benefit.

1 *Tim.* 6. 17.

But a ſtranger eats it] God ſo providing, that if one will not, another ſhall; that if the owner will not eat, but ſit piddling or ſparing, a ſtranger, and perhaps an enemy, ſhall take away. That if men will not ſerve God with chearfulneſſe in the abundance of all things, they ſhould faſt another while, and be forced to ſerve their enemies in hunger and thirſt, and nakedneſſe; and by the want of all be taught the worth of them, *carendo quam fruendo*.

Deut. 28.

Verſ. 3. *If a man beget an hundred children*] As *Ahab* did half an hundred, after that God had threatned to cut off all his houſe; as it were in contempt of the divine threatning? And as *Procullus Cæſar* got twenty maids with child in fifteen dayes ſpace, as *Pliny* reporteth. *Erasmus* mentioneth a maid of *Eubœa* called *Combe*, that being married to an husband, brought him an hundred children. Like enough it might bee *luctuoſa fœcunditas*, as *Hierom* ſaith of *Læta*, who buried many children.

Lib. 7.

Erasm. in Chilia. *Hier. epiſt.* 7.

And live many years] So that he be *triſæclitenex*, as *Neſtor* was of old, and *Johannes de temporibus* a *French man*, not many ages ſince: to whom I may adde that *old, old, very old man*, that dyed of late years, having been born in *Henry* the ſevenths dayes, or *Edward* the fourths.

And his ſoul be not filled with good] Though he bee filled with years, and filled with children, that may ſurvive and ſucceed him in his eſtate, yet if he be a covetous caitiffe, a miſerable muckworm, that enjoyes nothing, (as in the former ver.) is not maſter of his wealth, but is maſtered by it, lives beſide what hee hath, and *dyes to ſave charges*. *

* *As hee in Camd. Remains.*

And alſo that he have no buriall) Hee leaves nothing to bring him honeſtly home; as they ſay; or if he do, yet his ungratefull greedy heirs deny him that laſt honour, ſo that hee is buried with the buriall of an aſſe, as *Coniah*, ſuffered to rot and ſtinke above ground, as that *Aſſyrian* Monarch, *Eſa.* 14. 19, 20. and after him *Alexander* the Great, who lay unburied thirty dayes together. So *Pompey* the Great, of whom *Claudian* the Poet ſings thus,

Jer. 22. 19.

Nudus paſcit aves, jacet en qui poſſidet orbem,
Exiguæ telluris inops. ——

And the like is ſtoried of our *William* the Conquerour, and divers other greedy engroſſers of the worlds good. See here the poiſonfull and pernicious nature of niggardiſe and covetouſneſs, that turns long life and large iſſue (thoſe ſweeteſt bleſſings of God) into bitter curſes: And withall take notice of the juſt hand of God upon covetous old men, that they ſhould want comely buriall; which is uſually one of their greateſt cares, as *Plutarch* obſerveth. For giving the reaſon why old men, that

are going out of the world, ſhould be ſo earneſtly bent upon the world, hee ſaith, it is out of feare that they ſhall not have τὸν ξυνόντας καὶ τὸν ἑαυτοῦ friends to keep them whiles alive, and ſome to bury them when they are dead.

I ſay that an untimely birth] I affirme it in the word of truth, and upon mature deliberation, That an untimely birth (not only a naked yong child (as aforeſaid) that is carried *ab utero ad urnam* from the womb to the tomb, from the birth to the buriall) but an abortive, that coming too ſoon into the world, comes not at all; and, by having no name, finds it ſelfe a name, as *Pliny* ſpeakes of the hearbe *Anonymite*.

Verſ. 4. *For he cometh in with vanity, &c.* As nothing, being ſenſeleſſe of good or evill. *And departeth in darkneſſe*, is buried in huggermugger. And his *name ſhall be covered, &c.* that is, there is no more talk of this abortive.

Verſ. 5. *Moreover he hath not ſeen the Sun*] A ſecond priviledge and prerogative of the poor abortive. None are ſo miſerable we ſee, but they may be comparatively happy I: is ever beſt to look at thoſe below us, and then we ſhall ſee cauſe to be better contented.

Stranger. *This hath more reſt then the other*] The corne that is crept as ſoon as it appeareth, or is bruiſed in peeces when it lyes in ſprout, is better then the old weed that is hated while it ſtandeth, and in the end is cutte downe for the fire.

Verſ. 6. *Yea though he live a thouſand years*] which yet never any man did (Methuſelah wanted thirty two of a thouſand) The reaſon thereof is given by *Occolampadius*, *quia numerus iſte typum habeat perfectionis, ut qui conſtet e centenario decies revoluto*, becauſe the number of a thouſand types out perfection; as conſiſting of an hundred ten times told. But there's no perfection here, ſaith he.

Prov. 15. 15. Ieh 14. 1. Gen. 47 9. *Yet hath he ſeen no good*] For, *all the dayes of the afflicted are evill*, ſaith *Solomon*; And mans dayes are *few and full of trouble*, ſaith *Job*. *Few and evill* are the dayes of my pilgrimage, ſaith *Jacob*, and I have not attained to the dayes of the yeares of the life of my fathers, &c. For *Abraham* lived 175. yeares, and *Iſaac* 180. near upon forty years longer then *Jacob*, but to his ſmall comfort; for he was blind all that time: yet nothing ſo blind as the

the rich wretch in the text, *qui privatus interno lumine, tamen in hac vitâ diu vult perpeti cecitatem ſuam*, as one ſpeaketh, who being blind as a mole, lies rooting and poring unceſſantly in the bowels of the earth; as if he would that way dig himſelfe a new and a nearer way to hell, and with his own hands addeth to the load of this miſerable life. As he hath done no good, ſo he hath ſeen or enjoyed none; but goes to his place (*Do not all go to one place?*) the place that *Adam* provided for all his poſterity, the houſe appointed for all living, as *Job* calls it, *chap.* 30. 23. the *Congregation-houſe*, as One renders it. Heaven the Apoſtle calls the *Congregation-houſe* of the firſt-borne, whoſe names alſo are there ſaid to be written in heaven: But covetous perſons as they are called, *the inhabitants of the earth*, in oppoſition to thoſe *Cœlicolæ* citizens of heaven, the Saints; ſo their names are written in the earth, becauſe they have forſaken the Lord, the fountain of living waters, and hewed them out ciſterns that can hold no water. What marvell then if they *live long and yet ſee no good?* if they are driven to that dolefull complaint that *Saul* made, God hath forſaken me, and the *Philiſtims* are upon mee, ſickneſſe, death, hell is upon me, I am even now about to make my bed in the dark, and all the comfort I can have from God is that diſmall ſentence; *This ſhall ye have of mine hand, yee ſhall lie down in ſorrow*, Eſay 50. 11. Loe, this is the curſed condition of the covetous carl, as he hath lived beſide his goods, having jaded his body, broken his brains, and burthened his conſcience; ſo he dies hated of God, and loathed of men, the earth groanes under him, heaven is ſhut againſt him, hell gapes for him, 1 Cor. 6. 8, 9. Phil. 3. 18. Thus many a *Miſer* ſpins a faire thred to ſtrangle himſelf, both temporally and eternally. O that they would ſeriouſly think of this, before the cold grave hold their bodies, and hot hell torment their ſoules! before death come with a writ of *Habeas animam*, as once to that rich fool, Luk. 12.

Heb 12. 23. Rev. 12. Jer. 17. 13. Jer. 2. 13. 1 Sam. 28. 16.

Verſ 7 *All the labour of man is for his mouth*] That is, for food and rayment, as 1 Tim. 6. a little whereof will content nature, which hath therefore given us a little mouth and ſtomach, to teach us moderation, as *Chryſoſtom* well obſerveth; to the ſhame of thoſe beaſtly bellygods, that glut themſelves & devour the creatures, as if they were of kin to that Pope that was called *Os porci, fatting* themſelves like Boars, till they be brawned, and having as

Dii bona quæ ſummum hominum unus exercet ventri. Sen

Deus homini angustum ventrem, &c.

Sergius PP.

Eliphaz speaketh, *collops in their flank*, A man would think by their greedy and great eating, that their throats were whirle-pooles, and their bellies bottomlesse: that they were like locusts which have but one gut, the Asse-fish that hath his heart in his belly, or the Dolphin that hath his mouth in his maw, as *Solinus* saith.

Aristot.

And yet the appetite is not filled] And yet what birds soever fly, what fishes soever swim, what beasts soever run about, are all buryed in our bellies, saith *Seneca*. *Heliogabalus* was served at one supper with 7000 fishes, and 5000 fowles. Hee had also 600 harlots following him in chariots, and yet gave great rewards to him that could invent any new pleasure. His thirst was unquenchable, his appetite like the hill *Ætna*, ever on fire after more. Now as *in water face answereth to face*, so doth the appetite of a man to man; we are all as irregular if God suffer us to range.

Quicquid avium volitat, quicquid piscium natat, quicquid ferarum discurrit, nostris sepelitur ventribus.

Prov 27 19.

Vers. 8. *For what hath the wise more then the fool?*] Nothing at all in this vanity of humane nature, that it needeth still new supply of nourishment to preserve it. When a wise man hath eaten is he not again hungry? and must not his hunger again be satisfied as well as a fooles hunger? Indeed is any man is more wise he is more temperate; he eats to live, not lives to eat. He needs not much, nor is a slave to his appetite, or to his palat. He can feed upon gruell (*for a need*) with *Daniel*, upon coleworts with *Elisha*, upon a cake on the coales, and a cruse of water with *Elijah*, upon locusts and wild-hony with the *Baptist*, upon Barley bread with the Disciples, upon an herring or two as *Luther*, &c. This a fool can ill frame to. He *eats as a beast* with the old world, and feeds without fear, *Jud* 12. hee caters for the flesh, *Rom.* 13. *ult.* and overchargeth it with surfetting and drunkennesse, *Luk.* 21.34. he measureth not his cheer by that which nature requireth; but that which greedy appetite desireth, as if therein consisteth his whole happinesse.

Τράγοντες. *Mat.* 24. 38.

What hath the poore that knoweth to walk before the living] *viz.* the poore wise man that lives by his wits, can *serve the time* in St. *Pauls* sense, (if ever he meant it there, *Rom.* 12. 11.) and make an honest shift to rub through the world? what hath such a one more then a simpler man in this particular? Doth not his hunger return, his stomach crave new nourishment? *Animantis cujusque vita est fuga*, saith the Philosopher: Were it not for the repaire

repair of nutrition, the naturall life would be soon extinguished.

Vers. 9. *Better is the sight of the eyes, &c.*] *i. e.* (as some sense it) Better it is to over-look dainty dishes then to over-charge the stomach with them; to fill the eye then the belly, to gratifie that, then to pamper this: though that's a vanity too in the issue, and may prove a vexation of spirit, may breed inward inquietation; the best that can come of it is repentance, and self-revenge, 2 *Cor.* 7. 11. as in *Epaminondas*. *Symmachus* reads the words thus, *Melius est providere, quam ambulare ut libet.* Better it is to provide, then to walk at random. The *Septuagint* thus, *Melius est videre quod cupias, quam desiderare quod nescias.* Better is it to see what thou desirest, then to desire what thou knowest not. The best Expositors make it an answer to an objection: For whereas the rich man might reply, Better see wealth then bee alwaies seeking it; better have it then hawk after it: The Preacher answers, that Misery may be somewhat mitigated by this means, but never fully cured or cashiered.

Vers. 10. *That which hath been is named already*] Or thus, *That which is the name of it hath been named already* (viz. Ecc. 1. 2, 3.) *and it is known that it is* Adam, or *earthly man.* The very notation of his name argues him mortall and miserable; whether he be wise or foolish, rich or poor, &c. that alters not the case: *Homo sum*, said one, *humanum nihil a me alienum puto*: I am a man; and therefore may not think strange of misery, whereunto I am born as the sparks fly upward, *Job* 5. 7. he that forgets not that he is a man will not take it ill that evills befall him, saith another. When *Francis* King of *France* being held prisoner by *Charls* 5. Emperour of *Germany* saw the Emperours Motto *Plus Ultra* written on the wall of his chamber, He underwrote these words, *Nolle mihi, cras tibi.* To day is my turne to suffer, to morrow thine. The Emperour observed it, and wrote underneath that, *Fatetor me esse hominem*, I confesse I am a man, and therefore subject to misery. *Metellus* was by the *Romans* counted and called *Felix*, Happy; so was *Sylla*, But hee proved true that Holy proverb, *Better is the end of a thing then the beginning*, for hee dyed miserably of the lousie disease, that dashed all his former happinesse. The *Delphian* Oracle pronounced one *Aglaus* a poor contented *Arcadian*, the only happy

Ὁ μεμψιμοίρος ὅτι οὐκ ἔσω αὐθρώπος, &c. *Ioh. Man. loc. com. p.* 175.

Dictus potius est quàm fuerit Felix Sylla. Sol. c. 7.

man alive. *Solon* preferred *Tellus* the *Athenian*, and *Cleobis* and *Bitus* also, before rich *Crœsus*, telling him further that he might be called rich and mighty, but not *Blessed*, till he had made an happy end; and so confuting his fond conceit of an imaginary felicity. The *Greeks*, when they would call a man thrice-miserable, they call him *thrice a man*. The *Hebrewes* whereas they name a Bee from the order of her working, a Grasse-hopper from devouring, an Ant from gnawing, an Adamant from strokes bearing, a Serpent from curious observing, a Horse from neying, &c. they give man his name *Adam*, from the dust whereof he was made, & *Enosh* sorry-man, sick of a deadly disease, and so no way fit *to contend with* God *that is much mightier then He*, to require a reason of his judgments, which are sometimes secret, alwaies just. God hath shut up all persons and things (as it were close prisoners) under vanity by an irresistible decree. To strive against this streame; and by heaping riches, honours, pleasures, to seek to break prison, and to withstand Gods will is lost labour. Misery need not go to find such out, they run to meet their bane: which yet will (as we say of foul weather) come time enough, before it is sent for.

Valer. Max. lib 7. cap. 3.

Τετραθεοτατος ἀνθρωπος συμφορὰ. *Herodot.*

Verſ. 11. *Seeing there bee many things that encreaſe*] Seeing it is in vaine to wraſtle or wrangle with God, to ſeek to ward off his blow, to mot up ones ſelfe againſt his fire: Why ſhould vaine man contend with his Maker? Why ſhould hee beat himſelfe to froth, as the ſurges of the ſea doe againſt the rock? Why ſhould he (like the untamed heifer unaccuſtomed to the yoke) gall his neck by wrigling? make his croſſes heavier then God makes them, by croſſeneſſe and impatience? The very Heathen could tell him that

Tibul. Eleg. 1.

——*Deus crudelius urit*
Quos videt invitos ſuccubuiſſe ſibi.

God will have the better of thoſe that contend with him: and his owne Reaſon will tell him, that it is not fit that God ſhould caſt downe the bucklers firſt: and that the deeper a man wades the more hee ſhall bee wet.

Verſ.

Verſ. 12. *For who knoweth what is good for man*] Hee may think this and that to be good, but is (moſtly) miſtaken and diſappointed. *Ambroſe* hath well obſerved that other creatures are led by the inſtinct of Nature, to that which is good for them. The Lion when he is ſick, cures himſelf by devouring an Ape; the Bear by devouring Ants, the wounded Dear, by feeding upon Dittany, &c. *tu ignoras, O homo, remedia tua*, but thou O man knoweſt not what is good for thee. *Hee hath ſhewed thee, O man, what is good*, ſaith the Prophet; *and what doth the Lord require of thee, but this*, (inſtead of raking riches together) *to doe juſtly, and to love mercy, and* (inſtead of contending with him) *to humble thy ſelfe to walke with thy God? Mica. 6. 8.*

For who can tell aman what ſhall be after him] When the worms ſhall be ſcrambling for his body, the devils (haply) for his ſoul, and his friends for his goods. A falſe Jeſuite publiſhed in print, ſome years after Q. *Elizabeth's* death, that ſhe dyed deſpairing, and that ſhe wiſhed ſhe might after her death, hang a while in the aire, to ſee what ſtriving would be for her Kingdome: I loved the man (ſaid *Ambroſe* of *Theodoſius*) for this, that when he dyed he was more affected with care of the Churches good, then of his own.

Camd. Eliſ.

Dilexi virum qui cum corpore jaceretur magis de Eccleſiarum ſtatu, &c.

CHAP.

CHAP. VII.

Vers. 1.

A good name is better then precious ointment.

ℵ *Mishtalum.* YEa then great riches, *Prov.* 22. 1. See the Note. The initiall letter of the Hebrew word for *Good* here, is bigger then ordinary; to shew the more then ordinary excellency of a good name and fame amongst men. If whatsoever *David* doth please the people, if *Mary Magdalens* cost upon Christ bee well spoken of in all the Churches, if the *Romans* Faith bee famous throughout the whole world, if *Demetrius* have a good report of all good men, and St. *John* set his seal to it: this must needs bee better then precious Ointments; the one being but a perfume of the nostrils, the other of the heart: Sweet ointment, *olfactum afficit, spiritum reficit, cerebrum juvat*, affects the smell, refresheth the spirit, comforts the brain: A good name doth all this and more: For 1. as a fragrant scent, it affects the soul, amidst the stench of evill courses and companies: It is as a fresh gale of sweet air to him that lives (as *Noah* did) among such as are no beter then *walking dunghills*, & living sepulchers of themselves, stinking much more worse then *Lazarus* did, after he had lain four days in the grave. A good name preserveth the soul as a Pomander: and refresheth it more then musk or civet doth the body. 2. It comforts the conscience and exhilarates the heart; cheers up the mind amidst all discouragements, and fatteth the bones, *Prov.* 15. 30. doing a man good like a medicine. And whereas sweet Ointments may be corrupted by dead flyes, a good name, proceeding from a good conscience, cannot bee so. Fly-blown it may bee for a season, and somewhat obscured: but as the Moon wades out of a cloud, so shall the Saints innocency break forth as the light and their righteousnesse as the noon-day, *Psal.* 37 6. Buryed it may bee in the *open sepulchers* of evill *threates*, but it shall surely rise again: A Resurrection there shall be of names as well as of bodies at the last day, at utmost. But usually a good name comforts a Christian at his death

Rom. 1. 8.

death, and continues after it. For though the name of the wicked shall rot, his lampe shall be put out in obscurity, and leave a vile snuffe behinde it, yet the righteous shall be had in everlasting remembrance, they shall leave their names for a blessing, *Esai.* 65. 15.

And the day of death, then the day of ones birth] The Greekes call a mans *birth-day*, γενέθλιον *quasi* γένεσιν ἄδλων: the *beginning of his Nativity*, they call the *begetting of his misery*. *Man that is born of a woman is born to trouble*, saith *Job*, chap. 14. 1. The word there rendred *Born* signifieth also *generated* or *conceived*: to note that man is miserable even so soone as hee is *warme in the womb*, as *David* hath it *Psal.* 51. 5. If hee lives to see the light hee comes crying into the world, *a fletu vitam auspicatur*, saith *Seneca*: in so much as the Lawyers define *life* by *crying*, and it a still-born child is all one as dead in Law. Only *Zoroaster* is said to have been born laughing; but that laughter was both monstrous and ominous. For he first found out the black Art, which yet profitted him not so far as to the vain felicity of this present life. For being King of the *Bactrians*, hee was overcome and slain in battle by *Ninus* King of the *Assyrians*. St. *Austin* who relates this story, saith of mans first entrance into the world, *Nondum loquitur & tamen prophetat*, Ere ever a child speaks, hee prophesies, by his tears, of his ensuing sorrows. *Nec prius natus quam damnatus*, No sooner is hee born, but hee is condemned to the Mines or Gallyes as it were of sinne and suffering. Hence *Solomon* here preferres his Coffin before his Cradle. And there was some truth in that saying of the Heathen, *Optimum est non nasci, proximum quam celerrime mori*. For wicked men it had been best not to have been born, or being born to dye quickly; sith by living long they heap up first sinne, and then wrath against the day of wrath. As for good men, there's no doubt but the day of death is best to them, because it is the *day-break of Eternall righteousnesse*; and *after a short braid*, as that Martyr said, gives them *Malorum ademptionem, bonorum adeptionem*, freedom from all evill, fruition of all good. Hence the Ancient Father called those days, wherein the Martyrs suffered, their *birth-days*, because then they began to live indeed; sith here to live is but to lye a dying. Eternall life is the only true life, saith *Austin*.

Ad Marc. cap.

Iustin. lib. 1.

Vers. 2. *It is better to goe to the house of mourning*] To the *terming house*, (as they term it) where a dead Corps is laid forth for

τὰ νομιζόμενα. burially, and in that reſpect weeping and wayling, which is one of the *dues of the dead*, whoſe bodyes are ſowen in corruption and watered uſually with tears. It is better therefore to ſort with ſuch, to mingle with mourners, to follow the Herſe, to weep with thoſe that weep, to viſit the heavy hearted, (this being a ſpeciall means of mortification) then to goe to the houſe of feaſting, where is nothing but joy and jollity, ſlaying Oxen and killing Sheep, eating fleſh and drinking wine, yea therefore eating and drinking, becauſe to morrow they ſhall dye. *Ede, bibe, lude, poſt mortem nulla voluptas.* What good can bee gotten amongſt ſuch ſwiniſh Epicures? What ſound remedy againſt lifes vanity? It is far better therefore to goe to the houſe of mourning, where a man may be moved with compaſſion, with compunction, with due and deep conſideration of his doleſull and dying condition; where hee may heare dead *Abell* by a dumbe eloquence preaching and preſſing this neceſſary but much neglected leſſon, that *this is the end of all men, and the living ſhould lay it to heart*, or (as the Hebrew hath it) *lay it upon his heart*, work it upon his affections, *inditur ea eſt illud animo ſuo*, ſo *Tremellius* renders it, he will ſo mind it as to make his beſt uſe of it, ſo as to ſay with *Job*, *I know that thou wilt bring me unto death*. And with *David*, *Behold thou haſt made my dayes as a ſpan, &c.* and as *Moſes* who when he ſaw the peoples carcaſes fall ſo faſt in the Wilderneſſe, *Lord teach us*, ſaid he, *ſo to number our dayes, as to cauſe our hearts*, (of themſelves never a whit willing) *to come to wiſdome.*

Sardanapali vox bellua.

Iob 30.33.

Pſal. 39.4, 5.

Pſal. 90.12.

Verſ 3. *Sorrow is better then laughter*] Here (as likewiſe in the two former verſes) is a Collation & prælation, *Sorrow* or *indignation* conceived for ſinne is *better then laughter*, i.e. carnall and profane mirth. This is μεγάλως ὀνομάζον ἀντὶ τοῦ μεγάλου as *Nazianzen* ſpeaks in another caſe, a Paradox to the world, but ſuch as may ſooner and better be proved then thoſe Paradoxes of the ancient *Stoicker*. The world is a perfect ſtranger to the truth of this ſacred poſition, as being all ſet upon the *merry Pin*, and having ſo farre baniſhed ſadneſſe, as that they are no leſſe enemies to ſorrowfulneſſe, then the old *Romanes* were to the name of the *Tarquins*. Theſe *Philiſtins* cannot ſee how *out of this Eater can come Meat, and out of this Strong, Sweet*, how any man ſhould reaſonably perſwade them to turn their laughter into mourning and joy into heavineſſe, *James* 4.9. A pound of grief, ſay they, will not pay an ounce of debt, a little mirth is worth a great deal of ſorrow: there is nothing better then for a man to eat and drink, and *laugh himſelf fat: Spiritus Calvinianus, Spiritus melancholicus* (a Popiſh Proverbe) to bee preciſe and godly is to bid adue to all mirth and jollity, and to ſpend his days in heavineſſe and horrour. This is the judgment of the mad world, ever beſide it ſelfe in point of Salvation. But what ſaith our Preacher who had the experience of both, and could beſt tell? *Sorrow is better*, for it *makes the heart better*: It betters the better part; and is therefore compared to fire that purgeth out the droſſe of ſinne, to water that waſheth out the dregs of ſin, yea to eye water, ſharpe but ſoveraigne. By waſhing in theſe troubled waters the conſcience is cured, and Gods *Naamans* cleanſed. By feeding upon this bitter-ſweet root, Gods penitentiaries are fenced againſt the temptations of Satan, the corruption of their own hearts, and the allurements of this preſent evill world. Theſe teares drive away the Devill much better then Holy-water, as they called it: they quench Hell flames, and as *April* ſhowers they bring on a main the *May*-flowers both of grace, 1 *Pet.* 5.5. and of glory, *Jer.* 4.14. What an il match therefore make our Mirth-mongers, that purchaſe laughter many times with ſhame, loſſe, miſery, beggery, rottenneſſe of body, diſtreſſe, damnation, that hunt after it to hell, and light a candle at the Devill for lightſomeneſſe of heart, by haunting Alehouſes, Brothel-houſes, conventicles of good-fellowſhip, ſinfull and unſeaſonable ſports, and other vain fooleries, in the froth whereof is bred and fed that worm that never dyes. *A man is neereſt danger when hee is moſt merry*, ſaid Mr. *Greenham*. And, *God caſt not man out of Paradiſe*, (ſaith another Reverend Man) *that he might here build him another*; but that, as that bird of Paradiſe, hee might alwayes be upon the wing, and if at any time taken, never leave groaning and grieving till hee be delivered. This will bring him a Paradiſe of ſweeteſt peace, and make much for the lengthening of his tranquillity and conſolation, *Dan.* 4. 27. Oh how ſweet a thing is it, at the feet of Jeſus, to ſtand weeping, to water them with teares, to dry them with ſighes, and to kiſſe them with our mouths! Only thoſe that have made their eyes a Fountaine to waſh Chriſts feet in, may looke to have Chriſts heart a Fountaine to bathe their ſoules in.

Verſ. 4. *The heart of the wiſe is in the houſe of mourning*] Hee gladly makes uſe of all good means of minding his mortality: and holds it an high point of heavenly wiſdome, ſo to do. Hence he frequents funerals, mingles with mourners, hears *etiam muta ſolamare cadavera*; makes ever tomb a teacher, every *monumunt a Monitor*, layes him down in his bed, as in his grave, looks upon his ſheets, as his winding-ſheet. *Monimenta quæ ſi mentem monentia.* *Vt ſomnus mortis, ſic lectus imago ſepulchri.* If hee hears but the clock ſtrike, ſees the glaſſe runne out, it is as a *Death's-head* to preach *Memento mori* to him; hee remembers the dayes of darkneſſe, as *Solomon* bids, *Eccleſ.* 11.8. acts death aforehand, takes up many ſad and ſerious thoughts of it, and makes it his continuall practiſe ſo to doe, as *Job* and *David* did. The wiſe Iewes digd their graves long before, as that old Prophet, 1 *Kings* 13.30. *Ioſeph* of *Arimathea* had his in his garden, to ſeaſon his delights. *Iohn Patriarch* of *Alexandria*, (ſirnamed *Eleemoſyniarius* for his bounty to the poor) having his tomb in building, gave his people charge it ſhould be left unfiniſhed, and that every day one ſhould put him in minde to perfect it, that hee might remember his mortality. The Chriſtians in ſome part of the Primitive Church took the Sacrament every day, becauſe they looked to dye every day. *Auſtin* would not for the gain of a million of worlds bee an Atheiſt for half an houre, becauſe hee had no certainty of his life for ſo ſhort a time. His mother *Monica* was heard oft to ſay, How is it that I am here ſtill? The women of the Iſle of *Man* (ſaith *Speed*) whenſoever they goe out of their doors, gird themſelves about with the winding-ſheet that they purpoſe to bee buryed in; to ſhew themſelves mindfull of their mortality. The Philoſopher affirmes that man is therefore the wiſeſt of creatures, becauſe hee alone can number. *Quid hic facio? Aug. Deſcript. of the Iſle of Man abbridg. Ariſt.* *Brevia non numerant*: this is an eſſentiall difference; but eſpecially in that divine Arithmeticke of ſo *numbring his dayes as to apply his heart to wiſdome.* This ſpeaks him wiſe indeed, right in his judgement, right alſo in his affections: This will render him right in his practiſe too; as it did *Waldus* the merchant of Lyons: who ſeeing one ſodainly fall down dead before him, became a new man, and chief of thoſe old Proteſtants, the *poore men of Lions*, called alſo *Waldenſes* from this *Waldus*. *Pſal.* 90.12. *Paſtores de Lugduno.*

But the heart of fooles is in the houſe of mirth] See the Note on verſe 3. *As the heart of the wicked* is light and *little worth*, ſo it is their *Prov.*

their trade to hunt after lying vanites, (as the child doth after Butter-flyes) to rejoyce in a thing of nothing, *Amos* 6.13. hee wilders away his time, either in weaving ſpiders webs or hatching Cockatrice eggee, *Iſa.* 59. 5. froth or filth, (ἀφρὸν καὶ μύρ. 7.22.) is their recreation. Sad and ſerious thoughts they baniſh; and therefore love not to bee alone. They hate to heare of that terrible word *death*: as *Lewis* 11. of *France* commanded his ſervants not once to mention it to him, though he lay upon his death bed. They live and laugh as if they were out of the reach of Gods rod, or as if their lives were rivetted upon Eternity. They can ſee death in other mens brows and viſages, not feel it in their own bowels and boſomes. When they behold any laid in their graves, they can ſhake their heads and ſay, This is it wee muſt all come to; but after a while all's forgotten: As water ſtirred with a ſtone caſt in to it, hath circle upon circle on the ſurface for preſent, but by and by all is ſmooth as before. As chickens in a ſtorm haſte to bee under the Hens wing: but, when that's a little over, they lye duſting themſelves again in the ſhun-ſhine. So it is here. Good thoughts fall upon evill hearts, as ſparks upon wet tinder: or if they kindle there, fools bring their buckets to quench them, runne into merry company to drink, or otherwiſe drive away thoſe troubleſome heart-qualmes and melancholy dumps (as they call them.) This is to excell in madneſſe, &c. See the Note on *Prov.* 10.23.

Verſ. 5. *It is better to hear the rebuke of the wiſe*] Sharpe truth takes better with an honeſt heart, then a ſmooth ſupparatation. *Seneca* compares flattery to a ſong or ſymphony: but it is a *Syrens ſong*, and our eares muſt bee ſtopt to it: for like the poyſon of Aſpes it caſts one into a ſleep, but that ſleep is deadly. Thoſe that had the *Sudor Anglicus* or ſweating ſickneſſe dyed aſſuredly, if ſuffered to ſleep: thoſe then were their beſt friends that kept them waking, though haply they had no thanke for it: So are wiſe and merciſull reprovers. Faithfull are theſe wounds of a friend, *Prov.* 27.6. See the Note there. *David* was full glad of them, *Pſal.* 141.5. So was *Gerſon*, who never tooke any thing more kindly, (ſaith hee that writes his life) then to bee plainly dealt with. The Bee can ſuck ſweet Hony out of bitter Thyme, yea out of poyſonous Hemlock: So can a wiſe man make benefit of his friends, nay of his enemies. It is good to have friends (as the Orator ſaid of Iudges) *modo audiant quæ ſentiunt*, ſo

they dare deal freely: this an enemy will doe for ſpite, and malice, though it be an ill iudge, yet is a good Informer. *Auſtin* in an Epiſtle to *Hierome*, approves well of him that ſaid, there is more good to bee gotten by enemies rayling, then friends flattering. Theſe ſing Satans lullaby, ſuch as casts it to a dead lethargy; and ſhould therefore bee ſerved as *Alexander* the Great ſerved a certain Philoſopher whom hee chaſed out of his preſence, and gave this reaſon, becauſe hee had lived long with him, and never reproved any vice in him. Or as the ſame *Alexander* dealt by *Ariſtobulus* the falſe Hiſtorian, who had written a book of his noble Acts, and had magnified them beyond truth, hoping thereby to ingratiate and curry favour: *Alexander* having read the Booke caſt it into the river *Hydaſpes*, and told the Author it were
Curt. a good deed to throw him after, *Qui ſolus me ſic pugnantem facis.*

Verſ. 6. *For as the crackling of thornes under a pot*] Much noiſe, little fire: much light, little heat: So here is much mirth, little cauſe: a blaze it may yeeld, but is ſodainly extinct: this blaze is alſo under a pot: the gaiiantry of it is checkt with troubles and terrours, it is infincere many times, it is but the *hypocriſie of mirth*, as one calls it. It is truly and trimly here compared to a handfull of bruſh wood or ſear thorn under the pot. *Ecquando vidiſti flammam ſtipula exortam, claro ſtrepitu, largo fulgore, cito incremento, ſed enim materia levi, caduco incendio, nullis reliquiis*, ſaith *Apuleius*: a very dainty deſcription of carnall joy, and agreeable to this text. And herewith alſo very wel ſuits that of the *Pſalmiſt*
Apul. *Pſal.58.9.* *Before your pots can feele the thornes, hee ſhall take them away with a whirlewind, both living and in his wrath:* Fooles themſelves are but thornes twiſted and folded together, *Nahum.* 1. 10. briers, *Mic.7.4.* brambles, *Iudg.9.14.* Their laughter is alſo fitly compared to thorns: becauſe it choaks good motions, ſcratcheth the conſcience, harbours the vermine of baſe and baggage luſts. And as themſelves (like thorns) ſhall be thruſt away and utterly burnt with fire in the ſame place, 2 *Sam.*23.6. So their joy ſoon expireth, and proves to bee rather deſolation then conſolation; as lightning is followed with rending and roaring; as Comets out-blaze the very ſtars, but when their exhaled matter is waſted, they vaniſh and fill the aire with peſtilent vapours. The Prophet *Amos* telleth the wicked that their Sun ſhall goe down at noonday, *chap.*8.9. Surely as metalls are then neareſt melting, when they

they ſhine brighteſt in the fire: and as the fiſhes ſwim merrily down the ſilver-ſtreames of *Jordan*, till they ſodainly fall into the dead Sea, where preſently they periſh: So it fares with theſe merry *Greeks*, that ſteare when they ſhould feare, and laugh when they ſhould lament. *Woe to you that laugh*, ſaith *Luk.* 6.25. Chriſt. How ſodainely are they put out as the fire of *Pſal.*118.12. thornes!

Verſ.7. *Surely oppreſſion maketh a wiſe man mad*] *viz.* Till ſuch time as hee hath recollected himſelf, and ſummoned the ſobriety of his ſenſes before his own judgement: till he hath reaſoned himſelfe and prayed himſelf out of his diſtemper, as *David* did, *Pſal.*73. Anger is a ſhort madneſſe, fury a phrenſy: and who ſo apprehenſive of an injury as the wiſe man? and who ſo wiſe, as not ſometimes to bee over-carryed by his paſſion to his coſt? Oppreſſion may expreſſe that from the meekeſt (*Moſes*, that he may ſorely repent, but knows not how to remedy. Anger anteverts reaſon in the wiſeſt ſometimes, and eſpecially in caſe of calumny, (for the eye and the good name will beare no jeſts, as the Proverb hath it) A man can better beare a thultch on the back, then a touch on the eye. You ſhall finde ſome, ſaith *Eraſmus*, that it death be threatned, can deſpiſe it: but to be belyed, they cannot brook, nor from revenge containe themſelves. How could we digeſt that calumny (might *Eraſmus* well thinke then) that hee baſely caſts upon our Profeſſion in his Epiſtle to *Bilibaldus. Ubicunque regnat Lutherus, ibi literarum eſt interitus: duo tantum quærunt, cenſum, & uxorem.* Whereſoever *Luther* prevailes, learning goes down: wealth and wives is all they looke after. How ill himſelfe, with all his wiſdome, could endure this kind of oppreſſion, appears by his *Hyperaſpiſtes*, and many other his Apologies (for by his playing on both hands, *nec Evangelicarum vitavit cenſuras, nec apud Epiſcopos & Monachos gratiam inivit*) hee was beaten on both ſides, which made him little leſſe then mad: and it was but juſt upon him. *Davids* grief was, that his enemies traduced and abuſed him without cauſe. *Job* and *Jeremie* make the ſame complaint, and were much troubled. Defamations they knew well, doe uſually leave a kind of lower eſtimation many times, even where they are not beleeved. Hence *Pauli* apologies and ſelf-commendation, even to ſuſpition of madneſſe almoſt. Hence *Baſil* in an Epiſtle *ad Boſphorum Epiſcop*: *Quo pudore animum meum dolore affecit fama calumniæ illius, quam mihi offudit.*

Amama in Antibarb. præfat.

Calumniare audacter, aliquid hæret adhuc.

Tert.

runt quidam, non memenres Judicem perditurum omnes loquentes mendacium? Tanto videlicet ut prope totam noctem insomnem duxerim, &c. with what grief doſt thou think (ſaith Hee) did that calumny oppreſſe my minde, which ſome (not fearing the Judge) that ſhall deſtroy all them that ſpeak lyes) did caſt upon mee? Even ſo much that I ſlept not almoſt all the night; ſo had the apprehended ſadneſſe poſſeſſed the ſecrets of mine heart, &c.

Pliny.

And a gift deſtroyeth the heart] *i.e.* Corrupts it, makes it blind, and ſo deſtroyes it: as the Eagle lights upon the Harts hornes, flutters duſt in his eyes, and ſo by blinding him brings him to deſtruction. See *Deut.* 16.19. with the Note. Let a judge be both wiſe (for his underſtanding) and righteous (for his will) a gift will marre all, as it is there: it dazelleth the eyes, and maketh a wiſe man madd.

Acts and Mon. fol. 1377.

V. 8. *Better is the end of a thing then the beginning*] No right judgment can bee made of any thing, unleſſe we can ſee the end of it. God ſeemes oft to go a contrary way to work: but by that time both ends be brought together, all is as it ſhould be, and it appears that he doth all things in number, weight, and meaſure. We may learn (ſaid Mr. *Hooper* Martyr in a certain letter exhorting to patience) by things that nouriſh and maintain us, both meat and drink, to what loathſome and abhorring they come unto, before they work their perfection in us, From life they bee brought to the fire: and clean altered from what they were, when they were alive: from the fire to the trencher and knife, and all to be hacked, from the trencher to the mouth, and as ſmall ground as the teeth can grind them: from the mouth into the ſtomach, and there ſo boyled and digeſted before they nouriſh, that whoſoever ſaw the ſame would loath and abhor his own nouriſhment, till it come to perfection. But as a man looketh for the nouriſhment of his meat, when it is full digeſted, and not before, ſo muſt hee look for deliverance when hee hath ſuffered much trouble, and for Salvation when hee hath paſſed through the ſtrait gate, &c. Let the wiſe man look to the end, and to the right which in the end God will doe him, in the deſtruction of his oppreſſours; and this will patient his heart, and heale his diſtemper. Wee *have heard of the patience of Job*, and *what end the Lord made with him. Bee yee alſo patient*, you ſhall ſhortly have help, if yee hold out waiting. *Mark the upright man and behold the juſt*, for (whatever his

Iob. 5.

his beginning or his middle be) *the end of that man is peace*, *Pſal.* 37.37. Only hee muſt hold out Faith and Patience: and not fall off from good beginnings: for as the evening crowneth the day; and as the grace of an Interlude, is in the laſt Scene; ſo it is conſtancy that crowneth all graces, and hee only that continued to the end, that ſhall be ſaved. *Laban* was very kind at firſt, but hee ſhewed himſelfe at parting. *Saul's* three firſt yeares were good. *Judas* carried himſelfe faire; *uſque ad loculorum officium*, ſaith *Tertullian*, till the bag was committed to him. Many ſet out for heaven with as much ſeeming reſolution, as *Lot's* wife did out of *Sodom*: as *Orpah* did out of *Moab*: as the young man in the Goſpell came to Chriſt. But after a while they fall away, they ſtumble at the croſſe and fall backwards. Now to ſuch it may well be ſaid, *The end is better then the beginning*. Better it had been for ſuch never to have known the way of God, &c. Chriſt loves no lookers back: See how hee thunders againſt them, *Heb.* 10.26,27.38,39. So doth St. *Paul* againſt the *Galatians*, becauſe they *did run well*, but lying down in that heat they caught a ſurfet, and fell into a Conſumption.

And the patient in ſpirit is better then the proud, &c.] Pride is the mother of impatiency, as infidelity is of pride. The juſt *ſhall live by faith*, live upon promiſes, reverſions, hopes, wait deliverance, or want it, if God will have it ſo. But his ſoul which (for want of faith to ballaſt it) *is lifted up*, and ſo preſumes to ſet God a time wherein to come or never come, 2 *Kings* 6. 33. is not upright in him: ſome things he doth, as it were a mad man, not knowing or greatly caring what hee doth, ſaith *Gregory*. He frets at God, and railes at men, layes about him on all hands, and never ceaſeth till in that diſtemperature hee depart the world, which ſo oftentimes himſelfe had diſtempered, as the Chronicler concludes the life of our *Henry* the ſecond.

Greg. Paſtor.

Daniel.

Verſ. 9. *Bee not haſty in thy Spirit to bee angry*] The haſty man (wee ſay) never wants woe. For wrath is an evill counſellour, and inwrappeth a man in manifold troubles, miſchiefes, and miſeries. It makes man a like the Bee (that vindictive creature) which to be revenged, loſeth her ſting and becomes a drone: or like *Tamar*, who to be even with her Father in Law, defiled him and her ſelfe with inceſt. Ceaſe therefore from anger, and forſake wrath: fret not thy ſelf in any wiſe to doe evill. *Pſal.* 37.8,

Athenodorus counſelled *Auguſtus* to determine nothing raſhly, when hee was angry, till hee had repeated the Greek Alphabet. *Ambroſe* taught *Theodoſius*, in that caſe, to repeat the Lords Prayer. What a ſhame is it to ſee a Chriſtian act like *Hercules furens*, or like *Solomons* fool that caſts fire-brands, or as that Demoniack, *Mark.*2.3. out of meaſure fierce. That Demoniack was among the tombes, but theſe are among the living, and moleſt thoſe moſt, that are neareſt to them.

For anger reſteth in the boſom of fooles] Ruſh it may into a wiſe mans boſom, but not reſt there, lodge there, dwell there. And only where it dwells, it domineers, and that is only, where a fool is maſter of the family. Thunder, haile, tempeſt, neither trouble nor hurt celeſtiall bodies. See that the Sun goe not downe upon this evill gueſt: ſee that the ſoul be not ſowred or impured with it: for anger corrupts the heart, as leaven doth the lump, or vinegar the veſſell, wherein it doth continue. *Ang Epiſt.87.*

Verſ. 10. *Say not thou, What is the cauſe? &c.*] This (ſaith an Interpreter) is the continuall complaint of the wicked moody, and the wicked needy. The moody Papiſt would murder all the godly: for they be *Canaanites* and *Hagarens*. The needy profane would murther all the rich, for they are lyons in the grate. Thus He. It is the manner and humor of too many (ſaith another) who would be thought wiſe, to condemne the times in an impatient diſcontentment againſt them, eſpecially if themſelves do not thrive, or be not favoured in the times, as they deſire, and as they think they ſhould be. And theſe Malecontents are commonly great Queſtioniſts, *What's the cauſe ſay they, &c.* It might be anſwered, *In promptu cauſa eſt.* Themſelves are the cauſe: for the times are therefore the worſe, becauſe *they* are no better. Hard hearts make hard times. But the preacher anſwers better *Thou doſt not wiſely enquire concerning* this. *q.d.* The objection is idle, and once to have recited it, is enough to have confuted it. Oh if wee had been in the dayes of our Fore-fathers, (ſaid thoſe hypocrites, *Matth.*23.30.) great buſineſſe would have beene done. Ey, no doubt of it, ſaith our Saviour, when as you fill up the meaſure of your fathers ſinnes, and are every whit as good at reſiſting of the Holy Ghoſt, as they were, *Act.* 7.51. Or if there were any good heretofore more then is now, it may bee ſaid of theſe *Wiſe fooles*, as it was anciently of *Demoſthenes*, that hee *Granger.* *D. Jermin.*

he was excellent at praiſing the worthy acts of Anceſtours, not ſo at imitating of them. In all ages of the world, there were complaints of the times, and not altogether without cauſe. *Henoch* the ſeventh from *Adam* complained, ſo did *Noah*, *Lot*, *Moſes*, and the Prophets. Chriſt the Arch-Prophet and all his Apoſtles, the Primitive Fathers and Profeſſors of the truth. The common cry ever was *O tempora! O mores! Num Eccleſius ſuis dereliquit Dominus?* ſaid *Baſill*, Hath the Lord utterly left his Church? Is it now the laſt houre? Father *Latimer* ſaw ſo much wickedneſſe in his dayes, that hee thought it could not be, but that Chriſt muſt come to judgement immediately: like as *Elmerius* a Monk of *Malmeſbury* from the ſame ground gathered the certainty of Antichriſts preſent reign. What pitifull complaints make *Bernard*, *Bradwardine*, *Everard* Archbiſhop of *Canterbury* (who wrote a Volume called *Objurgatorium temporis*, the rebuke of the time) *Petrarch*, *Mantuan*, *Savanarola*, &c. In the time of Pope *Clement* 5, *Frederick* King of *Sicily* was ſo far offended at the ill government of the Church, that hee called into queſtion the truth of the Chriſtian Religion, till hee was better reſolved and ſetled in the point by *Arnoldus de Villa nova*, who ſhewed him that it was long ſince foretold of theſe laſt and looſeſt times, that iniquity ſhould abound, that men ſhould be proud, lewd, heady high-minded, &c. 1 *Ti.*4.1. & 2 *Tim.* 3.1,2,3,4. Lay aſide therefore theſe frivolous enquiries, and diſcontented cryings out againſt the times, which (in ſome ſenſe) reflect upon God the Authour of times (for can there bee evill in an Age, and he hath not done it?) and bleſſing God for our Goſpell-priviledges, (which indeed ſhould drown all our diſcontents) let every one mend one, and then let the world runne it's circuits, take it's courſe, *Vadat mundus quo vult: nam vult vadere quo vult*, ſaith *Luther* bluntly, Let the world go which way it will: for it will go, which way it will: The thing that hath been is that which ſhall bee, &c. *Eccleſ.*2.9,10. *Tu ſic debes vivere, ut ſemper præſentes dies meliores tibi ſint quam præteriti*, ſaith a Father, Thou ſhouldeſt ſo live, that thy laſt days may be thy beſt days, and the time preſent better to thee, then the by-paſt was to thoſe that then lived. *Plutarch.* *Hyeronym.*

Verſ. 11. *Wiſdom is good with an inheritance*] So it is without it: but not ſo good, becauſe wealth is both an ornament, an inſtrument, and an encouragement to wiſdome. *Ariſtides* (ſaith *Plu-*

Vtilior eſt ſapientia cum diviſiis: So the Septu. here.

Invit.

Plutarch) ſlandered and made juſtice odious by his poverty: as if it were a thing that made men poore, and were more profitable to others, then to him that uſeth it. God will not have wealth alwaies entailed to wiſdome, that wiſdome may bee admired for it ſelf; and that it may appear, that the love and ſervice of the Saints is not mercenary and meretricious. But Godlineſſe hath the promiſes of both lives. And the righteous ſhall leave inheritance to his children's children. Or if he do not ſo, yet he ſhall leave them a better thing: for *by wiſdome* (abſtracted from wealth) *there is profit*, or, it is *more excellent or better* (as the *Hebrew* word ſignifies) as the Apoſtle in another caſe, *And yet ſhew I you a more excellent way*, *viz.* that graces are better then gifts: So here, that wiſdome is better then wealth. And if *Jacob* may *ſee his children the work of Gods hand*, framed and fitted by the word of Gods grace (the *wiſdom of God in a myſtery*) this would better preſerve him from confuſion, and *his face from waxing pale*, then if he could make his children *princes in all lands*; yea, this will make him to ſanctifie Gods name, yea, to ſanctifie the Holy One, and with ſingular encouragement from the God of Iſrael, *Eſay* 29. 22, 23.

1 *Cor.* 12. 31.

Pſal. 45.

Verſ. 12. *For wiſdome is a defence, and money, &c.* *Heb. a ſhadow*, *viz.* to thoſe that have ſeen the ſun, (as in the former verſe) and are ſcorched with the heat of it, that are under the miſeries and moleſtations of life: Wiſdome in this caſe is a *wall* of defence, and a *well* of life: Money alſo is a *thorn-hedge*, of very good uſe, *Job* 1. 10. ſo it be ſet without the affections, and get not into the heart, as the Phariſees *ἐνδοθεν* did, *Luk.* 11. 41. their riches were got within them, and by choaling the ſeed, kept wiſdome out.

Wiſdome giveth life to them that have it] For God is both a Sun and a ſhield or ſhadow; he will give grace and glory, &c. *Pſal.* 84. 11. Life in any ſenſe is a ſweet mercy; but the life of grace and of glory may well challenge the precellency: No marvell therefore though wiſdome beare away the bell from wealth, which as it ſerves only to the uſes of life naturall; ſo being miſuſed, it drowns many a ſoul in perdition and deſtruction, 1 *Tim* 6. 9. and proves the root of all evill, 16. *ver.* 10. yea it taketh away the life of the owner thereof, *Prov.* 1. 19. See the Note there. It is confeſſed, that wealth ſometimes giveth life to them that have it, as it did to thoſe 10 Iews that had treaſures in the field, *Jer.* 41. 8. and doth to thoſe condemned men that can take a leaſe of their lives. But *Nabals* wealth had undone him if *Abigails* wiſedome had not interpoſed: And in the other life, money bears no maſtery. *Adam* had it not in Paradiſe, and in heaven there is no need of it.

Verſ. 13. *Conſider the work of God, &c.*] *q. d.* Stoop, ſith there is no ſtanding out. See God in that thou ſuffereſt, and ſubmit. God by a crooked toole many times makes ſtraight work; hee avengeth the quarrell of his covenant by the *Aſſyrian* that *rod of* Gods *wrath*, though *he thinks not ſo*, *Eſay* 10. 7. *Job* could diſcerne Gods arrows in Satans hand, and Gods hand on the Armes of the *Sabean* robbers. He it is that killeth and maketh alive, ſaith holy *Hannah*, hee maketh poore and maketh rich, hee bringeth low and lifteth up, 1 *Sam.* 2. 6, 7. All is done according to the counſell of his will; who as he may doe what he pleaſeth, ſo he will be ſure never to over-doe: his holy hand ſhall never bee further ſtretched out to ſmite then to ſave, *Eſay* 59. 1. This made *David* dumbe, *for he knew it was Gods doing*. *It is the Lord*, ſaid *Eli*, *let him doe*, and I will ſuffer, leſt I add paſſive diſobedience to active. *Aaron* his predeceſſor had done the like before him upon the ſame conſideration, in the untimely end of his untowardly children, *Levit.* 10. 3. *Jacob* likewiſe in the rape of *Dinah*, *Gen.* 34. 5. *Agnovit haud dubie ferulam divinam*, ſaith *Pareus* on that text; he conſidered the work of God in it, and that it was in vain for him to ſeek to *make that ſtraight which God had made crooked*. There's no ſtanding before a Lion, no hoiſting up ſaile in a tempeſt, no contending with the Almighty. Who ever waxed fierce againſt God and proſpered? *Job* 9. 4. Who ever got any thing by kicking againſt the pricks, by biting the rod which they ſhould rather have kiſſed? See *Eſay* 14. 27. *Job* 9. 12, 13. & 34. 12. 10. Set God before your paſſions, when they are up in a hurry, and all will be huſht. Set down proud fleſh when it buſtles and briſtles under Gods fatherly chaſtiſements, and ſay ſoberly to your ſelves; ſhall I not drink of the cup that my Father (who is alſo my Phyſitian) hath put into mine hands? ſtand under the croſſe that hee hath laid on my ſhoulders? ſtoop unto the yoke that he hangeth on my neck? Drink off Gods cup willingly (ſaith Mr. *Bradford* the Martyr) and at firſt when it is full, leſt if we linger, we drink at length

Pſal. 39.

1 *Sam.* 3. 18.

of the dregs with the wicked, *Ferre minora volo, ne graviora feram.* That was a very good ſaying of *Demoſthenes* (who was ever better at praiſing of vertue then at practiſing of it) good men ſhould ever doe the beſt, and then hope the beſt. But if any thing happen worſe then was hoped for, let that which God will have done, be born with patience.

Verſ. 14. *In the day of proſperity be joyfull*] Here we have ſome fair days, ſome foul: croſſes (like foule weather) come afore they are ſent for; for as faire weather (the more is the pity) may doe hurt, ſo may proſperity, as it did to *David*, *Pſal.* 30. 6. who therefore had his interchanges of a worſe condition (as it was but needfull) his proſperity like checker-work was interwingled with adverſity. See the circle God goes in with his people, in that 30 *Pſa. David* was afflicted, *ver.* 5. he was delivered & grew wanton. Then troubled again, v. 7. cries again, 8, 9. God turns his mourning into joy again. Thus God ſets the one againſt the other, as it were *in æquilibrio* in even balance for our greateſt good. Sometimes he weighs us in the balance, and finds us too light: Then hee thinkes beſt to make us heavy through manifold temptations, 1 *Pet.* 1. 6. Sometimes he finds our water ſomewhat too high, and then as a Phyſitian no leſſe cunning then loving, he fits us with that which will reduce all to the healthſome temper of a broken ſpirit. But if we be but proſperity-proof, there is no ſuch danger of adverſity. Some of thoſe in Q. *Maries* dayes, who kept their garments cloſe about them, wore them afterwards more looſely. Proſperity makes the Saints ruſt ſometimes; therefore God ſets his ſcullions to ſcoure them and make them bright, though they make themſelves black. This ſcouring if they will ſcape, let *Solomons* counſell be taken, *In the day of proſperity be joyfull*, i. e. ſerve God with cheerfulneſſe in the abundance of all things; and reckon upon it, the more wages the more work: Is it not good reaſon? *Solomons* Altar was four times as big as *Moſes* his; and *Ezekiels* Temple ten times bigger then *Solomons*; to teach, that where God gives much he expects much. Otherwiſe God will curſe our bleſſings, *Mal.* 2. 2. *Make us aſhamed of our revenues through his fierce anger, and deſtroy us after he hath done us good.* Joſh 24. 20.

In the day of adverſity conſider] Sit alone, and be in meditation of the matter, *Lam.* 3. 28. commune with your own conſciences and be ſtill, or make a pauſe. See who it is that ſmites thee, and

Circulus quidem eſt in rebus humanis, Deus nos per contraria erudit. Naz. orat. 7.

Jer. 12. 13.

Pſal 4 4.

and for what, *Lam.* 3. 40. Take Gods part againſt thy ſelf, as a Phyſitian obſerves, which way nature works and helps it. Conſider, that God *afflicts not willingly, or from his heart*; it goes as much againſt the heart with him, as againſt the hair with us, *Lam.* 3. 33. He is forced of *very faithfulneſſe* to afflict us; becauſe he will be true to our ſouls and ſave them: he is forced to diet us, who have ſurfeited of proſperity, and keep us ſhort. He is forced to purge us (as wiſe Phyſitians doe ſome patients) till he bring us almoſt to skin and bone; and to let us blood even *ad deliquium animæ*, till we ſwoon again, that there may be a ſpring of better blood and ſpirits. Conſider of all thoſe precious paſſages, *Heb.* 12. 3. to 12. and then lift up the languiſhing hands and feeble knees. For your further help herein read my *Treatiſe* called *Gods Love-tokens*, & *The afflicted mans Leſſons paſſim.* *Pſal.* 119. 75.

Verſ. 15. *All things have I ſeen in the days of my vanity*, i. e. *of my life*, which is ſo very a vanity, that no man can perfectly deſcribe it, or directly tell what it is. He came ſomewhat near the matter, that ſaid it was *a ſpot of time betwixt two eternities.*

There is a juſt man that periſheth in his righteouſneſſe] The firſt man that dyed, dyed for Religion. How early did Martyrdom come into the world? How valiant for the truth, and violent for the Kingdome have Gods ſuffering Saints been ever ſince, preferring affliction before ſin, and chooſing rather to periſh in their righteouſneſſe, then to part with it. *Ignatius* triumphed in his voyage to *Rome* to ſuffer, to think that his blood ſhould be found among the mighty Worthies; and that when the Lord makes inquiſition for blood, he will recount from the blood of righteous *Abel*, not only to the blood of *Zacharias* ſon of *Barachias*, but alſo to the blood of mean *Ignatius*. Bleſſed are they that are perſecuted for righteouſneſs ſake, *Mat* 5. 10. * See the Note there.

And there is a wicked man that prolongeth his life] This as the former event likewiſe) proves a great ſtumbling block to many: to ſee good men periſh, bad men flouriſh and live long in ſin, with impunity, credit and countenance, as *Manaſſeh* (that Monſter of men) who reigned longeſt of any King of *Judah*. *Jeroboam* lived to ſee three ſucceſſions in the throne of *Judah*. Thus the ivy lives, when the oak is dead. *David George* (that odious Heretick) lived to a great age, and dyed in peace and plenty. *Anne Stanhop* Dutcheſſe of *Sommerſet* (wife of the Protector *Edw. Seymor*) after ſhee had raiſed ſuch tragedies about

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Camd. Eliſ. fol. 356.

precedency with Q. *Katherine*, and cauſed the ruine of her husband, and his brother the Admirall, dyed *Anno* 1587. being 99 years of age. Length of dayes is no ſure rule of Gods favour. As plants laſt longer then ſenſitive creatures, and brute creatures out-live the reaſonable; ſo, amongſt the reaſonable, it is no news (neither ſhould it trouble us) that the wickedly great doe inherit theſe worldly glories longer then the beſt; It is all they are like to have, let them make them merry with it. Some wicked men live long that they may aggravate their judgement: others dye ſooner, that they may haſten it.

Ut victimæ ad ſupplicium ſaginantur, ut boſtiæ ad pœnam coronantur. Min. Fœlix.

Verſ. 16. *Bee not righteous over much, neither meeke, &c.*] Vertue conſiſts in a mediocrity. *Omne quod eſt nimium vertitur in vitium.* A rigid ſeverity may mar all. *Let your moderation be known to all men*, preferre equity before extremity: utmoſt right may bee utmoſt wrong. He is righteous over-much, that will remit nothing of his right, but exerciſe great cenſures for light offences: this is (as one ſaid) to kill a fly upon a mans forehead with a beetle. Juſtice if not mixed with mercy, degenerates into cruelty. Again, he is righteous more then is meet, that maketh ſins where God hath made none; as thoſe *ſuperſtitioſuli* of old, and the Papiſts at this day doe with their *Touch not, Taſte not, handle not: Which things have indeed a ſhew of wiſdom in will-worſhip*, &c. *Coloſ.* 2.21.23. Will-worſhippers are uſually *over-wiſe*, *i. e. over-weening*, and too too well conceited of their owne wiſdome and worth. Hence it is, that they cannot doe, but they muſt over-doe; till wearied in the greatneſſe of their way, (ſaith the Heathen orator) that *Nemo pius eſt qui pietatem curat.* No man is godly, that is afraid of being ſo: But then it is no leſſe true (and the ſame Author ſpeakes it) *Modum eſſe religionis: nimium eſſe ſuperſtitioſum non oportere*: that there is reaſon in being religious, and that men muſt ſee they be not ſuperſtitious. *Solomon* ſaith, that he that wringes his noſe over-hard brings blood out of it. *Pliny* ſaith, he that tills his land over well doth it to his loſſe. *Apelles* ſaid, thoſe Painters were to blame, *qui non ſentirent quid eſſet ſatis*, that could not ſee when they had done ſufficient. It is reported of the river *Nilus*, that if it either exceed or be defective in its due overflowings of the Land of *Egypt*, it cauſeth famine; The planet *Jupiter* ſcituate betwixt cold *Saturn*, and hot *Mars*, *ex utroque temperatus eſt, & ſalutaris*; ſaith *Pliny*, partakes of both, and is benigne and wholeſome to the ſublunary creatures.

Eſt modus in rebus. Philip. 4. 5. τὸ ἐπιεικὲς.

Quiſquis plus juſto non ſapit, ille ſapit. Mart.

Hieron. in cap. 57 Eſa.

Cic. 2. de finib.

Cic. pro dom ſua.

Nihil minus expedit, quam omnium optime fieri. Plin.

Verſ. 17. *Be not wicked overmuch*] *viz.* Becauſe thou ſeeſt ſome wicked men live long, and ſcape ſcot-free for the preſent, as *ver.* 15. For God may cut thee ſhort enough, and *make thee die before thy time*, *i.e.* before thou art fit to die; and when it were better for thee to do any thing rather then die, ſith thou dieſt in thy ſinnes, which is much worſe then to die in a ditch. Now they are overmuch wicked, and egregiouſly fooliſh, that *addle rebellion to ſinne, drunkenneſſe to thirſt, doing wickedly with both hands earneſtly*, refuſing to be reformed, hating to bee healed. Theſe take long ſtrides toward the burning lake, which is but a little before them. The law many times lays hold of them, the gallows claims its right, they *preach in a Tiburn-tippet*, as they ſay. Or otherwiſe, God cuts them off betime, even *long before*, as he knows their thoughts and diſpoſitions *long before*. We uſe to deſtroy hemlock even in the midſt of winter; becauſe we know what it will doe, if ſuffered to grow. Bloody and deceitfull men ſhall not live out halfe their dayes, *Pſal.* 55. 25. God cut off *Elies* two ſons in one day, for their overmuch wickednesſe, and further threatned their father, that there ſhould not bee an old man left in his houſe for ever, 1 *Sam.* 2. 32. Wicked men die *tempore non ſuo*, as the Text is by ſome rendred. The Saints die not till the beſt time, not till their work is done (and then God ſends them to bed, the two witneſſes could not be killed whiles they were doing it;) not till that time, when if they were but rightly informed, they would even deſire to die.

Job 34. 37. *Deut.* 29. *Mic.* 7. 3. *Pſal.* 139.

Verſ. 18. *It is good that thou ſhouldſt take hold of this*] *i.e.* Of this golden mean; walking accurately by line and by rule, and continuing conſtant in thine integrity, not turning aſide to the right hand or to the left. As for thoſe that *turne aſide unto thoſe crooked wayes* of being juſt overmuch, by needleſſe ſcrupuloſity, or *wicked overmuch* by deteſtable exorbitancy, *the Lord ſhall lead them forth with the workers of iniquity*, as cattel led to the

Pſal. 125. 5.

Cic. de Orat. Inſ. Sol.

Polyb. l. c. 45. Lib 2 c. 8.

ſlaughter, or malefactors to execution. When *hee that feareth God ſhall come out of them all.* He ſhall look forthright, *Prov.* 4. 25. and ſhall have no occaſion of ſtumbling, 1 *Joh.* 2. 10. He ſhall alſo be freed from, or pulled as a fire-brand out of the fire, *Zach.* 3. 2.

Verſ. 19. *Wiſdome ſtrengthneth the wiſe, &c.*] Prudence excelleth puiſſance, and counſell valour. This made *Agamemnon* ſet ſuch a price upon *Ulyſſes*, *Darius* upon *Zopyrus*, the *Saracuſans* upon *Archimedes*, the *Spartans* upon *Leonidas*, who, with ſix hundred men, diſperſed five hundred thouſand of Xerxes his hoſt. Thoſe that are wiſe to ſalvation, go ever under a double guard, the *peace of God* within them, the *power of God* without them. No *Sultan* of *Babylon* or *Egypt* (who have that title from the *Hebrew* word here rendred Mighty men) did ever go ſo well guarded. See the Note on *Prov.* 21. 22.

Juſt in. lib. 2.

Verſ. 20. *For there is not a juſt man upon earth*] No, this is reſerved for the ſtate of perfection in heaven, where are the ſpirits of juſt men made perfect, *Heb.* 12. 23. It was a cavil wherewith the *Pelagians* troubled St. *Auſtin*, whether it were impoſſible that by the abſolute power of God a juſt man might not live on earth without ſinne? But what have we to do here with the abſolute power of God? His revealed will is, that there is not a juſt man upon earth, that doth good and ſinneth not; nay, that ſinneth not, even in his doing of good. Our righteouſneſſe (whiles we are on earth) is mixt, as light and darkneſſe (dimneſſe at leaſt) in a painted glaſſe dyed with ſome obſcure and dim colour; it is tranſparent and giveth good, but not clear & pure light. It is a witty obſervation of a late learned Divine, that the Preſent tenſe in Grammar is accompanied with the Imperfect, the Future with the Præterpluperfect tenſe; and that ſuch is the condition of our preſent and future holineſſe. Our future is more then perfect, our preſent is imperfect indeed, but yet true holineſſe and happineſſe. See the Note on *Prov.* 20 9.

Aug. de peccator. meritis lib. 2. *cap.* 7.

Dr. Stoughton. to Phil. 3. 20.

Verſ. 21. *Alſo take no heed*] But be as a *deaf man* that heareth not, and as a *dumb man*, in whoſe mouth there is no reproofe, *Pſal.* 38. 13. If thou anſwer any thing, ſay as hee in *Tacitus* did to one that railed at him, *Tu linguæ, ego vero aurium dominus*, Thou maiſt ſay what thou wilt, but I will hear as I liſt; or as once a certain ſteward did to his paſſionate Lord, when he called him knave,

knave, &c *Your Honour may ſpeak as you pleaſe, but I believe not a word that you ſay, for I know my ſelf an honeſt man.* The language of reprochers muſt be read like *Hebrew* backwards. Princes uſe to correct the indecencies of Embaſſadors, by denying them audience. Certain it is, that he enjoyes a brave compoſedneſſe, that ſets himſelf above the flight of the injurious claw. *Iſaac*'s apology to his brother *Iſmael*, viz. *patience* and *ſilence*, is the beſt anſwer to words of ſcorne and petulancy, ſaith learned *Hooker*. *I care not for mans day*, ſaith *Paul*, *Non curo vanum calumniatorem*, I regard not a vain ſlanderer, ſaith *Auſtin*. *Vicelius* and *Cochleus* gave out, that wee *Lutherans* betrayed the *Rhodes* to the *Turk*, ſaith *Melanchthon*. Theſe impudent lies need no confutation, *dicant ipſi talia quoad velint*, let them tell ſuch loud and leud lies as many as they will. When a net is ſpred for a bird, ſaith *Auſtin*, the manner is to throw ſtones at the hedge. Theſe ſtones hurt not the bird, but the hearing and fearing this vain ſound falls into the net. In like manner, ſaith he, men that fear and regard the vain ſound of all ill words, what do they but fall into the devills net, who thereby carries them captive into much evill, many troubles and inconveniencies?

1 *Cor.* 4. 3.

Left thou hear thy ſervant curſe thee] Who ſhould in duty ſpeak the beſt of thee, though frample and froward, croſſe and crooked, 1 *Pet.* 2. 18. Or by ſervant underſtand baſe inferiour people, ſuch as were *Tobiah* the ſervant, the *Ammonite*, and thoſe abjects that tare *Davids* name, and ceaſed not.

Pſal. 35. 15.

Verſ. 22. *For oftentimes alſo thine own heart knows*] Conſcience is Gods ſpie, and Mans over-ſeer; and though ſome can make a ſorry ſhift to muzzle her for a time, or to ſtop their owne ears, yet *ipſa ſe offert, ipſa ſe ingerit*, ſaith *Bernard*, ſooner or later ſhe will tell a man his own to ſome tune, as they ſay, ſhe will not goe behind the doore to let him know, that he himſelfe likewiſe hath curſed others, as now by Gods juſt judgement, others curſe him. The conſcience of our owne evill doings, though hid from the world, ſhould meeken us toward thoſe that doe amiſſe. See *Tit.* 3. 3. ſay to your ſelves,

Aut ſumus, aut fuimus, aut poſſumus eſſe quod hic eſt.

The wrong that *David* had done to *Uriah* helped him to beare the barkings of that dead dog *Shimei*. Here then *take no heed unto all words, &c.* as in the former verſe. For, *nihil amarius quam id ipſum pati quod feceris*, there is nothing more bitter then to ſuffer that which thou haſt done to others: becauſe thoſe ſufferings ſting the conſcience with unqueſtionable conviction and horrour, as is to bee ſeen in *Adonibezek*, who acknowledged, with a regret, a juſt renumeration, *Judg.* 1. 7. *Tertul.*

Verſ. 23. *I ſaid I will be wiſe, but it was far from mee*] *Solomon* here ſeems to ſay of wiſdome as *Nazianzen* doth of God the authour of it, *Tantum recedit, quantum capitur.* Not that wiſdome it ſelf doth flie away, but becauſe that they who have moſt of it, doe eſpecially underſtand, that it exceedeth the capacity of any one to bee able to comprehend it (as *Baſil* gives the reaſon) ſo that they that think they have got demonſtrations, perceive afterwards that they are no more then *topicæ aut ſophiſticæ rationes*, topicall or ſophiſticall arguments, as *Lyra* hereupon noteth, *Bonus quidam vir ſolebat eſſe ſolus, &c.* ſaith *Melanchthon*, A certaine well-meaning man was wont to walk and ſtudy much alone, and lighting upon *Ariſtotles* diſcourſe concerning the nature of the rainbow, he fell into many odde ſpeculations and ſtrange conceits; and writing to a friend of his, told him, that in all other matters though dark and obſcure, he had outgone *Ariſtotle*, but in the matter of the rainbow he had outgone himſelf. After this he came into the publike ſchooles and diſputed of that argument, *Et toto prorſus cælo a veritate aberrabat ſuis phantaſiis*, and then he came to ſee that he had been utterly out, and ſtrangely miſcarried by thoſe phantaſies, which he had ſo ſtrongly fancied. *Baſil. tractat. de fide.* *Joh. Manl. loc. comm. 536.*

Verſ. 24. *That which is far off and exceeding deep*] Not the Minions of the Muſes *Mentemque habere queis bonam, et eſſe cordis datum eſt*: For though they ſhould eviſcerate themſelves like ſpiders, crack their ſconces, or ſtudy themſelves to death, yet can they not *underſtand all myſteries and all knowledge* in naturall things, how much leſſe in ſupernaturall? whereas weak ſighted and ſtand-blind perſons, the more they ſtrain their eyes to diſcern a thing perfectly, the leſſe they ſee of it, as *Vives* hath obſerved. It is utterly impoſſible for a meer Naturaliſt that cannot tell the forme, the quinteſſence, that cannot enter into the *Bonfa.* *1 Cor.* 13. 12. *L. Vives in Aug. de civ. dei. l. 2. c. 8.*

the depth of the flowre, or the graſſe he treads on, to have the wit to enter into the deep things of God, the myſtery of Chriſt which was hid from Angells til the diſcovery, and ſince that they are ſtill Students in it. *David* though he ſaw further then his Ancients, *Pſal.* 119. 99. yet hee was ſtill to ſeek of that which might be known, *Verſ.* 96. Even as thoſe great diſcoverers of the New-found lands in *America*, at their return were wont to confeſſe, that there was ſtill a *Plus ultra*, ſomething more beyond yet. Not only in innumerable other things am I very ignorant (ſaith *Auſt.*) but alſo in the very ſcriptures, *multo plura neſcio quam ſcio*, I am ignorant of many more things, by oddes then I yet underſtand. This preſent life is like the Vale of *Sciæſſa* neer unto the town called *Patræ*; of which *Solinus* ſaith, that it is famous for nothing but for its darkeſomneſs; as being continually overcaſt with the ſhadowes of nine hils that doe environe it, ſo that the ſun can hardly caſt a beam of light into it. *Properemus ad cæleſtem Academiam*, Let us haſten to the Univerſity of heaven, where the leaſt child knowes a thouſand times more then the deepeſt Doctour upon earth. *Eph.* 4. *Aug epiſt.* *Poly hiſt. c.* 12.

Verſ. 25. *I applyed mine heart*] *Circuivi ego & cor meum* (ſo the Originall runs) *I and my heart turned about, or made a circle to know, &c.* He took his heart with him, and reſolved hard or not hard) to make further ſearch into wiſdoms ſecrets. Difficulty doth but whet on heroicke ſpirits: it doth no whit *weaken* but *waken* their reſolutions to goe through with the work. When *Alexander* met with any hard or hazardous peece of ſervice, he would ſay, *Jam periculum par animo Alexandri*, Hee ever atchieved what he enterprized, becauſe he never accounted any thing impoſſible to be atchieved. *David* was wel pleaſed with the condition of bringing in to *Saul* the foreſkins of an hundred *Philiſtims*. If a boule runne downe hill, a rub in the way does but quicken it; as if up hill it ſlugs it. A man of *Solomons* make, one that hath a free, noble, princely ſpirit, ſpeakes to Wiſdome, as *Lelius* in *Lucan* did to *Ceſar*.

Juſſa ſequi tam vile mihi, quam poſſe, neceſſe.

And to know the wickedneſſe of folly] The ſinfulneſſe of ſin, *Rom.* 7. 13 Sin is ſo evill that it cannot have a worſe *Epithet* given it.

it. *Mammon of unrighteouſneſſe*, Luk. 16. 11. is the next odious name to the devill.

Even the fooliſhneſſe of madneſſe] That by one contrary he might the better know the other. Folly may ſerve as a foile to ſet off wiſdome; as Gardiners ſuffer ſome ſtinking ſtuffe to grow neer their ſweeteſt flowers.

Verſ. 26. *And I found more bitter then death*] *Amante amenter: Amor amatoris, Plus alos quam mellis habet.* Knoweſt thou not that there is bitterneſſe in the end? *Heus ſcholaſtice*, ſaid the Harlot to *Apuleius*, Hark ſcholar, your ſweet bits will prove bitter in the looſe. *Dulce & amarum guſtulum carpit.*

Principium dulce eſt, at finis amoris amarus.

The Pomegranate with its ſweet kernels, but bitter rind, is an emblem of the bitter-ſweet pleaſure of ſinne. It is obſerved of our *Edward* the third, that he had alwaies fair weather at his paſſage into *France*, and foul upon his return. *Læta venire Venus, triſtia abire ſolet.* The Panther hides her head, till ſhee ſees her time to make prey of thoſe other beaſts, that drawne by her ſweet ſmell, follow her to their own deſtruction. The Poets fable, that pleaſure and pain complained one of another to *Jupiter*, and that (when he could not decide the controverſy betwixt them) he tyed them together with chains of Adamant, never to be ſundred. *Speed. 710. Walſingh. Selin. cap. 27.*

The woman] The wanton woman, that ſhame of her ſexe. A Bitch *Moſes* calls her, *Deut.* 23. 18. St. *Paul*, a living Ghoſt, a walking ſepulcher of her ſelf, 1 *Tim.* 5. 6. *Cum carcat pura mente, cadaver agit. This I find*, ſaith *Solomon*: where *I* is *I* with a witneſſe; hee had found it by wofull experience, and now relates it for a warning to others. Saith he,

Quid facies faciem Veneris cum veneris ante?
Non ſedeas, ſed eas: non pereas, per eas.

Whoſe heart is ſnares and nets] *Heb:* Hunters ſnares: for ſhe hunteth for the precious life, *Prov.* 6. 26. and the devill by her hunts for the precious ſoul, there being not any thing that hath more enriched hell then harlots. All is good fiſh that comes to theſe nets; but they are taken *alive by the devill at his pleaſure.* 2 *Tim.* 2. 6.

And her hands as bands] To captivate and enſlave thoſe that haunt her, as *Dalilah* did *Sampſon*, as the harlot did the young novice, *Prov.* 7. 22. as *Solomons Moabitiſh* miſtreſſes did him, and as it is ſaid of the *Perſian* Kings, that they were *captivarum ſuarum captivi*, captives to their concubines, who durſt take the crown from their heads, or doe any thing to them almoſt, when others might not come near them uncalled, upon pain of death, *Eſth.* 4. 11. *Plutarch.*

Whoſo pleaſeth God, ſhall eſcape from her] as *Joſeph* did, and *Bellerophon*, though with a difference. *Joſeph* out of a principle of *Chaſtity*, *Bellerophon* of *Continency*. The continent perſon refrains either for love of praiſe, or fear of puniſhment, but not without grief, for inwardly he is ſcalded with boyling luſt, as *Alexander*, *Scipio*, and *Pompey* were, when tempted with the exquiſitneſſe, and variety of choiceſt beauties, they forbare. *Vellem, ſi non eſſem Imperator.* But now the Chaſte man, *who is good before God*, (one whom he approves and takes pleaſure in) is holy both in body and ſpirit, 1 *Cor.* 7. 34. and this with delight, out of fear of God, and love of vertue. God did much for that libidinous Gentleman, who ſporting with a *Curtezan* in a houſe of ſinne, happened to aske her name, which ſhee ſaid was *Mary*: whereat hee was ſtricken with ſuch a remorſe and reverence, that hee inſtantly not only caſt off the harlot, but amended his future life. *Mountaignes Eſſayes.*

But the ſinner ſhall be taken by her] See the Note on *Prov.* 22. 14. The Poets fable, that when *Prometheus* had diſcovered Truth to men, that had long lain hid from them, *Jupiter* (or the devill) to croſſe that deſigne, ſent *Pandora* (that is Pleaſure) that ſhould ſo beſot them, as that they ſhould neither mind nor make out after Truth and Honeſty.

Verſ. 27. *Behold this I have found*] Εὕρηκα, Εὕρηκα, *I have found it, I have found it*, ſaid the Philoſopher *Vicimus, Vicimus*, wee have prevailed, wee have prevailed, ſaid *Luther*, when hee had been praying in his cloſet, for the good ſucceſſe of the conſultation about Religion in *Germany*. So the Preacher here, having by diligence ſet open the doore of truth, cries; *Venite, videte*, Come and ſee my diſcoveries, in the making whereof I have been very exact, *counting one by one, ne molę obrueret*, leſt I ſhould bee oppreſſed with many things at once. *Aperit ſibi diligentia januam veritatis. Amb.*

Verſ. 28. *Which yet my ſoul ſeeketh, but I find not*] There is a place in *Wiltſhire* called *Stonage*, for divers great ſtones lying and ſtan-

ding there together: of which ſtones it is ſaid, that though a man number them *one by one* never ſo carefully, yet that he cannot find the true number of them, but that every time hee numbers them he finds a different number from that hee found before. This may well ſhew (as one well applyes it) the erring of mans labour in ſeeking the account of wiſdome and knowledge. For though his diligence bee never ſo great in making the reckoning, hee will alwaies bee out, and not be able to find it out. *Camden.*

One man among a thouſand] *Haud facile invenies multis e millibus unum.* There is a very great ſcarcity of good people. Theſe are as *Gideons* three hundred, when the wicked as the *Midianites* lye like graſhoppers for multitude upon the earth, *Judg.* 7. & as thoſe *Syrians*, 1 *Kin.* 20. 27. they fill the countrey, they darken the air, and as the ſwarms did the land of *Egypt*: there is plenty of ſuch *duſt-heaps* in every corner.

But a woman among all thoſe have I not found] *i. e.* among all my wives and concubines, which made him ready to ſing, *Fœmina nulla bona eſt.* But that there are, and ever have been many gracious women, ſee (beſides the ſcriptures) the writings of many learned men *De illuſtribus fœminis*: It is eaſy to obſerve (ſaith one) that the New-Teſtament affords more ſtore of good wives then the Old. And I can ſay as *Hierom* does, *Novi ego multas ad omne opus bonum promptas*, I know many *Tabith a's* full of good works. But in reſpect of the diſcovery of hearts and natures whether in good or evill, it is harder to find out throughly the perfect diſpoſition of a Woman then of Men. And that I take to be the meaning of this text.

Verſ. 29. *That God hath made man upright* [viz.] in his own image, *i.e. knowledge* in his underſtanding part, *righteouſneſſe* in his will, and *holineſſe* in his affections: his heart was a lump of love, &c. when he came firſt out of Gods mint he ſhone moſt glorious, clad with the royall robe of righteouſneſſe, created with the imperiall crowne, *Pſal.* 8. 5. But the devill ſoon ſtript him of it, he cheated and couſened him of the crown (as we uſe to doe children) with the apple, or whatſoever fruit it was that he tendred to *Eve*: *Porrexit pomum & ſurripuit paradiſum.* He alſo ſet his limbs in the place of Gods image, ſo that now, *It qui fictus eſt homo differt ab eo quem Deus fecit*, As *Philo* ſaith. Man is now of another make then God made him. *Talis homo eſt inverſus ac talogus*, whoſe evil is in man, and whole man in evill. Neither can he caſt the blame upon God: but muſt fault himſelfe, and fly to the ſecond *Adam* for repair. *Bern.* *Lib. 1. I gis allegor.*

But they have ſought out many inventions] New tricks and deviſes, like thoſe poeticall fictions and fabulous relations, whereof there is neither proof nor profit. The Vulgar Latine hath it, *Et ipſe ſe infinitis miſcuit quæſtionibus*, And hee hath intangled himſelf with numberleſſe queſtions, and fruitleſſe ſpeculations. See 1 *Tim.* 1. 4. and *cap.* 6. 4. doting about queſtions or *queſtion-ſick*. *Bernard* reads it thus, *Ipſe autem ſe implicuit doloribus multis*, but hee hath involved himſelfe in many troubles, the fruit of his inventions, ſhifts and ſherking tricks. See *Jer.* 6. 19.

Chap. VIII.

Verſ. 1.

Who is as the Wiſe man?

Quis, dic. He is a matchleſſe man, a peereleſſe Paragon; outſhining others, as much as the Moon doth the leſſer Stars. *Plato* could ſay, that no Gold, or Precious ſtone, doth gliſter ſo gloriouſly, ἅπαντος ἀγαθοῦ ἀνδρὸς νοῦ συμφράδμων, as the prudent Spirit of a good man, Thou art a *Prince of God amongſt us*, ſaid the *Hittites* to *Abraham*. Can we find ſuch a man as this *Joſeph*, in whom the Spirit of God is, ſaid *Pharaoh* to his Counſellors? Haſt thou conſidered my ſervant *Job*, that there is none like him on the earth, &c. *Job* 1. 8? *My ſervant Moſes is not ſo, who is faithfull in all my houſe*, and ſhall be of my Cabinet Counſell, *Num.* 12. 7. To him God ſaid, *Tu vero hic ſta mecum*, But do thou ſtand here by me, *Exod.* 34 5. *Sapiens Dei comes eſt*, ſaith *Philo*. Look how Kings have their Favorites whom they call *Comites*, their Couſins and Companions, ſo hath God. Nay the righteous are *Princes in all lands*, *Pſal.* 45. 16. Kings in righteouſneſſe, (compare *Matth.* 13. 17. with *Luke* 10. 24.) the excellent Ones of the earth, *Pſal.* 16. 3. the Worthies of the world, *Heb.* 11. 5. fitter to be ſet *Vehut inter ſtellas Lunæ minores.*

as Stars in Heaven, and to bee continually before the Throne of God. *Chrysostome* calls some holy men of his time ἀγγέλους, *Earthly Angels*: and speaking of *Babylas* the Martyr, hee saith of him, *Magnus atque admirabilis vir*, he was an excellent and an admirable man, &c. And *Tertullian* writing to some of the Martyrs, sayes, *Non tantus sum ut vos alloquar*, I am not good enough to speak unto you. Oh that my life and a thousand such wretches more might goe for yours! Oh why doth God suffer me and other such Caterpillars to live (saith *John Careleſſe* Martyr in a letter to that Angell of God Mr. *Bradford*, as Dr. *Taylour* called him, that can doe nothing but consume the alms of the Church, and take away you so worthy a workman and labourer in the Lords Vineyard, &c.

Hom. 55. in matth.

Orat. contra Gentiles.

Acts and Mon. 1744.

And who knoweth the interpretation of a thing?] While a man may bee, and yet not so apt and able to *wise others*. Those wise ones, that can *wise others*, so as to turne them to righteousnesse, shall shine as the brightnesse of the firmament, yea as the Stars, *Dan.* 12.3. they doe so whilst upon Earth: Wisdome makes their very faces to shine, as St. *Stevens* did, and as Holy *Iobs* whiles he was in a prosperous condition, *Chap.* 29.8,9,10. *Iobab* hee was then the same, (some think) that is mentioned *Gen.* 36. 33.) as when in distresse, his name was contracted into *Iob*. And then (though himselfe were otherwise wise) hee might want an Interpreter, *One of a thousand*, (for such are rare, every man cannot tell us this precious oyl, *Matth.* 25. 9.) *to shew unto him his uprightnesse*, that is, he righteousnesse of his own experience, how himself hath been helped and comforted in like case, or, to clear up an afflicted *Iob* his spirituall estate, and to shew him his Evangelicall righteousnesse. Oh how beautifull are the feet of such an Interpreter! I have seen thy face, (saith the poore soul to such) as though I had seen the face of God, *Gen.* 33.10.

Acts 6.15.

A mans wisdome maketh his face to shine] Godlinesse is venerable and reverend. *Holy and Reverend* is his name, *Psal.* 112. Gods Image is amiable and admirable: Naturall conscience cannot but stoop and doe obeysance to it: What a deal of respect did *Nebuchadnezar* and *Darius* put upon *Daniel*? *Alexander* the Great upon *Iaddus* the High-Priest; *Theodosius* upon *Ambrose*? *Constantine* upon *Paphnutius*, kissing that eye of his that was bored out for the cause of *Christ*, &c. Godly men have a daunting presence;

sence; as *Athanasius* had, and *Basill*: to whom when *Valens* the *Arrian* Emperour came, whiles he was in holy exercises, it struck such a terrour into him, that hee reeled and had fallen, had hee not been upheld by those that were with him. *Henry* the second of *France* being present at the Martyrdome of a certain Taylor, burnt by him for Religion, was so terrified by the boldnesse of his countenance, and the constancy of his sufferings, that hee swore at his going away, that he would never any more be present at such a sight.

Greg. Orat de laude Basilii.

Epit hist. Gall. 82.

And the boldnesse of his face shall bee changed] Or *doubled*: his conscience bearing him out and making him undaunted, as it did *David*, *Psal.* 3. and the *Dutch* Martyr, *Colonus*, who calling to the Judge that had sentenced him to death, desired him to lay his hand upon his heart; and then asked him whose heart did most beat, his, or the Judges? By this boldnesse *Jonathan* and his Armour-bearer set upon the Garrison of the *Philistims*; *David* upon *Goliah* their champion. The Black-Prince was so called not of his colour, but of his valour, and dreaded acts in battle.

Speed. 688.

Vers. 2. *To keep the Kings commandement*] Heb. *Mouth*, *i. e.* The expresse word of command: goe not here by guesse, or good intention, lest you speed as that *Scotch* Captaine did: who, not expecting Orders from his Superiours, took an advantage offered him of taking a Fort of the Enemies: for which good service hee was knighted in the morning, but hang'd in the afternoon of the same day, for acting without Order.

Speed.

And that in regard of the Oath of God] Thine Oath of Allegiance to thy Prince: This Papists makes nothing of. *Pascasius* scoffes King *James* for the invention of it. They can sweare with their mouthes, and keep their hearts unsworne, as shee in the *Comedy*. *Mercatorum est stare juramentis*, say they at *Rome*. They can assoile men of their allegiance at pleasure; and slip their Solemn Oaths, as easily as Monkeys doe their Collars. And I would this were the sinne of Papists only: and that there were not those found even amongst us, that keep no Oaths further then makes for their own turn: like as the Jews keep none, unlesse they swear upon their own *Torah*, brought out of their Synagogues.

Pascasius Η γλῶττ' ὀμώμοχε, ἡ δὲ φρὴν ἀνώμοτος μένει.

Weem.

Vers. 3. *Bee not hasty to goe out of his sight*] Turne not thy

back diſcontentedly: fling not away in a chafe; for this wil bee conſtrued for a contempt: As it was in the Earl of *Eſſex*, *Anno* 1598. Diſſenſion falling out betweene the Queene and him about a fit man for Government of *Ireland*, hee forgetting himſelfe, and neglecting his duty, uncivilly turned his back, with a ſcornfull countenance. Shee waxing impatient, gave him a cuffe on the eare, bidding him be gone with a vengeance. Hee laid his hand upon his ſword, the Lord Admirall interpoſing himſelfe, hee ſwoare a great Oath, that hee neither could nor would ſwallow ſo great an indignity, nor would have borne it at King *Henry* the Eight's hands, and in great diſcontment haſted from the Court. But within a while after, he became ſubmiſſe, and was received againe into favour by the Queen, who alwayes thought it more juſt to offend a man, then to hate him. The very *Turkes* are ſaid to receive humiliation with all ſweetneſſe: but to bee remorſeleſſe to thoſe that bear up.

Camd. Eliſab. fol. 494.

Blunts voyage 24.97.

Ver. 4. *Where the word of a King is, there is power*] *Ibi dominatio.* Hee hath long hands, and can reach thee at a great diſtance; as *Mithridates* did when with one letter hee ſlew four ſcore thouſand Citizens of *Rome*, that were ſcattered up and downe his kingdome for Trading-ſake. So *Selimus* the Great *Turk*, in revenge of the loſſe received at the battaile of *Lepanto*, was once in a minde to have put to death all the Chriſtians in his Dominions, in number infinite. *Charles* the Ninth of *France*, is reported to have been the death of thirty thouſand of his Proteſtant Subjects in one yeare ſpace, *Anno* 1572. See *Dani.* 5.19.

Val. Max. lib. 9.

Turk. hiſt. fol. 885.

Andwho may ſay unto Him, What doſt thou] *viz. without danger.* What ſafety can there bee in taking a Bear by the tooth, or a Lyon by the beard? I dare not diſpute, (ſaid the Philoſopher to the Emperour *Adrian*) with him that hath thirty Legions at his command, *neque in eum ſcribere, qui poteſt proſcribere*, nor write againſt him that can as eaſily undoe me, as bid it to be done. How be it *Elias*, *Micaiah*, *John Baptiſt*, and other holy Prophets, and Miniſters have dealt plainly with great Princes, and God hath ſecured them. *John Biſhop* of *Sariſbury* reproved the Pope to his face: and yet the Canoniſts ſay, that although the Pope ſhould draw millions of ſoules to hell with him, none may dare to ſay unto him, *What doſt thou?* But *Philip* the *Faire* made bold with his

Præſens præſentem Pontificem redarguit, & Roberaticen conſcripſit, Lac. Rev. 145.

his Holineſſe, when hee began his letter to him with *Sciat Fatuitas tua, &c.* So did the Barons of *England* in King *Johns* dayes; when declaring againſt the Pope and his *Conclave* (by whom they were excommunicated) they cryed out thus in their Remonſtrance, *Fy on ſuch raſcall ribalts*, &c. *Adelmek* Biſhop of *Sherborn Anno* 705. reproved Pope *Sergius* ſharpely to his face, for his Adultery. So did Biſhop *Lambert* reprehend King *Pippin* for the ſame fault, *Anno* 798. And Archbiſhop *Odo*, King *Edwin*: burning his Concubines in the Forehead with an hot iron, and baniſhing them into *Ireland*. Father *Latimer* dealt no leſſe faithfully with King *Henry* the Eight in his Sermons at Court. And being asked by the King how he durſt bee ſo bold to preach after that manner? hee anſwered, that duty to God, and to his Prince had enforced him to it: and now that he had diſcharged his conſcience, his life was in his Majeſties hands, &c. Truth muſt bee ſpoken however it bee taken. If Gods Meſſengers muſt bee mannerly in the forme, yet in the matter of their meſſage to Great ones they muſt bee reſolute. It is probable that *Joſeph* uſed ſome kinde of Preface to *Pharaoh's* Baker in reading him that hard deſtiny, *Gen.* 40.19. Such likely as was that of *Daniel* to *Nebuchadnezzar*, *My Lord the Dream bee to them that hate thee*, &c. or as *Philo* brings him in with an *Utinam tale ſomnium non vidiſſes*, *&c.* But for the matter, he gives him a ſound, though ſharp interpretation.

Marcidi Rizæ Tua, &c.

Baldi.

Walſing.

Epit. hiſt. Gallic. p. 30.

Gedw. Catal.

Dan. 4.19.

Verſe 5. *Who ſo keepeth the commandement*] *ſc.* the *Kings commandement*. Hee that is morigerous, and goes as farre as hee can with a good conſcience in his obedience to the commands of his Superiours, *Shall feel no evill, i. e.* hee ſhall lack no good encouragement, *Rom.* 13.3,4. Or if men ſlight him, God will ſee to him, *Epheſ.* 6.7,8. as he did to the poore Iſraelites in *Egypt*, and to *David* under *Saul*. *Mordecai* loſt nothing at length by his love and loyalty to God and the King. Sir *Ralph Percy* (ſlaine upon *Hegely-Moore* in *Northumberland* by the Lord *Montacute* Generall for *Edward* the Fourth) he would no ways depart the field though defeated; but in dying ſaid, *I have ſaved the bird in my breaſt*, meaning his Oath to King *Henry* the Sixth, for whom hee fought.

Speed. 869.

And a wiſe mans heart diſcerneth both time and Iudgement] *ſc.* When and how to obey Kings commands, the time, the meanes and manner the of diſpatching them, without offence to

God or man. And this *a wise mans heart discerneth* saith the Preacher: it being the opinion of the *Hebrews*, that in the heart especially the soul did keepe her court, and exercise her noble operations of the understanding, invention, judgement, &c. *Aristotle* saith, *Sine calore cordis anima in corpore nihil efficit*, Without the heate of the heart, the soule does nothing in the body. The Scripture also makes the heart the *Monarch of this Isle of Man.*

Verse 6. *Because to every purpose there is time.*] Therefore the wise man seeketh after that nick of time, that *punctilio* of judgement, that hee may doe every thing well, and order his affaires with discretion. A well chosen season is the greatest advantage of any action: which as it is seldome found in hast, so it is too often lost in delay.

Therefore the misery of man is great upon him.] Because he discerns not, apprehends not his fittest opportunity: hence hee creates himself a great deal of misery. When *Saul* had taken upon him to sacrifice, God intimates to him by *Samuel*, that if hee had discerned his time, hee might have saved his Kingdome. So might many a man his life, his livelyhood, nay his soule. The men of *Issachar* in *Davids* dayes are famous for this, that they had understanding of the times, to know what Israel ought to doe, 1 *Chron.* 12. 32. their posterity are set below Stork and Swallow, for want of this skill, *Jer.* 8.7. and deeply doomed, *Luke* 19.44.

Verse 7. *For hee knoweth not that which shall be.*] Mans misery is the greater, because he cannot foresee to prevent it: but he is sodainly surprized and *hit*, many times *on the blinde side* as we say.

Nescia mens hominum fati sortisque futurae.

Men are in the darke in regard of future events. God onely knows them, and is thereby oft in *Esay* distinguished from the dunghill-deities of the Heathens. In his mercy to his people hee gave them Prophets to tell *How long*: and when these failed, the Church heavily bewayles it, *Psalme* 74.9. Howbeit a Prudent man foreseeth an evill and hideth himself, *Prov.* 22.3. See the Note there. By the strength of his minde, saith *Ambrose*, hee presageth what will follow; and can define what in such or such a case hee ought to doe. Sometimes hee turnes over two or three things in his minde together, of which conjecturing that either all may come

Ambr. de Offic. l. 1. cap. 36.

come to passe jointly, or this or that severally, or whether they fall out jointly or severally, he can by his understanding so order his actions, as that they shall bee profitable to him.

Verse 8. *There is no man that hath power, &c.*] Death man is sure to meet with, whatsoever hee misse of: but when, he knows not neither. Of Doomes-day there are signes affirmative and negative, not so of death. Every one hath his owne *Balsam* within him, say some Chymicks: his owne *bane* it is sure hee hath. *Ipsa sui augmentis vita ad detrimenta impellitur*, Every day we yeeld somewhat to death. *Stat sua cuique dies.* Our last day stands, the rest runne. Death is this only King against whom there is no rising up, *Prov.* 30. The mortall sithe is master of the royall scepter, and it mowes downe the Lillies of the Crowne as well as the grasse of the field, saith a Reverend Writer: And again, Death sodainly snatcheth away Physitians oft, as it were, in scorn and contempt of medicines, when they are applying their preservatives or restoratives to others: as it is storied of *Cajus Julius* a Surgeon, who dressing a sore eye, as he drew the Instrument over it, was struck with an instrument of death in the act, and place where hee did it. Besides diseases, many, by mischances, are taken as a bird with a bolt, whiles hee gazeth at the bow.

Greg. Moral. Virg. Æneid.

Nulli cedo.

Mr. Ley his Monitor of Mortality.

There is no discharge in warre.] Heb. *no sending*, either of Forces to withstand Death, or of messages to make peace with him. The world and wee must part: and whether wee be unstitcht by parcells, or torne asunder at once, the difference is not great. Happy is hee that after due preparation, is passed through the gates of Death ere hee be aware, saith one. Whether my death bee a burnt-offering (of Martyrdome) or a Peace-offering (of a naturall death) I desire it may bee a Free-will offering, a sweet sacrifice to the Lord, saith another.

Neither shall wickednesse deliver.] No: it is righteousnesse onely that delivereth from death. The wicked may make a covenant with death, but God will disanull it. *Shall they escape by iniquity*, saith the Psalmist. What? have they no better *medium*'s? No: *in thine anger cast downe the people, O God.* Every man should dye the same day that he is born; the wages of death should bee paid him presently: but Christ begs their lives for a season. Hee is the *Saviour of all men*, 1 *Tim.* 4.10. not of eternall *preservation*

Isai. 8.15. *Psal.* 56 7.

tion, but of temporall reſervation, that his Elect might lay hold on eternall life, and reprobates may have this for a bodkin at their hearts one day, *Iwas in a faire poſſibility of being delivered.*

Verſ. 9. *One man ruleth over another to his owne hurt*] Not only to the hurt of his ſubjects, but to his owne utter ruine, though after *long ruine* haply, *verſ.* 12,13. *Ad generum Cereris, &c.* What untimely ends came the Kings of *Iſrael* to, and the *Roman Cæſars* all (almoſt) till *Conſtantine*? *Veſpaſianus unus accepto imperio melior factus eſt, Veſpaſian* was the onely one amongſt them, that became better by the Office. Whiles they were private perſons, there ſeemed to bee ſome goodneſſe in them. But no ſooner advanced to the Empire, then they ran riot in wickedneſſe: hiſtening to flatterers, and hating reproofes, they ran headlong to hell, and drew a great number with them, by the inſtigation of the Devill, that old Man-ſlayer, whoſe work it was to act and agitate them, for a common miſchiefe.

Verſ. 10. *And ſo I ſaw the wicked buryed*] With Pomp and great ſolemnity, funerall orations, Statues and Epitaphs, &c, as if hee had beene another *Joſiah*, or *Theodoſius*: ſo do, men overwhelm this mouſe with praiſes proper to the Elephant, as the Proverb hath it.

Who had come and gone from the place of the Holy] That is; from the *place of Magiſtracy*, Seat of Judicature, where the Holy God himſelf ſits as chief Preſident, and Lord Paramount. *Deut.* 1.17. 2 *Chron.* 19.6. *Pſal.* 82.1.

And they were forgotten in the City where they had ſo done] A great benefit to a wicked man to have his memory dye with him; which if it bee preſerved, ſtinkes in keeping, and remaines as a curſe and perpetuall diſgrace, as One very well ſenſeth it. *Pemble.*

Verſe 11. *Becauſe ſentence againſt an evill work, &c.*] *Enarrata ſententia*, a publiſhed and declared ſentence. So that it is only a reprieve of mercy, that a wicked man hath: his preſervation is but a reſervation to further evill, abuſed mercy turning into fury. *Moræ diſpendium ſenoris duplo penſatur*, ſaith *Hierom*, Gods forbearance is no quittance: he will finde a time to pay wicked men for the new and the old. The Lord is not ſlow, as ſome men count ſlowneſſe, 2 *Pet.* 3.9. Or if hee bee ſlow, yet hee is ſure. *Hieron: in Ieremiam. Æripedes dictæ ſunt Furiæ.*

ſure. Hee hath leaden heeles, but iron hands, the farther hee fetcheth his blow, or draweth his arrow, the deeper hee will wound when he hitteth. Gods mill may grind ſoft and ſlow, but it grindes ſure and ſmall, ſaid one Heathen. *Tarditatem ſupplicii gravitate compenſat*, he recompenſeth the delay of puniſhment with an eternity of extremity, ſaith Another. Hee hath *vials of vengeance*, *Rev.* 16.1. which are large veſſels, but narrow mouthed: they poure out ſlowly, but drench deeply, and diſtill effectually. *Caveto igitur*, ſaith One, *ne malum dilatum fiat duplicatum.* Get quickly out of Gods debt, leſt yee bee forced to pay the charges of a ſuit, to your pain, to your coſt. *Patientia Dei quo diuturnior, eo minacior.* God will not alwayes ſerve men for a *ſinning-ſtock. Pœna venit gravior quo mage ſera venit. Adoniah's* feaſt ended in horrour: Ever, after the meal is ended, comes the reckoning.

Aries quo altius erigitur, hoc fit fortius. Ὀξὲ Θεὸν ἀλεῖται μὴ λείπει δὲ λειτόν. *Durroque Dionyſio Val. l. 1. cap 2. Buchole.*

Therefore the heart of the ſonnes of men is fully ſet] Heb. *is full*: So full of wickedneſſe, that there is no roome for the fear of Gods wrath, till wrath come upon them to the utmoſt. *Intus exiſtens prohibet alienum.* God offers and affords them heart-knocking time, *Rev.* 3.20. but they ram up their hearts, dry their tears (as *Saul*) and are ſcalded in their owne greaſe, ſtewed in their own broath. The ſleeping of vengeance cauſeth the overflowing of ſinne: and the overflow of ſinne cauſeth the awaking of vengeance.

Verſ. 12. *Though a ſinner doth evill an hundreth times*] Commit the ſame ſinne an hundred times over, which is no ſmall aggravation of his ſinne, as numbers added to numbers are firſt tenne times more, then an hundred, then a thouſand, &c. And truly a ſinner left to himſelf would ſin *in infinitum* (which may bee one reaſon of the infinite torments of hell) hee can ſet no bounds to himſelf, till hee become a brat of fathomleſſe perdition. The Devill commits that *ſinne unto death* every day, and oft in the day. His Impes alſo reſemble him herein. Hence their ſinnes are mortall, ſaith St. *John*, rather immortall, as ſaith St. *Paul*, *Rom.* 2.5. *1 Ioh. 5.*

And his dayes bee prolonged] By the long ſufferance of God: which is ſo great, that *Jonah* was diſpleaſed at it, *Chap.* 4. *Averroes* turned Atheiſt upon it. But *Micah* admires it, *chap.* 7.18. And *Moſes* makes excellent uſe of it, when hee prayes, *Exod.* 34. O Lord, let my Lord, I pray thee, goe along with us, for it is a

stiffe-necked people. As who should say, None but a God is able to endure this perverse people. My patience and meeknesse is farre too short: and yet *Moses*, by Gods own testimony, was the meekest man upon earth; That the vilest of men may live a long while is evident: but for no good will that God bears them; but that heaping up sin, they may heap up wrath, and by abuse of divine patience, be fitted for the hottest fire in hel, *Rom.* 9.22. as stuble laid out a drying, *Nah.* 1.10. or as Grapes let hang in the shun-shine, till ripe for the Wine-presse of wrath, *Rev.*15.16. Surely as one day of mans life is to bee preferred before the longest life of a Stagge or a Raven: so one day spent religiously is farre better then an hundred yeares spent wickedly. *Non refert quanta sit vitæ diuturnitas, sed qualis sit administratio*, saith *Vives*. The businesse is not, how long, but how well any man liveth. *Hierome* reades this verse thus, *Quia peccator facit malum centies, & elongat ei Deus, ex hoc cognosco ego, &c.* Because a sinner doth evil an hundreth times, & God doth lengthen his days unto him, from hence I know that it shall bee well with them that feare God, &c. And hee sets this sense upon it: Inasmuch as God so long spares wretched sinners, waiting their return, he will surely be good to pious persons. *Symmachus*, *Aquila* and *Theodotion* read it thus: *Peccans enim malus mortuus est, longa ætate concessa ei*, an evill man sinning is dead, a long age being granted to him: dead hee is in sinne, though his dayes be prolonged.

Yet surely I know that it shall bee well] *q.d.* This shall not stagger me; or shake mine assurance of the Divine Providence: for I know well that yet God is good to *Israel*, to the pure in heart, *Psal.*73.1. And although they dye yong (as ὡνὴρ ἐγγὺς οἰ θεοῦφίλος those whom God loves hee soone takes to himselfe) yet it may bee said of them, as *Ambrose* saith of *Abraham*, *Mortuus est in bona senectute, ea quod in bonitate propositi permansit*, Hee dyed in a good old age, because hee dyed in a good sound minde: Or as *Hierome* saith of a godly young man of his time, that *in brevi vitæ spacio temporum virtutum multa replevit*, hee lived long in a little time: for some men live more in a moneth then others doe in many years. They that dye soon (but in Gods fear and favour) though as grapes they bee gathered afore they be ripe, and as lambs slain before they be grown, yet (besides the happinesse of heaven) they have this benefit, they are freed from the violence of the Wine-presse that others fall into, and escape many

Hier. Epist.

many stormes that others live to tast of, a good man (saith a late Divine) prolongs his days though he dye young, because he is ripe before taken from the tree: he even falls into the hand of God that gathers him. *B. Prestoni*

Verse 13. *But it shall not bee well with the wicked*] Not always well, *Isai.*3.12. for sin will be sure to finde him out, *Num.*32.23. and he that hath guilt in his bosome, hath vengeance at his back. Where iniquity breaks fast, calamity will be sure to dine, and to sup where it dines, and to lodge where it sups. When iniquity is once ripe in the field, God will not let it shed to grow again: but cuts it up by a just and seasonable vengeance. 2. Not all well; sith prosperity slayeth these fools; and, as Sun-shine, ripens their sin, and so fits them for ruine. Hence *Bernard* calls it *Misericordiam omni indignatione crudeliorem*. Poyson in Wine works more furiously. The fatter the Oxe, the sooner to the slaughter. ὠφελὲς οὐ γενόμενον — *Nemo culpam gerit in pectore qui non idem Nemesin in tergo.*

Niither shall he prolong his dayes] *Psal.*55.23. *Jer.*17.11. He dyes *tempore non suo*, *Eccles.*7.17. though he lives long: he dyes before he desires, and when it were better for him to doe any thing then to dy; sith he hath walked in a vain shew disquieting himself in vain, *Psal.*39.6. tumbling his tub to no purpose, *lengthening out his days as a shadow*: the longer the shade, the nearer the Sun is to setting. His Sun also sets in the burning lake, and it hasteneth to the descent: *An end is come, is come, is come*, see *Ezek.*7.6,7.

Because he feareth not before God] But in hypocrisy, *before men*, whose faces he feareth, and would be much ashamed, that they should see what he doth in secret, *Ephes.*5.12. But what saith the honest Heathen? *Si scirem homines ignoraturos & Deos ignoscituros, tamen propter peccati turpitudinem, peccare non vellem*. A good resolution surely, if as wel put in execution. *Sed libertas affuit scribenti, non viventi*, saith *Austin* of this Author, He was a better speaker then liver. That of *David* was spoken from his heart, I *foresee the Lord always before my face*, I *set him at my right hand*, *&c.* *Psal.*16.8. with *Act.* 2. 25. Bee thou in the fear of the Lord all day long, *Prov.*23.17. *Aug. de civ. Dei, l.6.c.10.*

Ver.14. *There is a vanity which is done upon the Earth*] *Symmachus* read it thus: *Est difficile cognitu quod fit super terram*, There is that done upon the Earth that is hard to be understood. It hath gravelled great Divines, (as *David*, *Ieremy*, *Habakkuk*,) to see good men suffer, bad men prosper. But it is but *upon the Earth*, that this befalls *Psal.*73. *Jer.*12. *Habbac.*2.

befalls:here God muſt meet with his people,or no where,and it is *Non niſi coactus*,(as that Emperour ſaid of himſelfe) that hee doth any thing to their griefe:

Lam.3.33.

Ille dolet quoties cogitur eſſe ferox.

An unruly Patient makes a cruell Phyſitian. And as for the wicked,it is but *upon earth*, that they *live in pleaſure*,and lye melting in ſenſuall and ſinfull delights, nouriſhing their hearts as in a day of ſlaughter,*Jam.*5.5. Once they ſhall hear with horrour,*Son,remember that thou in thy life time receiveſt thy good things, and likewiſe Lazarus evill things*: *But now hee is comforted and thou art tormented*. *Luke* 16.25. The meditation of Eternity would much mitigate this vanity. *What is that to the Infinite?* ſaid the old Lord *Brooke* to a friend of his, diſcourſing of an incident matter very conſiderable,but was taken off with this quick interrogation of that wiſe and Noble perſon.

Crudelem medicum intemperans ager facit timor.

*Dr. Hall's Remedy of Prophaneneſſe, p.*114.

Verſe 15. *Then I commended mirth*] A lawfull lightſomeneſſe,and chearfulneſſe of heart, which maketh comforts to be much more comfortable,and troubles to be farre leſſe troubleſome.Beſides *acceptior eſt Deo grata lætitia, quam diuturna quaſi querula triſtitia*.Cheerfulneſſe is better pleaſing to God then ſowreneſſe and ſullenneſſe:this provokes him to anger,*Deut.*28.47.as that which puts a man under the raign of continual unthankfulneſſe(Is any man merry?let him ſing, *Iam.*5.13.) makes him exceeding liable to temptations and perplexities, diſableth him to make benefit of ordinances, indiſpoſeth and unfitteth him for duties of active or paſſive obedience,takes off the wheels of the ſoul,and makes it as awkward,as a limb out of joint, that can doe nothing,without deformity and pain.

Bucholc.

Then to eat,and to drink,and to be merry] Although it be the bread of ſorrow that thou eateſt,and the cup of affliction that thou drinkeſt,eat it,and drink it merrily. The *Epicures* held that a man might be cheerful amidſt the moſt exquiſite torments.1.In conſideration of his honeſty and fidelity, that hee ſuffered for. 2.In conſideration of thoſe pleaſures and delights that formerly he had enjoyed, and now cheered up himſelf with the remembrance of. How much better may Chriſtians do it in conſideration of thoſe unutterable joys and delights that they expect and hope for? *Mendicato pane hic vivamus*, &c. ſaith *Luther*. We may well be content,nay merry though we ſhould beg our bread here, to think that we ſhall one day feaſt with *Abraham*, *Iſaac* and *Jacob* in the kingdom of heaven.

Verſ.

Ver.16. *When I applyed mine heart to know wiſdom*] *i.e.* The wiſedom and other excellencies of God ſhining plainly and plentifully in,ruling the affaires,and ordering the diſorders of the world to his own glory.

For alſo there is that neither day nor night ſeeth &c.] *i.e. Perdius & pernox* by day and by night, I buſied my ſelfe in this ſearch, ſo that a little ſleep ſerved my turn all the while. *Nullus mihi per otium exiit dies,partem etiam noctium ſtudiis vendico*,ſaith *Seneca*,I ſtudyed day and night,and followed it with all poſſible eagerneſs. *Thuanus* tels of a country man of his,whom he called *Franciſcus Vieta Fontenajus*,a very learned man, that he was ſo ſet upon his ſtudy,that for three days together,ſometimes,he would ſit cloſe at it *ſine cibo & ſomno niſi quem cubito innixus,nec ſe loco movens,capiebat*, without meat or ſleep, more then what for meer neceſſity of nature,he took leaning upon his Elbow. *Solomon* ſeems by this text to have been as ſharp ſet for the finding out the way of Divine Adminiſtration,and the true reaſon of Divine diſpenſations.But he got little,further then to ſee that it far exceeded all humane capacity and apprehenſion. *Majores majora noverunt,& Deus det vobis plus ſapere quam dico* ſaith a Father, when hee ſaid what he could to ſome one of Gods works of wonder,*i.e.* They who are more learned know : and God grant you may underſtand more then I ſay.

Granger.

Verſ. 17. *That a man cannot find out the worke*] No not the wiſeſt that is;the very beſt Empirick in this kind cannot. Let him labour never ſo much to find it,he ſhall but be toſſed in a Labyrinth, or as a wayfaring man in a deſert. If a man cannot define any thing becauſe the forms of things are unknown,if he know not the creatures themſelves, *ab imo ad ſummum* from the loweſt to the higheſt,neither ſhall he know the reaſons and manner of them.As a man may look on a trade, and never ſee the myſtery of it,he may look on artificiall things,pictures,watches,&c.and yet not ſee the Art whereby they are made: As a man may look on the letter, and never underſtand the ſenſe: So it is here, and we muſt content our ſelves with a learned ignorance. *Si nos non intelligimus quid quare fiat,debeamus hoc providentiæ quod non fiat ſine cauſa*. If we underſtand not why any thing is done, let us owe this duty to Providence,to be aſſured that it is not done without cauſe.

Aug. in Pſal. 148.

Chap. IX.

Verſ. 1.

For all this I conſidered in mine heart.

HE that will rightly conſider of any thing, had need to conſider of many things: all that do concern it, all that doe give light unto it, had need to be looked in: o, or elſe wee fall too ſhort.

Sis ideo in partes circumſpectiſſimus omnes.

Even to declare all this] Or, to cleare up all this to my ſelfe. *Symmachus* rendred it, *Ut ventilarem hæc univerſa*, that I might ſift and ſearch out all theſe things by much toſſing and turning of the thoughts. Truth lies low and cloſe, and muſt with much induſtry be drawn into the open light.

That the righteous and the wiſe] Theſe ære terms convertible. The worlds wiſards ſhal one day cry out, *Nos inſenſati*, We fools counted their lives madneſſe, &c.

And their works] Or, their ſervices, actions, imployments; all which together with themſelves are *in the hand of God*, who knows them by name, and exerciſeth a ſingular providence over them; ſo that they are kept by the power of God through faith unto ſalvation. The enemy ſhall not exact upon him, nor the ſon of wickedneſſe afflict him, *Pſal.* 89. 22. What a ſweet providence was it, that when all the Males of *Iſrael* appeared thrice in the year before the Lord at *Jeruſalem*, none of their neighbor nations (though profeſſed enemies to *Iſrael*) ſhould ſo much as deſire their land, *Exod.* 34. 24? And again, that after the ſlaughter of *Gedaliah*, ſo pleaſant a countrey (left utterly deſtitute of inhabitants, and compaſſed about with ſuch warlike nations, as the *Ammonites*, *Moabites*, *Edomites*, *Philiſtims*, &c.) was not invaded nor replanted by forainers for ſeventy yeares ſpace, but the roome kept empty, till the returne of the Naturalls?

No man knowes either love or hatred, &c.] That is, the thing hee either loves or hates (ſay ſome Interpreters) by reaſon of the fickleneſſe of his eaſily alterable affections. How ſoon was *Amnons* heart eſtranged from his *Thamar*, and *Ahaſhueroſh* from his minion *Haman*, the *Jewes* from *John Baptiſt*, the *Galatians* from *Paul*, &c. But I rather approve of thoſe that referre this love and hatred unto God, (underſtauding them θεοσεβῶς in a divine manner) and make the meaning to bee, that by the things of this life *which come alike to all* (as the next verſe hath it) no man can make judgment of Gods love or hatred towards him. The ſun of proſperity ſhines as well upon brambles of the Wilderneſſe, as fruit-trees of the Orchard; the ſnow and hail of adverſity lights upon the beſt gardens, as well as upon the wild waſte. *Ahabs* and *Joſia*'s ends concurre in the very circumſtances. *Saul* and *Jonathan*, though different in their deportments, yet in their deaths they were not divided, 2 *Sam.* 1. 23. How far wide then is the Church of *Rome*, that borrows her marks from the market, plenty or cheapneſſe, &c? And what an odde kind of reaſoning was that of her champions with *Marſh* the Martyr, whom they would have perſwaded to leave his opinions, becauſe all the bringers up, and favourers of that Religion (as the Dukes of *Northumberland* and *Suffolk* for inſtance) had evill luck, and were either put to death, or in priſon, and in danger of life. Again, the favourers of the Religion then uſed had wondrous good luck, and proſperity in all things, &c. *Act. & Mon. fol.* 1421.

Verſ. 2. *All things come alike to all*] See the Note on *verſ.* 1. Health, wealth, honors, &c. are caſt upon good men and bad men promiſcuouſly. God makes a ſcatter of them as it were; good men gather them, bad men ſcramble for them. The whole *Turkiſh* Empire, ſaith *Luther*, is nothing elſe but a cruſt caſt by heavens great houſ-keeper to his dogs. *Nihil eſt niſi mica panis.*

And he that ſweareth as he that feareth an oath] No ſurer ſign of a profane perſon, then common and cuſtomary ſwearing. Neither any ſo good an evidence of a gracious heart, as not only to forbear it (for ſo one may doe by education and civil converſation) but to *fear an oath* out of an awfull regard to the divine majeſty. *Plato* and other Heathens ſhall riſe up and condemne our common ſwearers: for they, when they would ſwear, ſaid no more but *Ex animi ſententia*, or if they would ſwear by their *Jupiter*, out of the meer dread & reverence of his name. *Suidas.*

name, they forbear to mention him. *Clinias* the *Pythagorean*, out of this regard, would rather undergoe a mulct of three talents then swear. The *Merindolians* those ancient *French* Protestants were known by this through all the Countrey of *Provence*, that they would not swear, nor easily be brought to take an oath, except it were in judgment, or making some solemn covenant. *Act. & Mon. 865.*

Vers. 3. *This is an evill*] *Hoc est pessimum* (so *Hierome*, the Vulgar, and *Tremellius* render it) this is the worst evill, this is wickednesse with a witnesse: *sc.* that sith *there is one event to all*, graceless men, should therehence conclude, that it is a bootlesse businesse, a course of no profit to serve God. Hence they walk about the world with hearts as ful as hel of lewd & lawlesse lusts. Hence they run a madding after the pleasures of sin, which with a restlesse giddinesse they earnestly pursue: yea, they *live and die* in so doing, saith the Wise-man here, noting their finall impenitency, that *hate* of heaven, and *gate* to hell.

Vers. 4. *For to him that is joined to all the living there is hope*] These are the words of those wicked ones, whose lives and hopes end together, whose song is, *Post mortem nulla voluptas*, when life ends, there's an end of all (Is there not such language in some mens hearts?) who knowes whether there bee any such thing as a life to come, &c? Now I shall know, said the dying Pope, whether the soul of man be immortall, yea or no: and whether that tale concerning Christ have any truth in it, Oh wretch! *Exprimit per gradum eorum sermones. Lau. Job. 24. Sic Benedic. 9. Alexand. 6. & Leo. 10.*

So a living dog is better then a dead lion] But so is not a living sinner better then a dead Saint; for the righteous *hath hope in his death*; and they that dye in the Lord are blessed, *Rev.* 14. 13. how much more if they also dye for the Lord? these love not their lives unto the death, *Rev.* 12. 11. but goe as willingly to dye as ever they did to *dine*: being as glad to leave the world (for a better especially) as men are wont to bee to rise from the board, when they have eaten their fill, to take possession of a Lordship.

Lucret. *Cur non ut plenus vitæ conviva recedis?*

Vers. 5. *For the living know that they shall die*] Hence that Proverb amongst us, *As sure as death*. Howbeit, that they think little of it to any good purpose, appeares by that other

other Proverbe, *I thought no more of it, then of my dying-day.*

But the dead know not any thing] So it seemeth to those Atheists that deny the immortality of the soule, but they shall know at death that there is another life beyond this, wherein the righteous shall be comforted, and their knowledge perfected; but the wicked tormented; and with nothing more, then to know that such and such poor souls as they would have disdained to have *set with the dogs of their flocks*, are now sitting down with *Abraham*, *Isaac*, and *Jacob* in the Kingdome of God, and themselves thrust out into utter darknesse, *in tenebras ex tenebris infeliciter exclusi, infelicius excludendi.* *Luke* 16. 25. *Job* 30. 1. *Luk.* 13. 28. *Augustin.*

Neither have they any more a reward] What? not a reward for the righteous? Not a certaine fearfull looking for of judgement, and fiery indignation which shall devoure evill-doers? That were strange. But wicked men would fain perswade themselves so; *ut liberius peccent, libentius ignorant*, 2 *Pet.* 2. 5. Of these things they are willingly ignorant. *Psal.* 58. 11. *Heb.* 10. 27. *Bern.*

For the memory of them is forgotten] This is true in part, but not altogether. *Joseph* was forgotten in *Egypt*, *Gideon* in *Israel*. *Joash* remembred not the kindnesse which *Jehojadah* had done to him, but slew his son, 2 *Chron.* 24. 22. Nevertheless the foundation of God stands firm, having this seal, the Lord knoweth them that are his; and there is a book of remembrance written before him, for them that fear the Lord, their names are written in heaven, and the memory of the just is perfect, *Prov.* 10. 7. See the Note there. *Exod.* 1. *Judg.* 9. 2 *Tim.* 2. *Mal.* 3. 16. *Luk.* 10. 20.

Vers. 6. *Also their love and their hatred*, &c. Here is lie upon lie. The Atheist as he had denyed knowledge to the dead, so here he denies affections, as love, hatred, envy or zeal, as *Hierom* renders it. But it is certain, that those that are dead in Jesus doe very dearly love God, and hate evill with a perfect hatred. The wicked on the other side continue in that other world, to hate God and goodnesse, to love such as themselves are, to stomach the happinesse of those in heaven, &c.

Vers. 7. *Goe thy way, eat thy bread with joy*] *Vade, juste*, Goe thy way thou righteous man, live in cheerfulnesse of mind proceeding from the testimony of a good conscience: so *Lyra* senseth

eth the words. Gods grace and favour turned brown bread and water into manchet and wine to the Martyrs in prison. Rejoice not though, O *Israel*, for joy as other people, for thou hast gone a whoring from thy God, *Hos.* 9.1. Thou eatest thy bane, thou drinkest thy poison, because to the impure all things are impure, and without faith it is impossible to please God. *In the transgression of an evill man there is a snare* (or a cord to strangle his joy with) *but the righteous doth sing and rejoice.* He may doe so, he must doe so; what should hinder him? he hath made his peace with God, and is *rectus in curia*, let him be merry at his meals, lightsome and spruise in his clothes, cheerfull with his wife and children, &c. *Is any man merry at heart*, saith St. *James* is he right set, and hath he a right frame of soul? is all wel within? *let him sing Psalms*: yea as a traveller rides on merrily, and wears out the tediousnesse of the way, by singing sweet songs unto himself: so should the Saints. *Thy statutes have been my songs in the house of my pilgrimage*, *Psal.* 119. 54.

Prov. 29.6.

Εὐθυμεῖ. Jam. 5.13.

Vers. 8. *Let thy garments be alwaies white*] *i. e.* Neate, spruise, cleanly, comely. Or by a metaphor it may signifie, *Be merry in good manners*: for they used to wear white clothing on festivals, and at weddings, as *Philo* witnesseth: At this day also the Jews come to their Synagogues in white rayment the day before the calends of *September*, which is their *New-years-tide*. Purple was affected by the *Romans*, white by the *Jews*, (See *Jun.* 2.2.) Hence Pilate clad Christ in purple, *Mat.* 27. 28. *Herod* in white, *Luk.* 23. 11. *Herod* himself, *Act.* 12.21. was arrayed in royall apparell, that is in *cloth of silver*, saith *Josephus*; which being beaten upon by the sunne-beames, dazled the peoples eyes, and drew from them that blasphemous acclamation, *The voice of God, and not of man.*

De vita theoretica Stuckius in Antiq. conviv. Anton. Margarit.

And let thine head lack no ointment] That thou maist look smooth and handsome. See *Mat.* 6.16,17. Ointments were much used with those Eastern people in banquettings, bathings, and at other times, *Luk.* 7.46. *Mat.* 26. 7. By garments here some understand the affections (as *Colos.* 3. 8--12.) which must *alwaies bee white*, *i. e. cheerfull*, even in times of persecution, when thy garments haply are stained with thine own blood. By the *head* they understand the *thoughts*, which must also bee kept lith and lightsome, as anointed with the oil of gladnesse. *Crucem multi abominantur, crucem videntes, sed non videntes unctionem. Crux enim inuncta est*, saith *Bernard*. Many men hate the crosse, because they see the crosse only; but see not the ointment that is upon it: For the crosse is anointed, and by the grace of Gods holy spirit helping our infirmities, it becomes not only light, but sweet, not only not troublesome, but even desireable and delectable. *Martyr etiam in catena gaudet.* *Paul* gloryed in his sufferings, his spirit was cheered up by the thoughts of them, as by some fragrant ointment. *Aug.*

Vers. 9. *Live joyfully with the wife whom thou lovest*] As *Isaac* (the most loving husband in Scripture) did with his *Rebecca*, *whom he loved*, (*Gen.* 24 67.) not only as his countrey-woman, kinswoman, a good woman, &c. but as *his woman*: not with an ordinary or christian love only, but with a conjugall love, which indeed is that which will make marriage a merry-age, sweeten all crosses, season all comforts. Shee is called the wife of a mans bosome, because she should be loved as well as the heart in his bosome. God took one of mans ribs, and having *built* it into a wife, laid it again in his bosome: so that she is flesh of his flesh, yea she is *himself*, as the Apostle argues, and therehence enforceth this duty of love, *Ephes.* 5. Neither doth hee satisfie himselfe in this argument, but addes there blow to blow, so to drive this naile up to the head, the better to beate this duty into the heads and hearts of husbands.

All the dayes of the life of thy vanity] Love and live comfortably together, as well in age as in youth, as well in the fading as in the freshnesse of beauty.

Which he hath given thee] *i. e.* The wife (not the life) which he hath given thee. For *marriages are made in heaven*, as the Heathens also held. God as hee brought *Eve* to *Adam* at first, so still hee is the *Paranymph* that makes the match, and unites their affections. *A prudent wife is of the Lord*, for a comfort, as a froward is for a scourge. *Prov.* 18. 22.

All the dayes of thy vanity] *i. e.* of thy vaine vexatious life; the miseries whereof to mitigate, God hath given thee a *meet-mate* to compassionate and communicate with thee, and to be a principall remedy: for *Optimum solatium sodalitium*, no comfort in misery can be comparable to good company, that will sympathize and share with us.

For that is thy portion] And a very good one too, if ſhee prove good. As if otherwiſe, *Ariſtotle* ſaith right, he that is unhappy in a wife, hath loſt the one halfe at leaſt of his happineſſe on earth. *Ariſt. in Rhetor.*

And in thy labour which thou takeſt, &c.) They tha: will marry ſhall have trouble in the fleſh, 1 *Cor.* 7. 28. let them look for it, and labour to make a vertue of neceſſity. As there is rejoicing in marriage, ſo there is a deal of labour, *i. e.* of care, coſt and cumber: Is it not good therefore to have a partner, ſuch an one, as *Sarah* was to *Abraham*, a peece ſo juſt cut for him, as anſwered him right in every joint?

Verſ. 10. *Whatſoever thine hand finds to doe, doe it with thy might*] We were made and ſet here to be doing of ſomething that may doe us good a thouſand years hence, our time is ſhort, our taske is long, our maſter urgent, an *auſtere man, &c.* worke therefore while the day laſteth, yea work hard, as afraid to be taken with your task undone. The night of death comes when none can work. That's a time not of doing, work, but of receiving wages: Up therefore and be doing, that the Lord may be with you,

Silius. *Præcipita tempus; mors atra impendet agenti.*

Caſtigemus ergo mores & morat. The devil is therefore more miſchievous becauſe he knowes he hath but a ſhort time, & makes all the haſt he can to out-work the children of light, in a quick diſpatch of deeds of darkneſſe. O learn for ſhame of the devil, (as *Latimer* ſaid once in another caſe) therefore to do your utmoſt, becauſe *the time is ſhort*, or *rolled up*, as ſails uſe to be when the ſhip draws nigh to the Harbour. This argument prevailed much with St. *Peter* to beſtirre him in ſtirring up thoſe he wrote unto, becauſe he knew that he muſt *ſhortly put off his tabernacle*, 2 *Pet.* 1. 13, 14. The life of man is the lamp of God, ſaith *Solomon*. God hath ſet up our lives as *Alexander*, when he ſat down before a City, did uſe to ſet up a light; to give thoſe within to underſtand, that if they came forth to him whiles that light laſted, they might have quarter: as if otherwiſe, no mercy was to be expected. *Rev.* 12. 12. Συνέχυμι. 1 *Cor.* 7. 29.

Verſ. 11. *That the race is not to the ſwift*] Here the Preacher proveth (what he had found true by experience) by the event of mens indeavours (often fruſtrated) that nothing is in our power, but all carried on by a providence, which oft croſſeth our likelieſt projects, that God may have the honour of all. Let a man be as ſwift as *Aſahel* or *Atalanta*, yet he may not get the goale, or eſcape the danger. The battell of *Terwin* in *France* (fought by our *Henry* 8) was called the *battell of ſpurrs*, becauſe many fled for their lives, who yet fell (as the men of *Ai* did) into the midſt of their enemies. At *Muſelborough* field many of the *Scots* running away, ſo ſtrained themſelves in their race, that they fell down breathleſſe and dead, whereby they ſeemed in running from their death to run to it; whereas two thouſand of them that lay all day as dead, got away ſafe in the night. *Speed.* *Life of Edw 6. by Sir John Heywood.*

Nor the battell to the ſtrong] As we ſee in the examples of *Gideon, Jonathan* & his armor-bearer, *David* in his encounter with *Goliah*, *Leonidas*, who with ſixhundred men worſted five hundred thouſand of *Xerxes* hoſt, *Dan.* 11. 34. They *ſhall be holpen with a little help*. And why a little? that through weaker means we may ſee Gods greater ſtrength, *Zach.* 4. 6. *Not by might nor by power, but by my Spirit, ſaith the Lord*. This *Rabſhakeh* knew not, and therefore derided *Hezekiah* for truſting to his prayers, *Eſay* 36. 5. What can *Hezekiah* ſay to embolden him to ſtand out? What? I ſay, *ſaith Hezekiah*, I *have words of my lips*, that is, Prayer. Prayer? ſaith *Rabſhakeh*, thoſe are empty words, an aery thing: for *counſell and ſtrength are for the war*: ſo ſome read the words, and not in a *Parenthеſis*, as our Tranſlation hath it.

Neither yet bread to the wiſe] To the worldly-wiſe. Thoſe *Young lions do lack and ſuffer hunger; but they that ſeek the Lord ſhall not want any good thing*. Their *daily bread day by day*, food convenient for them, they ſhall bee ſure of. Dwell in the land, and doe good, and verily thou ſhalt be fed, *Pſal.* 37. 5. by vertue of a promiſe, and not by a providence only, as the young ravens are. *Pſal* 34. 10. *Prov.* 30. 8. *Panem demenſ.*

Nor yet riches to men of underſtanding] *Plutus* is ſaid by the Poets to be blind, and Fortune to favour fools. Of Pope *Clement* 5. the *French* Chronicler ſaith, *Papa hic ditior fuit quam ſapientior*, This Pope was rather rich then wiſe. *Ariſtides* was ſo poore that he brought a ſlurre upon Juſtice (ſaith *Plutarch*) as if ſhe were not able to maintain her followers. *Phocion* alſo, *Pelopidas*, *Lamachus*, *Ephialtes*, *Socrates*, thoſe *Greek* Sages, were very poor. *Epaminondas* had but one garment, and that a ſorry one too. *Lactantius* had ſcarce a ſubſiſtence. Many wiſe men have been hard put to't: *Pauperias eſt Philoſophiæ vernacula*, ſaith *Apuleius*. *Epit. hiſt. Gallic.* *Ælian. lib. 2.* *Ibid. l. 5.*

Rhodigin. l. 29. c. 10. *Nor yet favour to men of skill*] *Rara ingeniorum præmia, rara item est merces*, saith one, wit and skil is little set by: small regard or reward is given to it; whereas popular men should esteem it as silver (said *Æneas Sylvius*) Noble-men as gold, Princes as pearles.

But time and chance happeneth to them all] *i.e.* Every thing is done in its own time, and as God by his providence ordereth it, not as men will; much lesse by hap-hazard: for that which to us is casuall and contingent, is by God Almighty fore-appointed and effected; who must therefore be seen and sought unto in the use of means and second causes. And if things succeed not to our minds, but that we *labour in the fire*, yet we must *glorifie God in the fire*, and live by faith.

Vivere spe vidi qui moriturus erat.

Vers. 12. *For man also knoweth not his time*] His end, say the *Septuagint* and *Vulgar*: What may befall him in after-time, say others.

Fkbile principium melior fortuna sequatur.
Accidit in puncto quod non speratur in anno.

So are the sons of men snared in an evill time] This is the reddition of the former proposition. *As the fishes are taken, &c.* So are graceless men snared, &c. Security useth in their calamity: when they say peace and safety, then sudden destruction breaks in upon them, as travell upon a woman with child, and they 1 Thes. 5. 3. shall not escape. God made fair weather before *Pharaoh* till hee was in the heart of the red sea. The old world, *Sodom*, *Ammon*, *Belshazzar*, *Herod*, the rich fool, were all suddenly surprized in the ruffe of their jolity. *Jerusalem* had three years of extraordinary great plenty, before her last utter destruction. Philosophers tell us, that before a snow the weather will bee warmish; when the wind lies, the great raine falls, and, the aire is most quiet, when suddenly there will bee an earthquake. *Joseph.*

Vers. 13. *This wisdome also have I seen*] *i.e.* This fruit and effect of wisdome have I observed, that through the iniquity of the times, it is slighted and left unrewarded, if joined with a mean condition.

And it seemed great unto me] though not unto the *Many*, who value not wisdom (if meanly habited) according to its worth, consider not that

Sæpe sub attrita latitat sapientia veste,

that within that leathern purse may be a pearle of great price, and in those earthen pots abundance of golden treasure. I know thy poverty, but thou art rich, *Rev.* 2. The Cock on the dunghill understands not this: That which seems great to a *Solomon*, *Multis pro vili sub pedibusque jacet. Stultorum enim plena sunt omnia.*

Vers. 14. *There was a little City*] Such as was *Lampsacum* besieged by *Alexander*, and saved by *Anaximenes*; *Rhodes* besieged by the Great *Turk*, *Rochell* by the *French* King, *Geneva* by the Duke of *Savoy*. This last a little City, a small people environed with enemies, and barred out from all aid of neighbour Cities and Churches, yet is strangely upheld. Well may they write as they do on the one side of their coyn, *Deus nostra pugnat pro nobis*, *Scultet.* Our God fights for us. *Brightman.*

Vers. 15. *Now there was found in it a poor wise man*] Such as was *Anaximenes* at *Lampsacum*, and *Archimedes* at *Syracuse*, of whose wisdom *Plutarch* testifieth, that it was above the ordinary possibility of a man, it was divine: And of whose poverty *Silius* assures us, that he was *Val. Max.* Ὀνομαστὶ κεκλημένος, *Diogenis Laert.* εὐπένητος, *Plut. lib.* 14.

Nudus opum, sed qui cœlum terraque pateret.

By his warlike devises and engines hee so defended his City against *Marcellus* the *Roman* General, that the souldiers called him *Briareus* and *Centimanus*, a Giant invincible. there was no taking of the Town as *Livy* relates it. The City of *Abel* was delivered *See Judg.* 9. 53. by a wise woman that was in it, 2 *Sam* 20. The city of *Coccinum* in *Turk. hist.* 413. the Isle of *Lemnos*, by *Maruda* a Maiden of that City. *Hippo* could not be taken whiles *Augustin* was in it; nor *Heidelberg*, whiles *Pareus* lived. *Eliza* preserved *Samaria* from the *Syrians*; and the Prophet *Esay* *Jerusalem* from the *Assyrians*. *They shall not shoot an arrow there, nor come before it with shields, nor cast a bank against it*, saith the Lord, *Esay* 37. 33. *Jeremy* had preserved it longer, but that his counsell was slighted. Indeed hee was a Phylitian to a dying State,

Tunc etenim docta plus valet arte malum.

Yet no man remembred that same poor man] Had hee been some *Demetrius Phalareus*, or such like *Magnifico*, he should have had an hundred statues set up in honour of his good service. Hee should have

have heard *Saviour, Saviour,* as *Flaminius* the *Roman* Generall did, or *Father, Father,* as *Huniades* after he had defeated *Mesites* the Turk. But being poor he is soon set aside, and neither succoured nor honoured. This is *Merces mundi* the worlds wages. The *Dutch* have a proverb, that a man should bow to the tree that had sheltered him in a storm. But many wel deserving persons, have cause to complain as *Elias* did when he sate under the Juniper, or as *Themistocles* did, when he compared himselfe to a *Plane-tree*, whereunto his countreymen in a tempest would run for refuge; but when it once took up, they would not only leave him, but pull the leaves from him. Are you weary, said hee once to them, of receiving so many good turnes from one man?

Sed restituta se rentate abeuntes vellicarent.

Vers. 16. *Then said I, wisdome is better, &c.*] This hee had said before, *chap* 7.19. *Prov.* 21.22. (See the Notes there) but now upon this new occasion. *Numquam satis dicitur, quod nunquam satis discitur.*

Sen.

Neverthelesse the poor mans wisdome is despised] *Hierome* reads it thus, *Et sapientia pauperis quæ despecta est, & verba ejus quæ non sunt audita*; that is, And the wisdome of the poor man which is despised, and his words which are not heard. According to which reading, the sense is, wisdome is better then strength, yea even the despised wisdome of the poor man, &c. The *Septuagint* and *Vulgar Latine* read it, *Quomodo ergo sapientia pauperis contempta est & verba ejus non audiuntur?* How therefore is the wisdom of the wise man despised, & his words not heard? As making a wonder and a strange thing of it. Too often it befals Gods poore ministers, either to be rejected with scorn, or if heard, yet not regarded, much lesse rewarded, unlesse it be as *Micaiah* was by *Ahab*, *Jeremiah* by his countrymen of *Anathoth*, Jesus Christ by the proud Pharisees, *Joh.* 7.14, 15.27. St. *Paul* by the ungratefull *Corinthians*; his bodily presence, said they, is weak, his Sermons without Philosophy and Rhetorick.

2 *Cor.* 4.7.

Vers. 17. *The words of wise men are heard in quiet*] The submisse words of a poore man speaking with good understanding, are rather heard then the big and boisterous words of proud fools.

Zanch. Miscell.

Fuit Nestorius homo indoctus, superbus, audax & magnæ loquentiæ, saith *Zanchy*. *Nestorius* the Heretick was an ignorant, proud, bold, big-spoken man, and prevailed very much thereby with some silly-simples. How much better *Chrysostome*, of whom it is said, that he was *graviter suavis, & suaviter gravis*, gravely sweet, and sweetly grave, and he was much admired for it. Gentle showres and dews that distill leasurely comfort the earth; when dashing stormes drown the seed. The words of wisemen are by one well compared to the river *Indus*, which is said both to sow the East, and to water it; for so it may be said of the words of the wise, that they are both *semina & flumina*, both seeds and rivers: seeds, becaufe they sow goodnesse in their hearers; rivers, because they water that which is sown to make it to grow in them. *But the cry of fools* is like a violent torrent, which washeth away that which it soweth, and doth not suffer it to continue in the ground.

Indus fluvius, & serere Orientem dicitur et rigare. Minut. Felix in Octav.

More then the cry of him that ruleth among fools] *Tremellius* reads it, *cum stolidis suis*, with his fools, i. e. *cum suo stulto senatu*, with his foolish Counsellors, who doe commonly comply with him, to obtrude with great authority his unreasonable and tyrannicall edicts and mandates.

Vers. 18. *Wisdom is better then weapons of war*] As *David* found it in his encounter with *Goliah*, *Gideon* in his stratagem against the *Midianites*, and our renowned *Drake* in dissipating that invincible Armada, which being three years in preparing with incredible cost, was by his wisdom within a month overthrown, and confounded with the loss of one *English* ship only, & not an hundred persons. *Romani sedendo vincunt.* This was the glory of the *Romans* that they conquered the world by wisdome, not by weapons.

Unus homo nobis cunctando restituit rem.

Not *Achilles* but *Ulysses* is termed πτολιπορθος the *sacker of Cities*, *Phil. Cyneas* tooke more Townes by his policy then *Pyrrhus* by his prowesse.

But one sinner destroyeth much good] He may be as an *Achan* in the Army, as a *Jonas* in the ship, a troubletown, a common mischief, a traitor to the State; especially if he be an eminent man, as *Jeroboam* (that ringleader of rebellion) and *Manasseh* who *made Judah also to sin*, 2 *King.* 21.11. and so brought such evill upon them, that whosoever heard of it, *both his eares tingled*, ver. 12. Great mens sins doe more hurt, 1. By *Imitation*, for *Regis ad exemplum*, &c. 2. By *Imputation*, for *plectuntur Achivi*, the poor people pay for such mens faults, as they did for *David's*, 2 *Sam.* 24. I shall close up this chapter with that memorable passage of a Reverend writer, yet alive; If *Englands* feares were greater, thy Reformation may

save it, *Jer.* 5. 1. If our hopes were greater, thy sin and security might undoe it; *Eccles.* 9. 18. One sinner destroyes much good. I only adde, how much more a rabble of rebells, conspiring to provoke God? Sure I am, wee have great cause to wish for our countrey, as *Ferus* did for the *Romish* Synagogue; I would we had some *Moses*, said hee, to take away the evills: *Non enim unum tantum vitulum sed multos habemus*, for wee have not onely one golden Calfe, but many amongst us.

Chap. X.

Vers. 1.

Dead flies cause the ointment, &c.

THe Preacher had said, that *One sinner destroyes much good*, chap. 8. 18. here he affirms the same of *one sinne*; bee it but a small sin, a *peccadillo*, no bigger then a few *dead flies* faln into a pot of sweet odors; it is of that stinking nature, that it stains a good mans esteem, and fly-blowes his reputation. A great many flyes may fall into a *tarre-box*, and no hurt done. A small spot is soone seen in a swan; not so, in a swine. Fine lawn is sooner and deeper stained then course canvase. A City upon an hill cannot be hid, the least eclipse or aberration in the heavenly bodies is quickly noted and noticed. If *Jacob* a *plain man* deal deceitfully, the banks of blasphemy will be broken down in a prophane *Esau* thereby. If his unruly sons falsifie with the *Shechemites*, he shall have cause to complain, *Yee have made me to stink among the inhabitants of the land, Gen.* 34. 30. If *Moses* marry an *Ethiopian* woman, it shall be laid in his dish, by his dearest friends, *Numb.* 12. 1. If *Sampson* goe down to *Timnah*, the *Philistims* will soon have it by the end, *told* it will be *in* Gath, *published in the streets of* Askelon. If *David* doe otherwise then well at home, the name of God will soon *stink* abroad. If *Josiah* goe up unadvisedly against *Pharaoh Necho*, and fall by his own folly, this *shall be his derision in the land of* Egypt, *Hos.* 7. 16. The enemies of God will soon compose *comedies* out of the Churches

* Ἀφλασφ. *Sept.*

2 *Sam.* 12.

Churches *tragedies*, and make themselves merry in her misery: She is said to be *fair as the Moon:* which though it be a beautiful creature and full of light, yet is she not without her black spots and blemishes (*Galileus* used perspective glasses to descry mountaines in her) These the Church malignant is ever eying and aggravating, passing by or depraving the better practises of Gods people. As vultures they hunt after carcasses; as swine, they musk in the muck-hill: as beetles, they would live and dye in horse-dung. It must be our care as much as may be, to maintain our reputation, to cut off all occasion of obloquie, to be blameless and harmless, *Phil.* 2. 15. fair to the eye, and sweet to the taste, as that tree in paradise; without blemish from head to foot, as *Absolom* was; *Non aliunde notabiles quam de emendatione vitiorum pristinorum* (as *Tertullian* saith of the Christians of his time) known from all others by their innocence and patience. That was a good choice (for this purpose) that hee himself made, *Malo miserandum quam erubescendum*, I had rather be pitied then justly reproached. Strive we should, to be as *Paul* was, a *good savour*, 2 *Cor.* 2. and not to goe out, as they say the devil doth, *in a stench*.

Cant. 6. 10.

Vultures ad male olentia feruntur. Basil.

Tertull. ad Scapul.

Tert. de fuga pers.

Vers. 2. *A wise mans heart is at his right hand*] He doth his businesse discreetly and dexterously, hee is handy and happy at it. And as he *ordereth his affairs with discretion*, so he doth his affections too, reining them in with his right hand, and not suffering them to run riot, as the fool doth oft to his utter ruine. As the wise mans *eyes are in his head, chap.* 2. 14. so his *heart is at his right hand*; he hath it at command, to think of what hee will, when he will; it is as an hawk brought to the Faulkners lure; or as an horse that is taught his postures. Hence he keeps his credit untainted, he retains the reputation of a wise man, he rightly owns that honour that the *Italians* arrogate to themselves in that Proverbiall speech of theirs; *Italus sapit ante factum, Hispanus in facto, Germanus post factum, i.e.* The *Italian* is well-advised *before* the deed done, the *Spaniard in*, the *German after it*.

Psa. 112

But a fools heart at his left] *At his left side* (so it may bee rendred) where nature placed it; he never yet *sorrowed* (as those *Corinthians* did, 2 *Ep.* 7. 9.) to a *transmentation*, to a thorough change both of mind and manners; his heart is yet still in the old place, he follows the course of depraved nature, hee is a *perfect stranger* to the life of God.

Εἰς μετάνοιαν

Or his heart is at his left hand] *i.e.* He rashly rusheth upon businesse without due deliberation, and doth it aukwardly, as with the left hand and like a bungler, *invita Minerva, & collachrymantibus Musis*, hee brings it to no good upshot. See an instance of this in *Haman* and his Counsellours, 2 *Sam.*10. *Ahab* and his claw-backs, 1 *King.*22. Antichrist and his adherents. *Bellarmine* bewayles it in these words: *Abeo tempore, quo per vos Papa Antichristus esse cœpit, non modo non crevit ejus imperium, sed semper magis ac magis decrevit. Lib.*3. *de Pap. Rom. c.*2.3. Ever since you Protestants have made the Pope to be Antichrist, his authority hath not only not increased, but still more and more decreased. Of thus; his *heart is at his left hand*, that is, hee puts away reason and wisedome from himselfe; as, for the most part, those things which men dislike, are put away with the left hand. Thus *Junius* expounds it.

Ut quæ averſantur homines fere ſiniſtra dicerentur.

Verſ. 3. *Yea also when hee that is a foole walketh, &c.*] In his very gate, gestures, lookes, laughings, &c. hee bewrayes his witlesnesse, as *Jehu* did his furiousnesse by the manner of his marches, 2 *King.*9.2. *Hee winketh with his eyes, speaketh with his feet, teacheth with his fingers, Frowardnesse is in his heart, &c. Prov.*6. 13,14. (See the Note there) such a froward foole was *Julian* the Apostate, as *Nazianzen* describes him with his *colli crebræ conversiones, oculi vagi, pedes instabiles, &c.* frequent turning of his neck, tossing up his head, wild eyes, wandring feet, &c. And such were those haughty *daughters of Sion*, that walked with *stretcht forth necks*, and *wanton eyes*, *mincing and making a tinckling as they went*, *Isa.*3.16. their haughtinesse and hauntinesse spake them little better then harlots.

Dicit de omnibus, Stultus eſt.

And hee saith to every one that he is a foole] Upon the matter he saith it, though he say nothing: *Prov.*17. 28. it is said, that a foole, whiles he holds his tongue, is held a wise man; *that is*, if neither by his tongue nor any other part of his body hee discover himself: but that can hardly bee, sith folly flowes from man, (as excrements doe from sick folk) and they feel it not, will hardly be perswaded of it. *Symmachus, Hieron.* and others referre the last *Hee* in this sentence, not to the fool himselfe, but to every one else whom he looks upon as so many fooles, like himself; *ex suo ingenio universos judicans*, judging of others according to his own disposition. For as the Philosopher saith, *Qualis quisque est tales existimat alios*: Such as any one is, the same hee

Arist. Polit. lib. 2. *cap.*6.

hee thinkes others to be: and *as men muse so they use*, whether it be for the better or the worse. *Jacob* could not imagine that his sons were so base, as to make away their brother *Joseph*, but said, *Surely some evill Beast hath devoured him.* *Joshuah* never suspected the false *Gibeonites*, nor the rest of the Disciples, *Judas*, when our Saviour said, *What thou dost, doe quickly*, and again, when hee said, *One of you shall betray me.* On the other side Fools conceit the whole world to bee made up of folly; as the *Lacedemonians* once *neminem bonum fieri publicis literis columna incisis sanxerunt*, scored it upon their publick posts, that there was none good no not one: as *Clodius* and *Caligula* (being themselves notorious whoremongers) would not be perswaded, that there was any chaste person upon earth: as the Devill charged God with *Envy*, which is his own proper disease, *Gen.*3.5. The old Proverb saith, The mother seekes the daughter in the Oven, as having beene there sometime her selfe. I dare say (quoth *Bonner*) that *Cranmer* would recant, if he might have his living: so judging of another by himself.

*Gen.*37.32. *Plut. in quæſt. Græc.* *Dio.* *Act. & Mon.*

Verſ. 4. *If the spirit of thy ruler rise up, &c. leave not thy place*] Thine Office, duty, and obedience: A metaphor from military matters. A souldier must not start from his station, but keep to the place, assigned him by his Captain: So here,

Perdidit arma, locum virtutis deſeruit, &c.

Ne λειποτακτήσῃς audiat. Horat.

Others render it, *Doe not persist in thy place*, doe not stand to affront anger: but goe aside a little out of sight, as *Jonathan*, when his father had throwne a javeling at him, went forth a shooting. See the Note on *Chap.*8.3. and on *Prov.*15.1.

For yeelding pacifieth great offences] Thus by yeelding, *David* pacified *Saul*; *Abigail*, *David*. See *Prov.*25.15. with the Note. Salve the wound, and save thy self. The weak reed, by bending in a rough wind, receiveth no hurt, when the sturdy oak is turned up by the roots.

Verſe 5. *As an errour which proceedeth from the Ruler*] Or *an ignorance* (as *Hierome* renders it) ὡς ἀκούσιον (so the Septuagint) as *a thing unwillingly done.* An errour, an infirmity it must bee called, because committed by great ones; but in true account it is a grosse evill, the very pest of vertue and cause of confusion, *viz.* the advancement of most unworthy and incapable persons, and that for the Princes pleasure sake, because hee will

ſeem abſolute. An Earl of *Kildare* was complained of to our *Henry* the Eight: and when his adverſary concluded his invective with, *Finally, all Ireland cannot rule this Earl*, the King replyed, *Then ſhall this Earl rule all Ireland*; and ſo, for his jeſt ſake, made him Deputy.

Hyl. Geog pag. 506.

Salvian.

Verſ. 6. *Folly is ſet in great dignity*] *Sedes prima & vita ima*, theſe ſuit not. *Dignitas in indigno eſt ornamentum in lato.* Royalty it ſelfe, without righteouſneſſe, is but eminent diſhonour. When a foole is ſet in dignity, it is (ſaith one) as when an handfull of hay is ſet up to give light: which with ſmoke and ſmell, offendeth all that are neer. When as the worthy ſit in low place, it is as when a goodly candle (ſtat on a table would give a comfortable and comely light) is put under a buſhell.

Calvin.

And the rich in low place] *i. e.* The wiſe (as appears by the oppoſition) who, in true account, are the only rich, *Jam. 2. 5.* rich in Faith, 1 *Tim. 6. 18.* rich in good works, *Luk. 12. 21.* rich to God-ward, who hath highly honoured and advanced them, though vilipended and under-rated by men: *dignitatem quidem ditentur*, worthy they are alſo to be ſet in higheſt places, as being drained from the dregges, and ſifted from the brannes of the common ſort of people. Dignity ſhould wait upon deſert, as it did here in *England*, in King *Edward* the ſixths days, that *aureum ſæculum, in quo honores melioribus debantur*, as *Seneca* hath it, that golden age, in which honours were beſtowed on thoſe that beſt deſerved them. But in caſe it prove otherwiſe, as it often doth, (the golden Biſhoprick of *Carthage* fell to the lot of leaden *Aurelius*, and little *Hippo* to great St. *Auſtin*. *Damaſus* the ſcholler was advanced to the See of *Rome*, when *Hieronme* his maſter ended his dayes in his cell at *Bethlehem*) yet vertue is its own competent encouragement: and will rather chuſe to lye in the duſt, then to riſe by wickednéſſe: *Cato* ſaid hee had rather men ſhould queſtion why hee had no ſtatue or monument erected in honor of him, then why he had? The wiſe Hiſtorian obſerved that the ſtatues of *Brutus* and *Caſſius*, *eo præfulgebant quod non viſebantur*, were the more glorious and illuſtrious, becauſe they were not brought out with other images in a ſolemn proceſſion at the funerall of *Germanicus*. God pleaſeth himſelfe (ſaith *Baſill*) in beholding a hidden Pearle, in a diſreſpected body. A rich ſtone is of no leſſe worth, when locked up in a wicker casket, then when it is ſet in a royall diadem.

Sen. epiſt. 91.

Tacit: Annal.

Auſtruſum in deſpecto corpore margarium contemplatur.

Verſ. 7. *I have ſeen ſervants upon horſes*] *i. e.* Servile ſoules, baſe ſpirited abjects, ſlaves to their luſts, *homines ad ſervitutum paratos*, as *Tyberius* ſaid of his *Romans*, naturall ſlaves born to be ſo (as the *Cappadocians*) brute beaſts made and taken to bee deſtroyed, 2 *Pet. 2. 12. Hi perfricant frontem & digniores ſe dicunt quam Catonem, qui prætores fierent*, as *Vatinius* did. Theſe ſet a good face upon't, many times; and leap into the ſaddle of Authority, ride on ſtrong and ſhining palfries, ride without reins in the proſecution of their ambitious ends, till, unhorſt with *Haman*, they that were erſt a terrour, become a ſcorn. See the Note on *Prov. 30. 22.*

Muſcovites are noted to be ſlaves by nature, deſtitute of all gifts to rule or govern.

Quint. lib 9. c 2. Subita a diabolo dignitate periſtari vias publicas mannis terunt. Hieronym.

And Princes walking as ſervants upon the Earth] In *Perſia* at this day, the difference between the Gentleman and the ſlave is, that the ſlave never rides, the Gentleman never goes on foot: they buy, ſell, confer, fight, doe all on horſe back. When *Doeg Sauls* heardſman the *Edomite*, & *Tobiah* the ſervant the *Ammonite* were got *on cock-horſe*, there was no *hoe* with them, but they would needs ride to the Devill: When *Juſtinian* the ſecond was Emperour, *Steven* the *Perſian*, being made Lord High Chamberlain, grew to that height of inſolency, that hee preſumed to chaſtiſe with rods the Emperours own mother; as if ſhee had been ſome baſe ſlave. In the yeare of Grace 1525. the Boars of *Germany* roſe up againſt their Rulers, and would lay all levell, that ſervants might ride cheek by joul (as they ſay) with Princes. *Sed miſerabilis & lamentabilis tandem hujus ſtultitiæ exitus fuit*, ſaith *Lavater*. But theſe fools paid dear for their proud attempt: and &c. after a miſerable ſlaughter of many thouſands of them, were ſent home by the weeping croſſe, *ad beatos raſtros, benedictum aratrum, ſanctamque ſtivam* (as *Bucholcerus* phraſeth it) to handle again (in ſtead of guns and ſwords) their bleſſed rakes, Plow-ſtaves, and horſe-whips. Their generall *Muncer* was tortured to death: being ſo mated and amazed, that he was not able to repeat his Creed, &c.

Fasc. Chron.

Lavat. in lunc loc.

Bucholc. Ind. Chron

Verſ. 8. *Hee that diggeth a pit ſhall fall into it*] As heedleſſe huntſmen doe. He that being of baſe beginning and unmeet for Government, ſeekes to ſet up himſelfe upon better mens ruines, and where he finds not a way, to make it, ſhall fall from his high hopes into remedileſſe miſery, as he hath made a match

match with miſchief, ſo he ſhall have his belly-full of it. As hee hath conceived with guile, ſo (though hee grow never ſo big) hee ſhall bring forth nothing but vanity, and worſe, *Iob* 15.35.

Prov.23.32. *And whoſo breaketh an hedge*] The hedge of Gods commandements (as our firſt Parents did to come to the forbidden fruit) a Serpent bites ſuch, and the poyſon cannot be gotten out. Others ſenſe it thus (and I rather incline) He that ſeeks to overthrow the Fundamentall lawes, and eſtabliſhed Government of a Common-wealth, and to breake downe the fences and mounds of ſoveraignity and ſubjection, ſhall no leſſe (but much more) imperill himſelfe, then hee that pulls up an old hedge, wherein Serpents, Snakes, and Adders, doe uſually lurk and lye in wait to doe miſchiefe. *Wat Tyler* the rebell dared to ſay, that all the Lawes of *England* ſhould come out of his mouth. *Strafford* uttered ſomewhat to the like ſenſe in *Ireland*. Our goods Lawes are our hedges, ſo our Oathes (ὅρκος *quaſi* ἕρκος) Let us looke to both, or wee are loſt people. *Det Deus ut admonitio hæc adeo ſit nobis omnibus commoda quam ſit accommoda.*

Speed: Ver.9. *Who ſo removeth ſtones ſhall be hurt therewith*] So he that attempteth to loſe & remove the joints and peices of a ſetled Government, there is danger, that like *Sampſon*, hee'l be cruſht in the ruin: So one gives the ſenſe of it. He that goeth about to remove a Ruler out of his place, and to divide a ſetled Government that is at unity in it ſelfe, undertaketh a dangerous peice of buſineſſe. As hee undertaketh a deſperate worke, ſuch ſhall his reward be. It is evill medling with edged tools, &c. ſaith another Interpreter. Some by *ſtones* here underſtand *Land-markes*, which to remove was counted Sacriledge among the *Romanes*, and worthy of death. What are they guilty and worthy of then, that abrogate the good old Lawes of a Land, or the good old wayes of God, that have given reſt to ſo many ſoules? See the Note on *Prov.* 26.27.

Pemble. Granger. Dion. Halic. Ier. 6.

And hee that cleaveth wood, ſhall bee in danger thereby] *viz.* of breaking his tooles, if not his ſhins: ſpecially if he be a bungler at it. This is to the ſame ſenſe with the three former ſimilitudes. *Cyprian* makes uſe of this text againſt Schiſmatiques, reading it thus; *Scindens ligna periclitabitur in ea ſi exciderit ferrum*, Hee that cleaveth wood ſhall be indangered thereby, if that

Teſt. ad Quirinum. lib.

that the iron fall off. *Hierome* by *wood* here underſtands Hereticks, as being unfruitfull and unfit for Gods building; and makes this Note upon it, *Quamvis ſit prudens & doctus vir, &c.* Although hee be a wiſe and a learned man, who with the ſword of his diſcourſe cutteth this knotty wood, he will be endangered by it, unleſſe he be very carefull.

Hieron: in loc.

Verſ. 10. *If the Iron be blunt*] *Pliny* calls *iron* the beſt and worſt inſtrument of mans life, and ſhewes the many uſes of it: as in plowing, planting, pruning, plaining, &c. but abominates the uſe of it in warre and murthering weapons. *Porſena* enjoyned the *Romanes*, *ne ferro niſi in agricultura uterentur*, ſaith he, that they ſhould not uſe iron but only about their Husbandry. The *Philiſtims* took the like order with the diſarmed *Iſraelites*, 1 *Sam.* 13.19. among whom ſwords and ſpears were *geaſen*, ſhares and coulters they allowed them, but ſo as that they muſt goe down to the *Philiſtims* for ſharpening. *Gregory* compares the Devill to theſe *Philiſtims*, blinding and blunting mens wits and underſtandings, leſt the light of ſaving truth ſhould ſhine unto them. Theſe Edge-tooles therefore muſt be whetted by the uſe of holy ordinances, and *much ſtrength put* to, great pains taken, *virtutibus corroborabitur*, (ſo the old Tranſlation hath it.) But when all's done, hee muſt needſly bee *obtuſe acutus*, which ſeeth not that wiſdom is profitable to direct: *that is*, that (whether the iron be blunt or ſharp, whetted or not whetted, more ſtrength added, or not added) 'tis *wiſdome that rectifies all*, or the beneſit of *rectifying is wiſdome. There is none to that*, as *David* ſaid of *Goliah's* ſword.

Plin. Lib. 34. cap. 14.

2 Cor. 4.4.

Verſ. 11. *Surely the Serpent will bite without enchantment*] It is for want of wiſdom that the babbler, or *tongue-maſter* (as the Originall hath it) is nothing better, then the moſt poiſonous ſerpent: nay, in ſome reſpects, worſe. For one Serpent ſtings not another, as back-biters doe their beſt friends. And whereas Serpents may be charmed, or their poyſon kept from the vitalls, *contra Sycophantæ morſum non eſt remedium*, as the Proverb hath it, there's no help to be had for the biting of a Sycophant: His tongue is *full of deadly poyſon*, ſaith St. *James*. Again, ſerpents uſually hiſſe and give warning (though the *Septuagint* here read *non in ſibilo*, the vulgar *in ſilentio*, in ſilence and without hiſſing, for, *without enchantment*) ſo doth not the ſlanderer, and detractour: he is a ſilent Serpent, and like the Dogs of *Congo* which bite, but bark not. And

Iam. 3.

Parch pile?

therefore, as all men hate a Serpent, and fly from the sight of it: so will wise men shun the society of a slanderer. And as any one abhors to be like to that old Serpent the Devill, so let him eschew this evill.

Vers. 12. *The words of a wise mans mouth are gracious*] Heb. *Are grace*, they are nothing but grace, (so the French Translatour hath it) such as render him gracious with God and men, (so *Lyra* gl. ff. th. it) as being usually *seasoned with Salt*, and *ministring grace to the hearers*.

Ne sint quæ grace. Col.4.

But the lips of a fool swallow up himself] Sodainly, utterly, unavoidably, as the Whale did *Jonas*, as the devouring sword doth those that fall under it, as the grave doth all the living. How many of all sorts in all ages have perished by their unruly tongues, blabbing or belching out words, *quæ reditura per jugulum*, (as *Pliny* phraseth it) that were driven down their throates againe by the wronged and aggrieved parties? Take heed (saith the *Arabick* proverb) lest thy tongue cut thy throat: it's compared to a sharp razour doing deceit, *Psal.*52.3. which instead of cutting the hair, cuts the throat.

Cave ne feriat lingua tua collum tuum. Scal. Ar. Prov.

Vers. 13. *The beginning of his words are folly*] He is an inconsiderate Ideot, utters incoherences, powres forth a flood of follies, his whole discourse is frivolous, futilous. To begin foolishly may befall a wise man; but when he sees it, o: hath it shewed unto him, hee will not persist: *Once have I spoken*, saith holy *Iob*, *but I will not answer again: yea twice, but I will proceed no further*, Chap. 40.4,5. Much otherwise the fool, and because he will bee *dicti sui dominus*, (as *verse* 11.) having lasht out at first, he lanceth further out into the deep, as it were, of idle and evill prattle. And if you offer to interrupt or admonish him, the *end of his talk is mischievous madnesse*, he blusters and lets fly on ill hands, laying about him like a madde man. And so wee have here, (as one saith) the Serpent, the Babbler (spoken of in the eleventh verse) wreathed into a circle: his two ends, head and teil, meeting together. And as at the one end, he is a Serpent, having his sting in his head; so at the other end he is a Scorpion, having his sting in his taile.

D. Jerim.

Vers. 14. *A Fool also is full of words*] A very *wordy* man he is, and a great deal of sinal talk he has: *voces fusque deæ; effutit inanes*, as *Thuanus* hath it, hee layes on more words then the matter will wel bear. And this custom of his is graphically expressed by

Boni oratoris est sermonem habere rebus parem. Plut.

an imitation of his vain tautologies. *A man cannot tell* (saith he) *what shall be after him, and what shall be after him, who can tell?* He hath got this sentence, (that may well become a wise man, *chap.*6.12. & 8.7.) by the end, and he weares it thread-bare, hee hath never done with it, misapplying and abusing it to the defence of his wilfull and witlesse enterprises. Thus the asse in the Fable would needes imitate the dogge, leaping and fawning in like manner, on his master: but with ill successe. The lip of excellency becomes not a fool, *Prov.*17.17. (See the Note there: See also *Prov.*10.19. *Prov.*17.27. *Eccles.* 5.3.7. with the Notes) But empty casks, we know, sound loudest, and baser metals ring shrillest; things of little worth are ever most plentifull. History and experience tells us, that some kind of mouse breedeth 120 young ones in one nest; whereas the Lyon and Elephant bears but one at once, ἀλλὰ λέοντα. so the least wit yeelds the most words, and as any one is more wise, hee is more sparing of his speeches. *Hesiod* saith that words, as a precious treasure, should be thriftily husbanded, and warily wasted. Christians know, that for every vaste word account must be given at the great day. *Mat.*12.36. See the Note there.

Verse 15. *The labour of the foolish wearieth every one of them*] Whilest hee laboureth in vaine, and maketh much adoe to little purpose. Hee medleth in many things, and so createth himself many crosses: hee will needs bee full of businesse, and so must needs be full of trouble, sith he wants wit to manage the one, and improve the other. *Thou art wearied in the greatnesse of thy way.* *Isai.*57:10.& And again, *Thou art wearied in the multitude of thy counsells*, saith 47.13. God to such, as had *wearied him* also *with their iniquities*, and *made him to serve with their sinnes*, *Isa.*43.24. Yea even then, when they thinke they have done him very good service. Thus *Paul*, before his conversion, persecuted the Saints so eagerly, and was so *mad upon't* (as himselfe speaketh,) that, like a tired Wolf, *Acts* 26. wearyed in worrying the flock, hee lay panting as it were for breath: and when he could doe no more, yet *breathed out threatnings*. Thus *Bonner* would work himself windlesse almost, in buf- *Act.* 9.1. *Act. & Mon.* fetting the Martyrs, and whipping them with rods, as hee did 1684.1843. Mr. *Bartlet Green*, Mr. *Rough*, and many others. So the Philosophers wearyed themselves and their followers in their wild disquisitions after, and discourses of the chief Happinesse: which, because it lay not in their walk, therefore *ab itinere regio deviantes ad illam metropolim non potuerunt pervenire*, saith *Cassian*, they wan-

dring from the King of Heavens High-way, they could never be able to get to that Metropolitan City, called *Jehovah-shammah*, or *the Lord is there*, Ezek. 48.34. They wandered in the wildernesse, in a solitary way, they found no City to dwel in, *Psal.* 107. 4. Fooles many times beat their wings much, as if they would fly far and high, but with the Bustard, they cannot r se above the earth: or if they doe, they are soon pull'd down again by the devill to feed upon the worst of excrements, as the Lapwing doth, though it hath a coronet on the head: and is therefore fitly made an hieroglyphick of infelicity.

Pierius.

Verse 16. *Woe to thee O land, when thy King is a Child*] *sc.* In understanding, though not in years, such as was *Shechem* (*Gen.* 34.19. *Neque distulit puer*) and *Rehoboam*, 1 *Kings* 14. 21. with 2 *Chron.* 13. 7. *Solomon* was a *Child-King*, so was *Josiah*, *Uzziah*, our *Edward* the Sixth: and yet it was well with the land in their dayes.

Hic regum decus & juvenum flos, spesque bonorum,
Deliciæ sæcli, & gloria gentis erat.

Acts and Mon.

As *Cardan* sings of King *Edward* in his Epitaph. As hee was the highest, so I verily beleeve hee was the holyest in the whole Kingdome, saith Mr. *Ridley* Martyr. And whilest things were carried on by himselfe, in his health time, all went very well here: and *si per leges sas illi fuisset omnia proprio nutu & voluntate regere*, it by the Laws of the Land hee might have done all himself, without Officers, all should have been far better done, saith Mr. *Cartwright* upon this Text. By *Child* is here therefore meant a weak or wicked King, that lets loose the golden reins of Government, is carried by his passions, lyeth heavy upon his Subjects: See *Esai.* 3. 6. compared with *verse* 13. Such Princes are threatned as a plague to a people, *Levit.* 26 17. and they prove no lesse: this childhood of theirs is the maturity of their Subjects misery, *the Land* it self is *woe*, and *woe* it self *the Land*, as one Expositour observed from the word נַעַר here used, which signifieth both *Woe* and *Land*. See *Job* 34.30.

And the Princes eat in the morning] As children use to call for meat, as soon as they have rubd sleep out of their eyes. If the King be a child, the State-Officers will bee loose and luxurious: yea, like morning wolves, will devoure the prey, and *nourish themselves as in a day of slaughter*. The morning is a time to seek God and search for wisdome, *Prov.* 8. 17. to sit in Counsell, and dispatch

Lam. 5.4.

patch businesses, as was *Moses* his manner, *Exod.* 18. and the ancient *Romans*. *Scipio Africanus* was wont before day to goe into the Capitoll, *in cellam Jovis*, into *Jupiters* Chappell, and there to stay a great while, *quasi consultans de rep: cum Jove*, saith *Gellius*, as if hee were consulting with *Jupiter*, concerning the Weale Publike: whence his deeds were *plenaque admiranda*, admirable, for the most part, saith that Heathen Author.

Lib.7.cap.1.

Verse 17. *Blessed art thou O Land, &c.*] *Ita nati estis ut bona malaque vestra ad Remp: pertineant*, You Governours are of such condition, as that your good or evill deeds are of publike concernment, saith he in *Tacitus*. It is either weal or woe with the land, as it is well or ill-governed.

Annal lib.4.

When thy King is the Son of Nobles] *Well-born, and yet better bred:* for else they will bee *noti magis quam nobiles, notable*, or *notorious*, but not *Noble*. Our *Henry* the first (surnamed *Beauclark*) was often heard to say, that an unlearned King was no better then a *Crowned Asse*. Sure it is, that royalty without righteousnesse, is but eminent dishonour: guilded rottennesse, golden damnation. Godly men are the excellent Ones of the Earth, *Psalme* 16. the *Bereans* were *more Noble* or *better Gentlemen* then those of *Thessalonica*, *non per civilem dignitatem sed per spiritualem dignationem*, not by civill but by spirituall dignity: without which, riches, revenue, retinue, high-birth &c. are but shadowes and shapes of Nobleness. Since thou hast been precious in my sight, thou hast been honorable, saith God, (*Isa.* 43.4.) who is the top of good mens kin, as Religion is the root. But for want of this it was that *Iehoiakim* though royally descended, is likened to on Asse, *Ier.* 22, 19. and *Antiochus*, though a mighty Monarch, is called a *vile person*, *Dan.* 11.

Princeps bonis moribus & liberaliter institutus: Hieron. in loc. Speed.

And thy Princes eate in due season, for strength, &c.] Being modest and moderate, not affluent and debauched. Great men should not *eate for the flesh*, *Rom.* 13. *ult.* but so serve the body, that the body Politick may bee served by it, and the Lord by both. Did ever any one see King *Deiotarus* dancing or drunken? saith *Cicero*: and this he holds to be a singular commendation. See *Prov.* 31.3,4. &c. with Notes: See my common place of *Abstinence*.

Orat. pro Rege Deiotaro.

Verse 18. *By much slothfulnesse the building decayeth*] So doth the Common-wealth, not sheltered with good Government: For as the housholder is in his house, so is the Magistrate in the

City and the King in his Dominions. In his Palace hee may see a pattern of his Kingdom, a draught of his City: Especially if it be, as *George* Prince of *Anhalts* was, *Ecclesia, Academia, Curia,* a Church, an University and a Court. For the better dispatch of civill businesses, there was dayly praying, reading, writing, yea and preaching too, as *Melanchthon* and *Scultetus* report. Here was no place for sloth and sluggishnesse within this most pious Princes Territories. His house was built of *Cedar-beames,* of *living stones*: his policy a *Theocratie*, as *Josephus* saith of the Jewish Government: and of his people it might bee said as *Polydor Virgil* saith of the *English*, *Regnum Angliæ regnum Dei*: O the blessednesses of such a Country!

Melch. Ad. in vit.

Cant. 1. 17. 1 *Pet.* 2.

And through idlenesse of the hands, the house dropperh, &c.] *Stillicidia præcedunt ruinam, sic pœnas gravissimas, leviores,* saith *Hierome.* If course be not timely taken, the house will run to ruine for want of people or reparation. So will that person that takes not warning by lighter punishments. Surely as one cloud follows another, till the Sun disperseth them: So doe judgements, greater succeed lesser, till men meeting God by repentance disarm his wrath.

Vers. 19. *A feast is made for laughter: and wine maketh merry*] Slothfull Governours, *Regni dilapidatores*, (so our *Henry* the third was called for his pride and prodigality) are all for feasting and frollicking. See *Prov.* 31. 4. with *Dan.* 5. 3, 4. This cannot bee maintained without money: for the getting and gathering in whereof, the poore people are pilled and polled, and rich mens gifts are received, to the perverting of Justice, by those corrupt Rulers, *qui vili pretio nihil non humile & vile parati sunt facere*, as *Gregory Thaumaturgus* speaketh in his *Note* upon this verse.

Daniel.?

But money answereth all things] It gives a satisfactory answer to whatsoever is desired or demanded. *Seneca* saith, *circa pecuniam multum vociferationis est*; that about mony there is much noise, great crying: but though never so much, never so great, *money answereth all*, it effects all. What great designes did *Philip* bring to passe in *Greece* by his Gold? the very Oracles were said φιλιππίζειν to say as *Philip* would have them, *Antipater non tenuis fuit pecuniæ, & ideo prævalidæ potentiæ*, saith *Egesippus*. hee was a well-monyed man, and therefore a very mighty man. The *Hebrew* or rather *Chaldee* word used for *mony*, 1 *Chron.* 29. 7. *Ezra.* 8. 27. *the*

Ἀργυρος πάντα φῶβος μὴ ποιεῖ πλούσιον. *Lib.* 1. *excid. Hierosol. cap.* 14

אַרְגְּבָז of אָרַג *strong and* בָּרַן *to prepare.*

signifies to doe some great work, because Mony is the *Monarch of the world*, and therein beares most mastery; Among suitours (in love and in Law especially) mony drives the bargaine and businesse to an upshot.

Vers. 20. *Curse not the King, no not in thy thought*] Or, *in thy conscience*: but in this or any other kind,

Turpe quid dicturus, te sine teste time.

The present Government is ever grievous:] and nothing more usuall then to grudge against it: but take heed of wishing hurt to Rulers (thought is not free) much more of uttering it though in hugger-mugger; Kings have long ears, heavy hands: walls also and hedges have ears. Some may over hear thee, as *Mordecai* did the two Traytours, *Esth.* 2. 22. or thou mayst unwittingly and unwillingly betray thy selfe, as our Powder-Plotters.

Ausin.

Αἰὲν τὸ πεφὸβ ἡμῖν. *Thucyd.*

That which hath wing, &c.] It was a quill, a peece of a wing, that discovered that hellish plot. Wilfull murder and treason will out by one means or other. Those two Traytours sent by *Mahomet* to kill *Scanderbeg*, falling out betwixt themselves, let fall something that brought all to light, and themselves to punishment. The like befell that Gentleman of *Normandy* that confessed to a Priest his intent to have killed King *Francis*.

Turk. Hist. fol. 460.

Fr. Hist.

CHAP

Chap. XI.

Verſ. 1.

Caſt thy bread.

Act. & Mon. fol. 765.

THine own well-gotten goods. Almes muſt not bee given (ſaid a Martyr) untill it have ſweat in a mans hand. Let him labour working with his hands (ſaith the Apoſtle) that he may have to give to him that needeth, *Epheſ.* 4. 28. And the bountifull man giveth *of his bread* to the poore, ſaith *Salomon*, *Prov.* 22. 9. God hateth to have *ex rapina holocauſtum*, a Sacrifice of things got by rapine and robbery: *with ſuch Sacrifices God is not well-pleaſed.* Wherefore if thou haſt of thine own, give. If not, better for thee to *gratifie* none, then to *grate* upon any, ſaith *Auguſtine.* When our *Henry* the third (an oppreſſing Prince) had ſent a load of freeſe to the Frier *Minors* to cloath them, they returned the ſame with this meſſage, that hee ought not to give Almes of what hee had rent from the poor, neither would they accept of that abominable gift. The Hebrew word ſignifying *Almes*, ſignifies properly *Iuſtice*: to intimate that the matter of our Alms ſhould be goods juſtly gotten. Hence alſo the Jews call their Almes-box *Kuphaſhel tſedaka*, the cheſt of Juſtice. Into this box or basket, if thou caſt but bread, (ſo it bee *thy bread*) brown bread, ſuch as thou haſt, and then wait for Lord, when hee will returne from the wedding with a full hand, thou ſhalt bee fed *ſuperne menſe copioſis deliciis*, as one ſaith, with the abundant dainties of the heavenly table.

Dan. hiſt. 168.

צדקה. *Buxtorf.*

Upon the waters] Heb. *Upon the face of the waters*, where it may ſeem clearly caſt away; as ſeed ſown upon the Sea, or a thing thrown down *Avon* (as wee ſay) no profit or praiſe to bee had by it. Or *upon the waters*, *i.e.* upon ſtrangers (if neceſſitous) whom wee never ſaw, and are never like to ſee again. Or *upon the waters*, *i.e.* upon ſuch as being hunger-bit, or hardly beſtead, doe water their plants, being *fed with bread of teares*, as *Pſal.* 80. 5. To this ſenſe *Munſter* renders the words thus, *Mitte panem tuum ſuper facies aquas ſc: emittentes*, Caſt thy bread upon faces watered with teares

εἰς ὕδωρ ἀντίσχειν.

tears: Or, *upon the waters*, upon the ſurface of the waters, that it may be carried into the Ocean, where the multitude of waters is gathered together: ſo ſhall thine alms carried into heaven be found in the ocean of eternity, where there is a confluence of all comforts and contentments. Or laſtly, *upon the waters*, *i.e.* *in loca irrigua*, upon grounds well watered, moiſt and fertile ſoile, ſuch as is that by the river *Nilus*, where they doe but throw in the ſeed, and they have foure rich Harveſts, in leſſe then foure monthes: or as that in the land of *Shinar* (where *Babel* was founded, *Gen.* 11.) that returnes (if *Herodotus* and *Pliny* may be beleeved) the ſeed, beyond credulity.

Blounts voy. P. 37. *Herod. lib.* 1. *c.* 193. *Plin. lib.* 6 *c.* 25

For thou ſhalt find it after many dayes] Thou ſhalt *reape in due time if thou faint not, ſlack not*, withdraw not thy hand, as *verſ.* 6. *Mitte panem, &c. & in verbo Domini promitto tibi, &c.* ſaith one, Caſt thy bread confidently without feare, and freely without compulſion, caſt it, though thou ſeem to caſt it away, and I dare promiſe thee in the name and word of the Lord, *Nequaquam infrugifera apparebit beneficentia*, that thy bounty ſhal be abundantly recompenſed into thy boſome. The liberall ſoul ſhall be made fat, and he that watereth ſhall be watered himſelf, *Prov.* 11. 25. See the Note there: See alſo my Common-place of *Alms*. *Non pereunt ſed parturiunt pauperibus impenſa.* That which is given to the poore is not loſt, but laid up. Not getting but giving is the way to wealth, *Prov.* 19. 17. *Abigail* for a ſmall preſent beſtowed on *David*, became a Queen, whereas churliſh *Nabal* was ſent to *his place*.

Greg. Thaum.

Verſ. 2. *Give a portion to ſeven, and alſo to eight*] A *portion*, *i.e.* a good deal, a fair proportion to a good many; as B. *Hooper* did to his *board of beggers*, whom he fed every day by courſe, ſerving them by 4 at a meſs, with whole and wholeſom meats. Or *give a portion*, *i.e.* a *part*, ſuch as thou canſt well part with, not ſtretching beyond the ſtaple, leſt ye mar all, whiles others are eaſed & you burthened, but by an equality, &c. 2 *Cor.* 8. 13, 14. *Give to him that asketh*, ſaith our Saviour, *ſc.* according to his neceſſity, and thine ability, Give with diſcretion, *Pſal.* 112. have a ſpeciall reſpect to the family of faith, *Gal* 6. thoſe excellent ones of the earth, in whom was *Davids* delight. The Jews from this text grounded a cuſtome of giving alms to ſeven poor people every day, or to eight at utmoſt, if they ſaw cauſe. But here is a finite number put for an infinite, as when Chriſt bad *Peter* forgive

Act. & Mon. f. 1368.

Luk. 6.

Pſal. 16. 3.

give his brother seventy times seven times; and as *Mic.* 5. 5. *seven shepheards, and eight principall men*, signifie so many shepheards, both teachers and rulers, as shall sufficiently feed the flock of Christ, and defend it from enemies.

For thou knowest not what evill shall be upon the earth] Therefore lay in lustily; or rather, lay out liberally, and so lay up for a rainy day; thou maist be soon shred of thy goods, and as much need other mens mercy as they now need thine. Sow therefore whilst thou hast it, that thou maist reap again in due season. Water, that thou maist be watered again, *Prov.* 11. 25. lay up for thy self a good foundation against the time to come, 1 *Tim.* 6. 18 Lay out thy talent; work whiles the tool is in thy hand. Make friends with thy *Mammon*. Say not as one rich churle did, when requested to doe somewhat toward his ministers maintenance, The more I give, the lesse I have: Another answered, that hee knew how to bestow his mony better. A third old man said, I see the fore-end of my life, but I see not my latter; I may come to want that which I now give. Thou maist do so, saith *Solomon* here, and by thy tenacity thou art very likely to doe so; but wilt thou know O man, how thou maist prevent this misery, and not feel what thou feareſt? *Give a portion to seven, &c.* part therefore freely with that which thou art not sure to keep, that thou maist gain that which thou art sure never to lose. He that giveth to the poor shal not lack, Pro. 28 27.

Vers. 3. *If the clouds be full of rain*] As the sun drawes up vapours into the air, not to retain them there, but to returne them to the earth, for its relief, and the creatures comfort: so those that have attracted to themselves much riches, should plentifully powre them out for the benefit of their poorer brethren. Clouds when full of *great and strong rain* (as the word here signifies) powre down amain; and the spouts run, and the eves shed, and the presses overflow, and the aromatical trees sweat out their precious oyles; so should rich men be ready to distribute, willing to communicate. But it falls out otherwise, for commonly *the richer the harder*, and those that should be as clouds to water the earth, as a common blessing, are either *waterlesse clouds* (as St. *Jude* hath it) or at best, they are but as water-pots, that water a few spots of ground only in a small garden. The earth is *Gods purse*, as one saith; and rich mens houses are his store-houses. This the righteous rich man know-

Domini marsupium.

knoweth, and therefore *he disperseth* (as a steward for God) *hee giveth to the poore his righteousnesse* (and his riches too) *endureth for ever*, Psal. 112. 9. Whereas the wicked rich man retaineth his fulnesse to rot with him; he feedeth upon earth like a serpent, and striveth like a toad, to die with much mould in his mouth; and is therefore bidden by St. *James*, to *weepe and howle for the miseries that are comming upon him*, for his cursed hoard of evill gotten and worse kept goods. The rottennesse of his riches, the canker of his cash, the moth of his garments *shall be a witnesse against him, and eat up his flesh as fire*, *Jam.* 5. 1, 2, 3. He shall be sure to be arraigned as an arrant theef, as a cursed coufener; for that, having a better thing by him, he brings a worse, and being a rich man hee makes himselfe poore, lest hee should doe good to the poore. As Pope *Alexander* the fift said of himself, that when he was a Bishop, hee was rich, when a Cardinall, he was poore, and when he was Pope, hee was a begger. I should sooner have beleeved him, if he had said as his successor Pius *Quintus* did, *Cum essem religiosus, sperabam bene de salute animæ meæ; Cardinalis factus extimui: pontifex creatus pene despero.* When I was first in Orders (without any further Ecclesiasticall dignity) I had good hopes of my salvation: when a Cardinal, I feared my self: but now that I am pope, I am almost out of hope.

Mal. 1 14

Corn. a Lap. in Num. 11. 11.

And if the tree fal toward the South] i.e. which way soever it groweth, it fructifieth: so should rich men be rich in good works, 1 *Tim.* 6. 18. and being fat Olive trees they should be (as *David*) green olive-trees, ful of good fruits. Or thus, trees must down, & men must die; and as trees falls South-ward, or North-ward, so shal men be set either at the right hand of the Judge, or at the left, according as they have carried themselves towards Christs poor members, *Mat.* 25. Up therefore and bee doing whiles life lasteth; and so lay hold upon eternall life. *Mors atra impendet agenti.* Where the boughes of holy desires and good deeds are most and greatest, on that side no doubt the tree will fall: but being false, it can beare no fruit for ever.

Psal. 52. 8.

Vers. 4. *He that observeth the wind shall not sow*] In sowing of mercy, hee that sticks in such objections and doubts as carnall men use to frame out of their covetous and distrustfull hearts, neglects his seeds-time, by looking at winds and clouds, which is the guise of a lewd and lazy seeds-man. A word in season

(ſaith *Solomon*) ſo a charitable deed in ſeaſon *how good is it?* Hee that deferres to doe good in hope of better times, or fitter objects, or fewer obſtacles, or greater abilities, &c. it will be long enough here hee'l doe any thing to purpoſe. When God ſets us up an altar, we muſt offer a ſacrifice; when hee affords us an opportunity, wee muſt lay hold on it, and not ſtand ſcrupling and caſting perills, leſt wee loſe the ſowing of much ſeed, and reaping of much fruit; leſt we come with our talent tyed up in a napkin, and heare *Thou idle* and therefore *evill ſervant.*

Verſ. 5. *As thou knoweſt not what is the way of the ſpirit*] Or, *of the wind*, as ſome render it, grounding upon the former verſe, *q. d.* why ſhould any ſo obſerve the wind, the nature whereof hee ſo little underſtands, *Joh.* 3. 8. and the inconſtancy whereof is grown to, & known by a commonproverb? But by *ſpirit* I rather think is meant *the ſoul*, as by *bones* the *body*. Who can tell when and how the body is formed, the ſoul infuſed? The body is the *ſouls ſheath*, *Dan.* 7. 15. an abridgement of the viſible world, as the ſoul is of the inviſible. The members of the body were made all by book, *Pſal.* 139. 16. *and curiouſly wrought in the loweſt parts of the earth*, that is, *in the womb*: as curious work-men, when they have ſome choice peece in hand, they perfect it in private, and then bring it forth to light, for men to gaze at. What an admirable peece of work is mans head-peece, (Gods maſter-peece in this little world) the chief ſeat of the ſoul, that *cura divini ingenii*, as one calls it? There is nothing great on earth but man, nothing in man but his mind, ſaid the Philoſopher. Many locks and keyes argue the price of the jewell that they keep; and many papers wrapping the token within them, the worth of the token. The tables of the Teſtament, *Firſt*, laid up in the Arke; *Secondly*, the Arke bound about with pure gold; *Thirdly*, overſhadowed with Cherubims wings; *Fourthly*, incloſed with the veil of the Tabernacle; *Fifthly*, with the compaſſe of the Tabernacle; *Sixthly*, with a Court about all; *Seventhly*, with a treble covering of goats, rams, and badgers ſkins above all, muſt needs be precious tables. So when the Almighty made mans head (the ſeat of the reaſonable ſoule) and overlaid it with hair, ſkin and fleſh, like the threefold covering of the Tabernacle, and then incompaſſed it with a ſkull of bones like boards of Cedar, and afterwards with divers ſkins

Homo eſt σοφῶν τέκτονων μέγα πρόβλημα. Eurip.

Fœnarium.

ſkins like ſilken curtains, & laſtly, incloſed it with the yellow ſkin that covers the braine (like the purple veil) which *Solomon* calls the *golden Ewre*, *Eccleſ.* 12. 6. he would (doubtleſſe) have us to know it was made for ſome great treaſure to be put therein. How and when the reaſonable ſoule is put into this curious cabinet, Philoſophers diſpute many things, but can affirm nothing of a certainty: as neither *how the bones doe grow in the wombe*, how of the ſame ſubſtance, the ſeverall parts (as bones, nerves, arteries, veins, griſtles, fleſh and blood) are faſhioned there, and receive daily increaſe. This *David* looks at as a juſt wonder, *Pſal.* 139. 14, 15. *Mirificatus ſum mirabilibus operis tuis*, ſaith he, *I am fearfully and wonderfully made*: and *Galen*, a profane Philoſopher, could not but hereupon ſing an hymne to Mans moſt wiſe Creator, whom yet he knew not. *Montanus.*

Even ſo thou knoweſt not the work of God] *i. e.* the reſt of his works of creation and providence, which are very various, and to us no leſſe unknown, then uncertain. Doe thou that which God commandeth, and let things fall out as they will; there is an over-ruling hand in all for the good of thoſe that love God. *Truſt therefore in the Lord with all thine heart, and leane not to thine own underſtanding. Hide not thine eyes from thine owne fleſh*: he that doth ſo *ſhall have many a curſe*. The Apoſtle uſeth a word for *liberality*, which properly ſignifieth *ſimplicity*: and this hee doth in oppoſition to that crafty and witty wilineſſe of the covetous, to defend themſelves from the danger (as they take it) of liberality. *Prov.* 3. 5. *Eſa.* 58. 7. Ἁπλότης. 2 *Cor.* 8. 2.

Verſ. 6. *In the morning ſow thy ſeed, &c.*] At all times be ready to every good work, as the Bee is abroad, ſo ſoon as ever the ſun breaks forth. Sow mercy in the morning, ſow it likewiſe in the evening, as thoſe bountifull *Macedonians* did to the ſname of thoſe richer but harder *Corinthians*, ſending once and again to *Pauls* neceſſities, 2 *Cor.* 8 3. with *Phil.* 4. 16. Oh ſow much and oft of this unfailable ſeed into Gods bleſſed boſome; the fruit whereof you are ſure to reape at your greateſt need. Men may be thankfull, or they may not, *Perparo grati reperiuntur*, ſaith *Cicero*: 'tis ten to one if any cured leper turn againe to give thanks. But God is not unrighteous to forget your labour of love in miniſtring to his Saints, *Heb.* 6. 10. Haply, you may not ſow and reap the ſame day, as the widow of *Sa-* *Tit.* 3. 1.

r.pta did: haply the ſeed may lye under ground ſomewhile, and not be quickned except it die; but have patience, nothing ſo ſure as a crop of comfort to thoſe that are duely mercifull. Up therefore and be doing, loſe no time, ſlip no ſeaſon. 'Tis but a *morning* and an *evening*, one ſhort day of life wherein wee have to work, and to advance your bleſſedneſſe. Sow therefore continually bleſſed is he that ſoweth beſides all waters: Bleſſed *Act. & Mon. Bradf.* held that hour loſt wherein he had not done ſome good with his hand, tongue, or pen. *Titus* remembring one day that he had done no good to any one cryed out *Amici, diem perdidi:* And again, *Hodie non regnavimus.* We have loſt a day. &c. This was that *Titus* that never ſent any ſuitour away with a ſad heart: and was therefore counted and called *Humani generis delicia*, the darling of mankind, the *peoples ſweet-heart*. The Senate loaded him with more praiſes when he was dead, then ever they did living and preſent.

Verſ. 7. *Truely the light is ſweet*] The light of life, of a light-ſome life eſpecially. Any life is ſweet; which made the *Gibeonites* make ſuch an hard ſhift to live, though it were but to be hewers of wood, and drawers of water. I pray thee let me live; live upon any terms, ſaid *Benhadad* in his ſubmiſſive meſſage to that mercifull *Non-ſuch*, 1 *King.* 20. 32. If I have found favour in thy ſight, O King, and if it pleaſe the King, let my life bee given me at my petition, ſaid that καλὸν ὑπόφωσ that paragon of her time, Q. *Eſther*, *chap.* 7. 3. *Ebedmelech* is promiſed his life for a prey, *Jer.* 39. 18. And ſo is *Baruc*, as a ſufficient reward of that good ſervice hee had done in reading the roll, for the which he expected ſome great preferment, *Jer.* 45. 5. compared with *chap.* 36. 1, 2. The Prophet chides him, and tells him he might be glad of his life in thoſe *dear years* of time, when the arrows of death had ſo oft come whiſking by him, and hee had ſo oft ſtraddled over the grave, as it were; and yet was not falne into it. To maintain our radicall humour, that feeds the lamp of life, is as great a miracle (ſaith One) as the oyl in the widows cruiſe, that failed her not. To deliver us from ſo many deaths and dangers as we are daily and hourely ſubject unto, is a mercy that calls for continuall praiſes to the *Preſerver of mankind*: But more, when men doe not only live, but live proſperouſly as *Nabal* did, 1 *Sam.* 25. 6. *Thus* (ſaith *David* to his meſſengers) *ſhall yee ſay to him that liveth, viz.* in proſperity. Which ſuch a man

Sic de Aſpaſia Miltia Cyri concubina Ælian. lib. 12. ca. 1. var. hiſt.

man as *Nabal* reckons the only life. The *Iriſh* uſe to aske *what ſuch a man means to dye?* And ſome good Interpreters are of opinion that the Preacher in this verſe brings in the carnall carle objecting, or replying for himſelf againſt the former perſwaſions to acts of charity: Ah! ſaith he, but, for all that, to live at the full, to have a goodly inheritance in a fertile ſoile, in a wholſome air, near to the river, not far from the town; to be free from all troubles and cares that poverty bringeth, to live in a conſtant ſun-ſhine of proſperity, abundance, honour and delight, to have all that heart can wiſh, or need require, what an heavenly life is this? what a lovely and deſireable condition, &c. *What man is he that deſireth life, and loveth many dayes that he may ſee good?* ſaith *David*. *I do*, ſaith one, and *I*, ſaith another, and *I*, a third, &c. as St. *Auſtin* frames the anſwer. It is that which all worldlings covet, and hold it no policy to part with what they have to the poor, for uncertainties in another world. In anſwer to whom, and for a cooler to their inordinate love of life, the Preacher ſubjoines, *Pſal.* 34. 12.

Verſ. 8. *But if a man live many years and rejoice, &c.*] *q. d.* Say he live *pancratice & baſilice*, and ſit many years in the worlds warm ſun-ſhine, yet he muſt not build upon a perpetuity, as good *Job* did (but was deceived) when he ſaid *I ſhall die in my neſt*, and holy *David*, when he concluded *I ſhall never be moved*: For as ſure as the night follows the day, a change will come, a ſtorm will riſe, and ſuch a ſtorm, as to wicked worldlings will never bee blown over. Look for it therefore, and be wiſe in time. *Remember the days of darkneſſe*, that is, of adverſity, but eſpecially of death and the grave. The hotteſt ſeaſon hath lightning and thunder. The ſea is never ſo ſmooth, but it may be troubled; the mountaine not ſo firm, but it may be ſhaken with an earthquake. Light will be one day turned into darkneſſe, pleaſure into pain, delights into weariſomneſſe, and the dark dayes of old age and death, far exceed in number the light ſome dayes of life, which are but a warm gleame, a momentary glance. Let this be ſeriouſly pondered, and it will much rebate the edge of our deſires after earthly vanities. *Dearly beloved*, ſaith St. Peter, *I beſeech you as Pilgrims and ſtrangers abſtaine from fleſhly luſt, &c. q. d.* The ſad and ſober apprehenſion of this, that you are here but ſojourners for a ſeaſon, and muſt away to your *long home*, will lay your luſts a bleeding and a dying at your feet: It is an obſer- *Job* 29. 18. *Pſal.* 30. 1 *Pet.* 2. 12.

vation

vation of a Commentator upon this text, that when *Samuel* had anointed *Saul* to be King, to confirm unto him the truth of the joy, and withall to teach him how to be carefull in governing his joy, he gave him this ſign, *When thou art departed from mee to day thou ſhalt find two men at* Rachels *ſepulcher.* For he that findeth
1 *Sam.* 10. 2. in his mind a remembrance of his grave and ſepulcher, will not eaſily be found exorbitant in his delights and joys. For this it was (belike) that *Joſeph* of *Arimathea* had his ſepulcher ready hewn out in his garden. The *Ægyptians* carried about the Table a deaths-head, at their feaſts; and the Emperors of *Conſtantinople*, on their Coronation day, had a Maſon appointed to preſent unto them certaine marble-ſtones, uſing theſe enſuing
ſidor. words.

Elige ab his ſaxis ex quo, Invictiſſime Cæſar,
Ipſe tibi tumulum me fabricare velis.

Chooſe (Mighty Sir) under which of theſe ſtones,
Your pleaſure is ere long to lay your bones.

Verſ. 9. *Rejoice O yong man in thy youth*] *i. e.* Doe if thou dareſt: like as God ſaid to *Balaam*, *Riſe up and go to* Balak, *Numb.* 22. 20. that is, goe if thou thinkeſt it good: goe, ſith thou wilt needſly goe; but thou goeſt upon thy death. Let no man imagine that it ever came into the Preachers heart here *oleum camino addere*, to adde fuell to the fire of youthfull luſts, to excite young people (unruly enough of themſelves) to take their full ſwinge in ſinfull pleaſures. Thus to doe might better beſit a *Protagoras*; of whom *Plato* reports, that he many times boaſted,
Plato in Menon. that, whereas he had lived threeſcore years, forty of thoſe threeſcore he had ſpent in corrupting thoſe yong men that had been his pupils: or that old Dotrell in *Terence*, that ſaid, *Non eſt mihi credo, flagitium adoleſcentem helluari, potare, ſcortari, fores effringere.* I hold it no fault for young men to ſwagger, drink, drab, revell, &c. *Solomon* in this text, either by a *Mimeſis* brings in the wild yonker thus beſpeaking himſelf, Rejoice, my ſoul, in thy youth, &c. and then nips him on the crown again with that ſtinging *But* in the end of the verſe. Or elſe (which I rather think) by an ironicall Conceſſion he bids him *rejoice*, &c. yeelds him what he would have, by way of mockage and bitter ſcoffe: like as *Elias* jeered the *Baalites*, bidding them cry aloud

aloud unto their drowſie or buſie God: or as *Micaiah* bad *Ahab* (by an holy ſcoffe) goe up againſt *Ramoth Gilead* and proſper: Or as our Saviour bad his drowſie Diſciples, *Sleep on now, and take your reſt*, viz. if you can at leaſt, or have *Mar.* 14. 41. any mind to it, with ſo many Bills and Halberds about your ears.

And let thine heart cheer thee in the dayes of thy youth] *In diebus electionum tuarum* (ſo *Arias Montanus* reads it) *in the dayes* *Luk.* 12. *of thy chooſings*, that is, when thou followeſt the choice (and the chaſe) of thine owne deſires, and doſt what thou wilt without controll.

Walk in the way of thine heart] Which bids thee *Eate, drinke, and be merry*; and had as liefe be knockt oth' head, as doe otherwiſe. Hence faſting is called an *afflicting of the ſoul*; and the beſt find it no leſſe grievous, to go about holy duties, then it is to children, to bee called from their ſports, and ſet to their books.

And in the ſight of thine eyes] Thoſe windowes of wickednеſſe and loop-holes of luſt.

But know] Here's that which marres all the mirth, here's a cooler for the yonkers courage, ſowre ſauce to his ſweet meats, for fear he ſhould ſurfeit. *Verba hæc Solomonis valde emphatica ſunt* (ſaith *Lavater*) there's a great deal of emphaſis in heſe words of *Solomon*. Let me tel thee this as a Preacher, ſaith he: And oh that I could get words to gore thy very ſoule with ſmarting paine, that this doctrine might bee written in thy fleſh!

That for all theſe things] Theſe trice, as the world accounts them, theſe trifles and tricks of youth, which *Job* and *David* bitterly bewailed as ſore buſineſſes.

God will bring thee to judgement] Either in this life, as hee did *Abſolom* and *Adoniah*, *Hophni* and *Phinehas*, *Nadab* and *Abihu*, or infallibly at thy *deaths-day*, which indeed is thy *doomes-day*, then *God will bring thee* perforce, be thou never ſo loth to come to it; he will hale thee to his tribunall, bee it never ſo much againſt thy heart, and againſt the haire with thee. And as for the judgement what it ſhall be, God himſelf ſhews it, *Eſay* 28. 17. *Judgment will I lay to the line, and righteouſneſſe to the plummet, and the haile ſhall ſweep away the refuge of lies, and the waters ſhall overflow the hiding-place.* Where, what is the hail (ſaith One) but the

multitude of accusations, which shal sweep away the vain hope that men have, that the infinite mercy of God will save them, howsoever they live? And what is the hiding-place but the multitude of excuses which men are ready to make for themselves, and which the waters of Gods justice shall quite destroy and overthrow? Young men, of all men, are apt to make a Covenant with death, and to put farre away from them the thought of judgment. But it boots them not so to doe: for *Sedibus mors in januis, adolescentibus in insidiis*, saith *Bernard*. Death doth not alwaies knock at doore, but comes often like a lightning or thunderbolt; it blasteth the green corn, and consumeth the new and strong building. Now at death it will fare nothing better with the wild and wicked youngster, then with that thiefe, that having stoln a gelding rideth away bravely mounted; till such time as being overtaken by *hue and cry*, hee is soon afterward sentenced and put to death.

Verſ. 10. *Therefore remove ſorrow from thine heart*] One would have thought he ſhould have ſaid rather (conſidering the premiſes) *Remove joy from thy heart*, Let thy laughter be turned into mourning, and thy joy into heavineſſe, turne all the ſtreames into that channell that may drive that Mill that may grind the heart. But by *ſorrow* here or *indignation* (as *Tremellius* renders it) the Preacher means *ſin*, the cauſe of ſorrow: and ſo he interprets himſelf in the next words, *Put away evill from thy fleſh*, *i.e.* Mortifie thy luſts. Luke. 4.8.

For childhoood and youth are vanity] The *Septuagint* and *Vulgar* render it, *Youth and pleaſure are vain things*. They both will ſoon be at an end.

CHAP.

Chap. XII.

Verſ. 1.

Remember now thy Creatour.

HEB. *Creatours*, ſc. Father, Son, and Holy Ghoſt, called by *Elihu*, *Eloa Gnoſai*, God my Makers, *Job* 35. 10. & by *David*, the *Makers* of *Iſrael*, *Pſal.* 149. 1. ſo *Eſay* 54. 5. *Thy Makers is thine husbands*. Let us make man, *Gen.* 1. 26. & *Verſ.* 1. *Dii creavit*. Thoſe three in One, and One in Three made all things: But man he made fearfully and wonderfully, *Pſal.* 139. 14. The Father did it, *Epheſ.* 3. 9. The Son, *Heb.* 1. 8. 10. *Col.* 1. 16. The Holy Ghoſt, *Pſal.* 33. 6. & 104. 30. *Job* 36. 13. & 33. 4. To the making of Man a Councell was called, *Gen.* 1. 29. Sun, Moon, and Stars are but the work of his fingers, *Pſal.* 8. 3. but Man is the work of his hands, *Pſal.* 139. 14. Thine hands have made me (or *took ſpeciall paines about me*) and faſhioned mee, ſaith *Job*, *chap.* 10 8. thou haſt formed me by the book, ſaith *David*, *Pſal.* 139. 16. Hence the whole Church ſo celebrates this great work with crowns caſt down at the Creators feet, *Rev.* 4. 10, 11. And hence young men alſo, who are moſtly moſt mindleſſe of any thing ſerious (for *childhood and youth are vanity*) are here charged to remember their Creatour, that is, (as dying *David* taught his young Son *Solomon*) to know, love, and ſerve him, with a perfect heart, and a willing mind, 1 *Chron.* 28. 9. (for words of knowledge in Scripture imply affection and practiſe) *Tam Dei meminiſſe opus eſt quam reſpirare*, To remember God is every whit as needfull as to draw breath; ſith it is hee that gave us being at firſt, and that ſtill gives us ζωὴν καὶ πνοὴν *life and breath*, *Act.* 17. 25. *Let every thing therefore that hath breath praiſe the Lord*, even ſo long as it hath breath; yea, let it ſpend and exhale it ſelf in continuall ſallies, as it were, and egreſſions of affection unto God, till it hath gotten not only an union, but an unity with him. Of all things God cannot endure to be forgotten.

In the dayes of thy youth] *Auguſtus* began his ſpeech to his mutinous ſouldiers, with *Audite ſenem, juvenes, quem juvenem ſenex audiertis*.

audierunt, You that are young heare me that am old, whom old men were content to heare, when I was but young. And *Auguſtine* beginneth one of his Sermons thus, *Ad vos mihi ſermo, O juvenes, flos ætatis, periculum mentis*, To you is my ſpeech O young men, the flower of age, the danger of the mind. To keep them from danger, & direct them to their duty it is, that the Preacher here exhorts them to remember God betimes, to gather Manna in the morning of their lives, to preſent the firſt fruits to God, whoſe ſoul hath deſired the firſt ripe fruits, *Mic.* 7. 1 and who will remember the kindneſſe of their youth, the love of their eſpouſalls, *Jer.* 2. 1. God of old would be honoured with the firſtlings of men and of cattell, by the firſt-fruits of trees, and of the earth, in the ſheafe, in the threſhing floore, in the dough, in the loaves. He called for ears of corn dryed by the fire, and wheat beaten out of the green ears, *Lev.* 2. 14. to teach men to ſerve him with the *primroſe* of their childhood. Three ſorts there were of firſt-fruits. Firſt, of the ears of corn offered about the Paſſeover. Secondly of the loaves offered about Pentecoſt. Laſtly, about the end of the yeare in Autumne. Now of the two firſt God had a part, but not of the laſt. Hee made choice of the Almond tree, *Jer.* 1. 11. becauſe it bloſſometh firſt; ſo of *Jeremy* from his infancy, *Timothy* from his Mothers breſts, &c. He likes not of thoſe *arbores autumnales*, *Jude* 13. which bud at latter end of harveſt. He cares not for ſuch loiterers, as come halting in at laſt caſt to ſerve God, when they can ſerve their luſts no longer. The *Circaſſians* (a kind of mongrell-Chriſtians) are ſaid to divide their life betwixt ſin and devotion: dedicating their youth to rapine, and their old age to repentance. But curſed be that Cozener, ſaith the Prophet, that hath a male in his flock, and yet offereth to the Lord a corrupt thing. Wilt thou give God the dregs, the bottom, the ſnuffs, the very laſt ſands, thy dotage, which thy ſelf and friends are weary of? Shall thine oil (which ſhould have been fuell for thy thankfulneſſe) increaſe the fire of thy luſts, and thy luſts conſume all? How much better were it to ſacrifice early with *Abraham*, the young *Iſaacs* of thine age? to *bring* as he did *young rams unto the Lord*, and even, whiles thou art yet a *lad*, a *ſtripling*, to take *heed to thy wayes according to Gods Word*, *Pſal.* 119. 9? Yee ſhall not ſee my face, ſaith Chriſt (as once *Joſeph*) except you bring your younger brother with you.

Breerw. Enquir. 235.

Pſal. 1. 14.

While

While the evill dayes come not] *viz.* of old age and miſery: for theſe are ſeldome ſeparated. *Senectus*, at Africa, *ſemper aliquid novi adportat*, As *Africa* is never without ſome monſter, ſo neither is old age ever without ſome ailement. *Multa ſenem circumveniunt incommoda*, Many are the inconveniencies that doe encompaſſe an old man. *Horat.* *Solet ſenectus eſſe deformis, infirma, oblivioſa, edaxmutuj, lucroſa, indocilis & moleſta*, ſaith *Cato* in *Plutarch*, Old age uſeth to be deformed, weak, forgetfull, toothleſſe, covetous, unreachable, unquiet. *Plut. in. Apoph. Rom.* Now ſhall any man be ſo beſotted and bewitcht, as to make that the task of his old age, which ſhould be the trade of his whole life? and to ſettle his everlaſting, only, ſureſt making or marring upon ſo ſinking and ſandy a foundation? A ſhip the longer it leaks the harder it is to be emptyed; a land the longer it lies, the harder it is to be plowed; a nail, the further it is driven in, with the greater difficulty it is pulled out. And ſhal any man think, that the trembling joints, the dazled eys, the fainting heart, the failing hands, the feeble legs of ſtrengthleſs, drouping, untractable, wayward, froward old age can break up the fallow ground, can ever empty and pluck out the leaks and nails of ſo many years flowing and faſtning?

Verſ. 2. *While the Sun or the light or the Moon, &c.*] *i. e.* Whiles greater and leſſer comforts fail not. Or before the light of thine eyes grow dim, and as unfit to let in light, as an old duſty window. The air to aged eyes, ſeemeth duſty and miſty, and the Sun wadeth, as the Moon in a foggy evening, and the Starres are out of ſight; they *ſee through a glaſſe darkly*, as the Apoſtle ſpeaks in another caſe, they can know nothing without ſpectacles; the defluxion of rheum, which trickleth down the noſe and cheeks, being as it were the rain, the gathering of new matter, which continully diſtilleth, being as it were the *returning of the clouds after the rain in a moiſt* ſeaſon, and waters into an emptied fountain. *1 Cor.* 13. Some (with relation to the former verſe) interpret the words thus: Let thy Creator be remembred while the *Sun is not darkned*, that is, while youth continueth. Or if not ſo, while the *light* of the Sun is not gone; that is, while thy Manhood laſteth: Or if not ſo, while the *Moon* is not *darkned*, that is, while thine elder years are not ſpent: Or if not ſo, while the ſtars are not ſhut up, while the worſt of old age hath not ſeiſed upon thee: for then *the clouds will return after the rain*; that is, one grief comes upon the neck of another, *as deep calleth upon deep at*

Pſal. 42.7. the noiſe of the water-ſpouts; One affliction followeth and occaſioneth another without intermiſſion of trouble, as one billow comes wallowing and tumbling upon another, or as in *April* weather, one ſhower is unburthened, another is brewed. Hence ſome of the Ancient Patriarches are ſaid to have dyed *old men, and full of yeares*, they had enough of this world, and deſired to depart, as *Abraham, Simeon*, others. Hence the Poets

Cic. de Senectute. faine that *Tithonus*, when hee might have had immortality here, he would not. And *Cato* proteſted that if of old hee might bee made young againe, hee would ſeriouſly refuſe it.

Verſ. 3. *In the day when the Keepers of the houſe, &c.*] *i. e.* The hands and armes wherewith we defend the head and whole body (called an *houſe* alſo by St. *Paul*) from harme, and danger, and maintain our lives: which are therefore called the *lives of our hands*, becauſe upheld with the labour of our hands, *Eſai.* 57. 10. Theſe are fitly called *Keepers* or *Gardians*, for their uſefulneſſe, and for their faithfulneſſe too: *Numa Pompilius* conſecrated

Plut. the hands to faith; His ſucceſſour *Tullus Hoſtilius* (being a profane perfidious perſon and a contemner of all Religion, as that which did but emaſculate mens mindes and make them idle) brought in and worſhipped two new Gods, viz. *Pavor* and

Lactant. *Pallor*, Fear and Paleneſſe. Like another *Cain*, *Sighing and trembling hee was upon the Earth*, (So the Septuagint render that *Gen.* 4.12.) Not his hands only trembled (which is thought to bee *Cains* mark, *Gen.* 4.15.) but his heart too, *Iſai.* 7.2. Not with old age neither, as here, but with the terrours of an evil conſcience.

Equidem vero mihi dabis Rhetorem tam magnifice & exquiſite diſſerentem, & in non obſcura ſententia tot lumina, imo flumina orationis efferentem? But to returne to the Text; Old men are full of the Paſſe, for moſt part, and many other infirmities, which here are moſt elegantly deſcribed, by a continued allegory. Men draw forth as lively as they can the pictures of their young age, that in old age they may ſee their youth before their eyes. This is but a vanity, yet may good uſe bee made thereof. So contrarily the Preacher here drawes out to the life the picture of old age, that young men may ſee and conſider it together with death that follows it, and after death judgement.

Verſ. 3. *And the ſtrong men ſhall bow themſelves*] *Nutabunt*, the legges and thighes ſhal ſtaggar and faulter, cripple and crinkle under them as not able to bear the bodies burden. The thigh in Latine is called *femur a ferendo*, becauſe it beareth and holdeth up the creature;

ture; and hath the longeſt and ſtrongeſt bone in the whole body. The legge hath a ſhin-bone, and a ſhank-bone, aptly fitted for the better moving. The foot is the baſe, the ground and pedeſtall which ſuſtaineth the whole building. Theſe are *Solomon. ſtrong men*: but as ſtrong as they are, yet in old age they *Genius labans, Virg.* buckle under their burden, and are ready to overthrow themſelves and the whole body. Hence old men are glad to betake them to their *third legge*, a ſtaffe or crutch: *Membra levanti baculo tardaque ſenilibus annis*. Hence *Heſiod* calls them *τελεσσιγηρους*. Let them learn to *lean upon the Lord*, as the Spouſe did *upon her Beloved*, *Cant.* 8.5. and he will ſtirre up ſome good *Iob* to be eyes to them, when blind, and feet to them, when lame, *chap.* 29.15. Let them alſo pray with *David*, Caſt me not off in the time of old age: forſake mee not when my ſtrength faileth, *Pſal.* 71.9.

And the grinders ceaſe, becauſe they are few] The teeth (through age) fall out, or rot out, or are drawn out, or hang looſe in the gummes, and ſo cannot grind and maſticate the meat that is to be tranſmitted into the ſtomach, for the preſervation of the whole. Now the teeth are the hardeſt of the bones, if that they be bones, whereof *Ariſtotle* makes queſtion. They are as hard as *Lactant. de opif. Dei.* ſtones, in the edges of them eſpecally: and are here fitly compared to milſtones from their chewing office. The ſeat of the teeth are the jawes, where they have their ſeverall ſockets, into which they are mortiſed. But in old men they ſtand wet-ſhod in ſlimy humor, or are hollow and ſtumpy falling out one after another as the cogges of a mill, ſo that

Frangendus miſero gingiva panis inermi. *Iuvenal.*

And thoſe that looke out at the windowes] The eys are dim, as they were in old *Iſaac* and *Iacob*. An heavy affliction ſurely, but eſpecially to thoſe that have had *eyes full of adultery, evill eyes*, windows *2 Pet. 2.* of wickedneſſe, for the conſcience of this puts aſting into the affliction, is a thorne to their blind eyes, and becomes a greater torment then ever *Regulus* the *Roman* was put to, when his eye- *Plut.* lids were cut off, and hee ſet full oppoſite to the Sunſhining *Oculus ab oculis lendo.* in his ſtrength: Or then that *Grecian* Prince that had his eyes *Turk. hiſt.* put out with hot burning baſons, held neare unto them.

Verſ. 4. *And the doores ſhall bee ſhut in the ſtreets*] The eares ſhall grow deafe, the hearing weake: which hearing is cauſed by two bones within the inſide of the Ear; whereof one ſtands

ſtands ſtill, and the other moves, like to two ſtones of a Mill.

And he ſhall riſe up at the voyce of the Bird] Being awakened by every ſmall noiſe: & this proceeds not from the quickneſs of the hearing, but from the badneſſe of ſleeping. For as *Hierom* ſpeaketh, *Frigeſcente jam ſanguine, &c.* The bloud now growing cold, and the moiſture being dryed up, by which nature is ſleep ſhould be nouriſhed, the old man awakeneth with a little ſound, and at midnight when the Cock croweth, hee riſeth ſpeedily: being not able often to turne his members in his bed. Thus he Cocks crowing (ſaith another) unto old men is the ſchollers Bell that calls them to think of the things that are in Gods Book every morning.

Hieron. in hunc verſ.

Ἀλεκτρυὼν dicitur, quia nos a lecto excuſcitat.

And all the daughters of Muſick ſhall bee brought low] Old men as they cannot ſing tuneably but creak or ſcream (whence *Homer* compares them to Graſhoppers, *propter raucam vocem*, for their unpleaſant voyce,) ſo they can take no delight in the melodious notes, of others as old *Barzillai* confeſſeth, 2 *Sam.* 19. 35. they diſcern not the Harmony or diſtinction of ſounds, neither are affected with muſick. They muſt therefore labour to become *Temples of the Holy Ghoſt*, (in whoſe Temple there never wants muſick) and ſing Pſalmes *with grace in their hearts*: for *Non vox, ſed votum; non muſica chordula, ſed Cor; Non clamans, ſed amans, pſallit in aure Dei.*

Nam quæ cantante voluptas? Juvenal.

Verſ. 5. *Alſo when they ſhall bee afraid of that which is high*] Hillocks, or little ſtones ſtanding up, whereat they may ſtumble; as being unſteddy and unweildy. High aſcents alſo they ſhun, as being ſhort-winded: neither can they look down without danger of falling: their heads being as weak as their hammes. Let them therefore pray for a guard of Angels, putting that promiſe into ſuit, *Pſalme* 91. Let them alſo keep within Gods *precincts* as ever they expect his *protection*: and then though old *Eli* fell and never roſe again, yet when they fall, they ſhall ariſe, for the Lord puts under his hand, *Pſalme* 37. 24. Contrition may be in their way, but attrition ſhall not. Let them feare God, and they need not fear any other perſon or thing whatſoever.

And the Almond tree ſhall flouriſh] The hair ſhall grow hoare, thoſe Church-yard-flowers ſhall put forth. The Almond tree bloſſomes in *January*, while it is yet winter: and the fruit is ripe

Plin. lib. 16. ap. 25.

ripe in *March*. Old age ſhall ſnow white haires upon their heads. Let them ſee that they bee *found in the way of righteouſneſſe*.

And the Graſhopper ſhall be a burden] Every light matter ſhall oppreſſe them, who are already a burden to themſelves, being full of Gowt and other ſwellings of the legs, which the Septuagint and Vulgar point at here, when they render it *impinguabitur locuſta*, the Locuſts ſhall be made fat. Let them wait upon the Lord (as that *old diſciple Mnaſon* did) and then they ſhall renew their ſtrength, mount up as eagles, *run and not be weary, walk and not faint*, even then, when the *youth ſhall faint and be weary and the young men utterly fall*, *Iſai.* 40. 30, 31. *Act.* 11.

And deſire ſhall fail] The luſt of the eſh, the luſt of the eye, and the pride of life. And this, *Tully* reckons among the commodities and benefits of old age, *quod hominem a libidinis eſtu, velut a tyranno quodam liberet*, that it frees a man from the fire of luſt. It ſhould be ſo, doubtleſſe; an old Letcher being little leſſe then a Monſter: What ſo monſtrous as to behold greene Apples on a tree in Winter? and what ſo indecent, as to ſee the ſins of youth prevailing in times of age among old decrepit Goates? that they ſhould be *capering* after *capparis* the fruit of capers, as the Septuagint and Vulgar render it here. 1 *Ioh.* 2. 15. περὶ σβύτης ὁ πῦς ὁ σβέων. κάπαρις.

Becauſe man goeth to his long home] Heb. *to his old home, ſc.* to the duſt from whence hee was taken. Or to *the houſe of his eternity*, that is, the grave (that houſe of all living) where hee ſhall lye long till the Reſurrection. *Tremellius* renders it *in domum ſæculi ſui*, to the houſe of his generation, where hee and all his contemporaries meet. *Cajetan*, *In domum mundi ſui*, *into the houſe of his world*, that which the world provides for him: as nature at firſt provided for him the houſe of the womb. Toward this home of his, the old man is now on gate, having one foot in the grave already: He ſits and ſings with *Iob*, *My ſpirit is ſpent, my days are extinct, the graves are ready for me*. *Iob* 17. 1.

And the Mourners goe about the ſtreets] The Proverb is *Senex bis non lugetur*, An old man dyes unlamented. But not ſo the good old man. Great moan was made for old *Jacob*, *Moſes*, *Aaron*, *Samuel*. The *Romans* took the death of old *Auguſtus* ſo heavily, that they wiſhed hee had either never been born, or never dyed. Thoſe indeed that *live wickedly*, dye *wiſhedly*. But godly men are worthily lamented, and ought to be ſo, *Eſai.* 57. 1. This is one of

the dues of the dead, ſo it bee done aright. But they were hard beſtead that were fain to hire mourners; that as Midwives brought their friends into the world, ſo thoſe widows ſhould carry them out of it. See *Iob* 3.8. *Ier.* 9.17.

Verſ. 6. *Or ever the ſilver cord bee looſed*] Or *ſeng henec*: *i.e.* before the marrow of the back (which is of a ſilver colour) be conſumed. From this Cord many ſinewes are derived; which when they are looſened, the back bendeth, motion is ſlow, and feeling faileth.

Or the golden bowle be broken] *i.e.* The heart, ſay ſome, or the *Pericardium*: the Brain-pan, ſay others, or the *Piamater* compaſſing the brain like a ſwathing-cloth, or inner rind of a tree.

Or the pitcher bee broken at the Fountaine] That is, the veins at the Liver (which is the *ſhop of ſanguification*, or blood-making, as one calles it) but eſpecially *Vena porta* and *Vena cava*. Read the Anatomiſts.

Or the wheele bee broken at the ciſterne] *i. e.* The head which drawes the power of life from the heart, to the which the blood runs back in any great fright, as to the fountain of life.

Verſe 7. *Then ſhall the duſt return to the Earth, &c.*] What is man, ſaith *Nazianzen*, but Νῦς καὶ χῦς, *Soul* and *Soil*, *Breath* and *Body*, a puffe of winde the one, a pile of duſt the other, no ſolidity in either. *Zoroaſter*, and ſome other ancient Heathens imagined, that the ſoul had wings: that having broken theſe wings ſhee fell headlong into the body: and that recovering her wings again, ſhee flyes up to heaven, her originall habitation. That of *Epicharmus* is better to bee liked, and comes nearer to the truth here delivered by the Preacher, *Concretum fuit & diſcretum eſt, rediitque unde venerat; terra deorſum, ſpiritus ſurſum.* It was together, but is now by death ſet aſunder, & returned to the place whence it came: the earth downward, the Spirit upward. See *Gen.* 2.7. *God made man of the duſt of the Earth*, to note our frailty, vility, and impurity. *Lutum enim conſpurcat omnia, ſic & caro*, ſaith one, Dirt defiles all things, ſo doth the fleſh: It ſhould ſeeme ſo (truly) by mans ſoul, which coming pure out of Gods hands, ſoone becomes,

Mens oblita Dei, vitiorumque oblita cæno.

Bernard complaines, not without juſt cauſe, that our ſoules by commerce with the fleſh are become fleſhly: Sure it is that by their mutuall defilement, corruption is ſo far rooted in us now, that it is not cleanſed out of us by meer death (as is to be ſeen in *Lazarus*, and others that dyed) but by *cineriſication*, or turning of the body to duſt and aſhes.

The ſpirit returnes to God that gave it] For it is *divinæ particula auræ*, an immateriall, immortall ſubſtance, that after death returnes to God the Fountain of life. The ſoul moves and guides the body, (ſaith a worthy Divine) as the Pilot doth the ſhip. Now the Pilot may be ſafe though the ſhip bee ſplit on the rock. And as in a chicken, it growes ſtill, and ſo the ſhell breakes and falls off: So it is with the Soul: the body hangs on it but as a ſhell; and when the ſoul is grown to perfection it falles away, and the ſoule returnes to the *Father of ſpirits*. *Auguſtine* (after *Origen*) held a long while, that the ſoul was begotten by the Parents as was the body. At length hee began to doubt of this point, and afterward altered his opinion; confeſſing *inter cætera teſtimonia hoc eſſe præcipuum*, that among other teſtimonies this to be the chief to prove the contrary to that, which hee had formerly held. *D. Preſt.*

Verſe 8. *Vanity of vanityes, ſaith the Preacher*] Who choſe for his text this argument, of the vanity of humane things, which having fully proved, and improved hee here reſumes and concludes. *Vide ſupra.*

Verſe 9. *And moreover becauſe the Preacher was wiſe*] Hee well knew how hard it was to work men to a beleef of what he had affirmed concerning earthly vanities: and therefore heaps up here many forcible and cogent arguments. As firſt, that himſelf was no baby, but wiſe above all men in the world, by Gods owne teſtimony: therefore his words ſhould bee well regarded. Οἱ σοφοὶ ἡμῶν συνηρῶσι, Our wiſe men expound to day (ſaid the Jewes one to another) *Come let us goe up to the houſe of the Lord, &c.* *Cicero* had that high opinion of *Plato* for his wiſdome, that he profeſſed that hee would rather goe wrong with him, then goe right with others. *Averroes* over-admired *Ariſtotle*, as if hee had been infallible. But this is a praiſe proper to the holy Penmen guided by the Spirit of truth, and filled with wiſdome from on high for the purpoſe. To them therefore, and to the word of prophecy by them, muſt men give heed as unto a *light that ſhineth in a dark place, &c.* 2 *Pet.* 1.19.

He ſtill taught the people knowledge] Hee hid not his talent in

a napkin, but used it to the instruction of his people. *Have not I written for thee excellent things* (or *three severall sorts of* Books, *viz.* Proverbiall, Penitentiall, Nuptiall) *in counsells and knowledge*, *Prov.* 22.20. *Symachus* speakes of some that having great worth in them, will as soon part with their hearts as with their conceptions. And *Gregory* observeth that there are not a few, who being enriched with spirituall gifts and abilities to doe good, *dum solis contemplationis studiis inardescunt, parere utilitati proximorum prædicatione refugiunt*, while they burn in the studyes of contemplation only, doe shun to seek by preaching to profit their neighbours. *Solomon* was none of these.

Teabee gave good heed] Or, he *made them to take good heed*: hee called upon them ever and anon, as our Saviour did upon his hearers, *Let him that hath an ear to hear, hear*. Or as the Deacons in *Chrysostome* and *Basils* time used to call upon the people in these words, *Oremus, attendamus*, Let us pray, let us give heed.

And sought out] By diligent scrutiny and hard study: beating his brains as the foul beats the shell, to get out the fish, with great vehemency. The slaves were also in the Ark, to shew, saith *Gregory*, that Preachers should alwayes meditate in their hearts upon the sacred Scriptures: that if need require they may without delay take up the Ark, teach the people.

And set in order many Proverbs] Marshalled them in a fit method, and set others a work for to doe the like. For *Regis ad exemplum, &c.* Our *Henry* the first (surnamed *Beauclerk*) had in his youth some taste of learning. And this put many of his Subjects into the *fashion of the Book*, so that divers learned men flourished in his time: as *Ethan, Heman, Chalcol, Agur*, and other *Paræmiographe* did in *Solomons*.

Verse 10. *The Preacher sought, &c.*] Hee *sought* and *sought*, by paines and prayer. He knew the rule, *Bene oravisse est bene studuisse*, To have prayed well is to have studied well. By prayer and tears St. *John* got the Book opened, *Rev.* 5.4. *Luther* got much of his insight into Gods matters, by the same means.

To finde out acceptable words] *Verba desiderata* (so *Cajetan* renders it) *Verba delectabila* (so *Tremellius*) *Verba expetibilia* (so *Vatablus*) Delectable and desireable words, dainty expressions, that might both please and profit, tickle the ear, and withall take the heart. Such a master of speech was *Paul*, *Act.* 14.12. who thundred and lightened in his discourses, like another *Pericles*. Such a one was *Apollos*,

Apollos that *eloquent* Preacher, *mighty in the Scriptures* (δυνατὸς ἐν ταῖς γραφαῖς *Plutarch.*) like another *Phocion*, a waighty Speaker) such were many of the Greek and Latine Fathers; *Ambrose* for one; whom when *Augustine* heard Preach, *Veniebant*, saith he, *in animum meum simul cum verbis quæ diligebam etiam res quas negligebam*, there came into my minde, together with the words which I chiefly looked after, the matter which till then I made no reckoning of. *Et res & verba. Philippus Melanchthon* could dresse his doctrine in dainty tearmes, and so slide insensibly into the hearts of his hearers. *Egit vir eloquens ut intelligerentur, ut obedienter audirentur*, (as *Augustine* hath it). This eloquent man tooke pains that hee might be heard with understanding, with obedience. The like might be said of *Calvin* (famous for the purity of his style and the holinesse of his matter.) *Vivet, in whose* Sermons *singularem eloquentiam & in commovendis affectibus efficacitatem admirabar*, saith *Zanchy*. I greatly admired at his singular eloquence and skill to worke upon the affections by his elaborate discourses.

De doct. Christ. l.4. c. 14.

Zanch. Miscell. & dedic.

And that which was written was upright] *A corde ad cor*, void of all insincerity and falshood, *Prov.* 8 8. *Seducers* come for the most part with *pithanology*: by good words and fair speeches they deceive the hearts of the simple. *Rom.* 16. 18. But our Preachers words are of another *alley*; not more delicious and toothsome, then sound and wholesome, 2 *Tim.* 3.16. proceeding from a right heart, and tending to make men upright, transforming them into the same image, and transfusing them into the Divine nature.

Vers. 11. *The words of the wise are like goades*] To rouse up mens drowsie and drossie spirits: to drive them (as the Eagle doth her young ones with her talons) out of the nest of carnall security: to awaken them out of the snare of the Devill, who hath cast many into such a dead lethargy, such a dedolent dispositon, that like *Dionysius* the *Heraclean*, they can heardly feel sharpest goades, or needles thrust into their fat hearts; *fat as grease*, *Psal.* 119.17. St. *Peter* so preached that his hearers were prickt at heart, *Act.* 2.37. St. *Steven* so galled his adversaries, that they were cut to the heart, *Act.* 7.54. And before them both, how barely and boldly dealt *Jo. Baptist*, and our Saviour Christ with those enemies of all righteousnes the *Pharisees, qui toties puncti ac repuncti, nunquam tamen ad resipiscentiam compuncti*, as one saith of them:

(who like thoſe Beares in *Pliny* or Aſſes of *Tuſcany* that have fed on hemlock) were ſo ſtupefied, that no ſharp words would work upon them, or take impreſſion in their hearts; ſo *brawny* were their *breaſts*; ſo *horny* their *heart-ſtrings*.

And as nailes] Such as Shepheards faſtened their tents to the ground with; *Jael* drove one of theſe tent-nailes through *Siſera*'s Temples: and laid his body as it were a lifening what was become of the ſoul. Now as nailes driven into pales doe faſten them to their rails, ſo the godly and grave ſentences of Teachers (thoſe *Maſters of Aſſemblies*) do pierce into mens hearts, to unite them unto God, by faith, and one to another in love. Our exhortations truly ſhould be ſtrong and well pointed: not only to wound as arrows, but to ſtick by the people as forked arrows, that they may prove as thoſe of *Joſh*, *the arrows of the Lords deliverance*. And ſurely it were to be wiſhed (in theſe unſetled and giddy times eſpecially) that people would ſtick ſuch words of exhortation, as like goades might prick them on to pious practiſe, and like nailes might fix their wild conceits, that they might be ſtedfaſt and unmoveable, ſtabliſhed in the truth and not whiffled about with every wind of doctrine. But we can look for no better, ſo long as they have ſo mean an eſteeme of the Miniſters, thoſe *Maſters of the Aſſemblyes*, (whoſe Office it is to congregate the people, and to preſide in the Congregations) which are *given from one Shepheard*, the *Arch-Shepheard* of his Sheep Jeſus Chriſt; who in the dayes of his ſolemn inauguration into his Kingdome, gave theſe *gifts unto men, viz.* ſome to be *Apoſtles*, *ſome Evangeliſts*, *ſome Paſtors*, *ſome Teachers*, *&c. Epheſ.*4.11. What a mouth of blaſphemy then opens that Schiſmaticall Pamphleter that makes this precious gift of Chriſt to his Spouſe, this ſacred and tremend function of the Miniſtery to be as meere an Impoſture, as very a myſtery of iniquity, as arrant a juggle as the Papacy it ſelf?

Image.4.

1 Pet.2.25.

The Compaſ. Samarit.

Verſ. 12. *And further, by theſe, my ſonne, be admoniſhed*] By theſe divine directions and documents, contained in this ſhort Book, wherein thou ſhall finde fulneſſe of matter in fewneſſe of words. Or *by theſe*, that is by the Holy Scriptures which (according to ſome interpreters) are called in the former verſe *Lords of Collections*, becauſe they are as Lords paramount above all other words and writings of men, that ever were collected into volumes. *Odi ego meos libros*, ſaith *Luther*, I doe even hate the

Luth. in Geneſ.

the Bookes ſet forth by my ſelf, and could wiſh them utterly aboliſhed, becauſe I fear that by reading them, ſome are hindred from ſpending their time in reading the ſacred Scriptures. Of theſe it is that the Pſalmiſt ſaith, *Moreover by them is thy ſervant warned* (or *clearly-admoniſhed*, as the word ſignifies) *and in doing thereof there is great reward*, *Pſal.*19.11.

Of making many Bookes there is no end] Ambition and covetouſneſſe ſets many Authours a work in this ſcribling age, *Scribimus indocti doctique*, *&c.* Preſſes are greatly oppreſſed: and *every fool will bee medling*, that he may bee a *fool in Print*. *Multi mei ſimiles hoc morbo laborant, ut cum ſcribere neſciant, tamen a ſcribendo temperare non poſſunt*. Many are ſick of my very diſeaſe, ſaith *Eraſmus*, that though they can doe nothing worthy of the publick, yet they muſt be publiſhing: hence the world ſo abounds with Bookes even to ſatiety and ſurfeit, many of them being no better then ſcurf of ſcald, and ſcabby heads.

Much ſtudy is a wearineſſe to the fleſh] *Hierome* renders it, *Labor carnis*, a work of the fleſh. They will find it ſo one day to their ſorrow, that are better read in *Sir Philip* then in *St. Peter*, in *Monſiers Balſacs* letters, then *St. Pauls* Epiſtles. The holy Bible is to be chiefly ſtudyed, and herein we are to labour even to laſſitude; to read, till being overcome with ſleepe, wee bow down as it were, to ſalute the leaves with a kiſſe, as *Hierome* exhorted ſome good women of his time. All other Bookes, in compariſon of this, we are to account as waſte Paper: and not to read them further then they ſome way conduce to the better underſtanding or practiſing of the things herein contained, and commended unto our care.

Hierom. ad Euſt.

Verſ. 13. *Let us hear the concluſion of his whole matter*] *ſc.* Touching the attainment of true happineſſe: Let us ſee (for a concluſe of all) where and how it may be had. Shall I tell you in two words ſaith the Preacher? I will ſo, and ſee that ye mark it: In the Originall the word rendered *concluſion* here hath the firſt letter bigger then the reſt, to ſtir up the greater attention to that which follows: ſith in this ſhort ſentence is contained the ſum of all Divinity.

Fear God and keep his commandements] Bear an awfull reſpect to the Divine Majeſty, a reverentiall fear: and from this principle obey God in every part and point of duty: Doe this and live for ever. Doe it in an Evangelicall way I mean: for we can doe it now no otherwiſe. Wiſh well to exact obedience, as

David

David does, *Pſal.*119.45. Oh that I could keep thy commandements accurately: and woe's me that I cannot. And then bee doing as thou canſt, for affection without indeavour, is like *Rachel*, beautifull but barren. Be doing, I ſay, at every thing as well as at any thing: for thou muſt not be *ſuna nbulus virtutum*, (at *Tertullian* phraſeth it) one that goeth in a narrow tract of obedience. No: thine obedience muſt be univerſall, extending to the compaſſe of the whole Law, (which is but one copulative as the Scholars ſpeak) And then *beati ſunt qui præcepta faciunt et iam ſi non perficiunt*, they are bleſſed that doe what they can, though they cannot but under doe. And *in libro tuo ſcribuntur omnes qui quod poſſunt faciunt, & ſi quod debent, non poſſunt.* They are ſurely written all in Gods Book, that doe what they can, though they cannot doe as they ought. I cannot let ſlip a Note given by one that was once a famous Preacher in this Kingdom, and ſtill lives in his printed Sermons. The Book of *Eccleſiaſtes* (ſaith he) begins with *All is vanity*, and ends with *Fear God and keep his commandements.* Now if that ſentence were knit to this, which *Solomon* keepeth to the end as the haven of reſt after the turmoiles of vanity, it is like that which Chriſt ſaid to *Martha*, *Thou art troubled about many things, but one thing is neceſſary.* That which troubleth us, *Solomon* calls *vanity*: that which is neceſſary, he calls *the fear of God.* From that to this, ſhould bee every mans pilgrimage in this world. We begin at vanity, and never know perfectly that wee are vain, till we come to fear God and keep his commandements.

For this is the whole duty of man] Heb. *This is the whole man, q. d.* He is not a compleat man: hee loſeth all his other praiſes, that fears not God. It is the very nature and eſſence of man to bee a reaſonable creature: Now what more reaſonable then that God ſhould be feared and ſerved? What more irrationall then irreligion? (See 2 *Theſſ.*3.2.) and what is man without true grace, but *præſtantiſſimum brutum*, (as one ſaith) a very fair Beaſt?

Verſ. 14. *For God ſhall bring every work into judgement*] Full loth is ſinfull fleſh to come to judgement: but (will they, nill they) come they muſt, *God will bring them:* Angels will hale them out of their hiding holes. Rocks and mountains will then prove a ſorry ſhelter; fith rocks ſhall rent, and mountains melt at the preſence of the Judge. Let us therefore judge our ſelves, if wee ſhall not judge us, and take unto us words againſt our ſins, if wee will

will not have him to take unto him words againſt our ſoules, *Hoſ.*14.2. And then *Ita vivamus ut rationem nobis reddendam arbitremur*, ſaith the Heathen Oratour, Let us ſo live, as thoſe that muſt ſhortly be called to an account. For who can tell but that he may ſodainly hear as that Pope did, and was ſoon after found dead, *Veni, miſer, in judicium*, Come, thou wretch, receive thy judgement. Let this be firmly beleeved and throughly digeſted, and it will notably incite us to the fear and ſervice of God. This ſome Heathens knew; *Zaleucus Locrenſis*, in the Proeme to his Laws hath theſe words, *Hoc inculcatum ſit, eſſe Deos, & venire eſſe ſummum & fatalem illum diem:* Remember to preſſe often upon the people theſe two things; Firſt that there are Gods, Next, to theſe Gods an account of all muſt be given. The Areopagites at their Councell were wont diligently to enquire what every of the *Athenians* did, and how he lived: that men knowing and remembring that once they muſt give an account of their lives (though but to earthly Judges) might imbrace honeſty. Roux *his Arbaol. Anti.* 125

With every ſecret thing] For at that day of *Revelation* as it is called, *VVee muſt all appear* (or be made *tranſparent, pellucid* and clear like a *diaphanous* body, as the word there ſignifies) *before the Judgment-ſeat of Chriſt*: all ſhall be laid naked and open, the Bookes of Gods *Omniſcience* and mans *conſcience* alſo ſhal be then opened, and ſecret ſins ſhal be as legible in thy forehead, as if written with the brighteſt ſtars, or the moſt glittering Sun-beams upon a wal of Cryſtall. Mens actions are all in print in heaven; and God wil at that day read them aloud in the ears of all the world. 2 Cor.5.10.

VVhether it be good or evill] Then it ſhall appeare what it is, which before was not ſo clear: like as in *April*, both wholeſome roots and poyſonable diſcover themſelves, which in winter were not ſeen. Then men ſhall give an account, 1. *De bonis commiſſis*, of good things committed unto them. 2. *De bonis dimiſſis*, of good things neglected by them. 3. *De malis commiſſis*, of evills committed by them. 4. Laſtly, *De malis permiſſis*, of evills done by others, ſuffered by them, when they might have hindered it.

X x

Laus Deo.

A
Commentary or Exposition
upon
Canticles or Solomon Song of Songs

A COMMENTARY OR EXPOSITION UPON THE CANTICLES: OR *Solomons* SONG of SONGS.

CHAP. I.

Vers. 1. *The Song of Songs.*

NOT a light Love-song (as some profane persons have fancied; and have therefore held it no part of the sacred Canon:) But a most excellent Epithalamium, a very divine Ditty, an heavenly Allegory, a Mysticall-marriage-song, *Sic cœnas* called here, *The Song of Songs*, as God is *ysso carer.* called the *God of Gods*, *Deut.* 10. 7. as *cæremonia* Christ is called the *King of Kings*, Rev. 19. *cha eccl.* 16. as the Most holy is called the *Holy of Holies*; to the which *celebrium* the Jew-doctors liken this Canticle; as they doe *Ecclesiastes* to *cinw.*

Theodoret. 5. de Provic.

the *Holy place*, and *Proverbs* to the *Court:*) to signifie, that it is the Treasury of the most sacred and highest mysteries of holy Scripture. It streams out all along, under the parable of a marriage, that full torrent of spirituall love that is betwixt Christ and the Church. *This is a great mystery*, saith that great Apostle, *Eph.* 5. 32. It passeth the capacity of man to understand it in the perfection of it. Hence the Jews permitted none to read this sacred Song, before thirty years of age. Let him that reads, think he sees written over this *Solomons* porch, *Holinesse to the Lord, Procul hinc, procul este profani, nihil hic nisi castum.* If any think this kind of dealing to be over-light for so grave and weighty a matter, let them take heed (saith one) that in the height of their own hearts they doe not proudly censure God and his order, who in many places useth the same similitude of marriage, to expresse his love to his Church by, and interchangeably her duty toward him, as *Hos.* 2. 19, 2 *Cor.* 11. 2. *Eph.* 5, 25. with *vers.* 22, 23, 24. where the Apostle plainly alludeth and referreth to this Song of Songs in sundry passages, borrowing both matter, and frame of speech from hence.

Hieron. proœm. in Ezech.

T. W. in Cantic.

Which is Solomons] He was the Pen-man, God the Author. Of many other Songs hee was both Authour and instrument, 1 *King.* 4. 32. Not so of this; which therefore the *Chaldee Paraphrast* here entituleth, *Songs and Hymnes* (in the plurall, for the surpassing excellency of it) *which* Solomon *the Prophet, the King of* Israel, *uttered by the spirit of Prophecy, before the Lord, the Lord of all the earth.* A Prophet he was, and is therefore now *in the Kingdome of heaven*, notwithstanding his foul fall, whereof he repented. For as it is not the falling into the water that drowns, but lying in it: So neither is it the falling into sin that damnes, but dying in it. *Solomon* was also King of *Israel*, and surpassed all the Kings of the earth in wealth and wisdom, 2 *Chron.* 9. 22. yea he was wiser then all men, 1 *King.* 4. 31. And as himself was a King, so he made this singular Song; (as *David* did the 45 *Psalm*) concerning the King (Christ and his spirituall marriage to the Church,) who is also called *Solomon*, *Cant.* 3. 11. and greater then *Solomon*, *Mat.* 12. 42. If there fore either the worth of the writer, or the weightinesse of the matter may make to the commendation of any book, this wants for neither: That's a silly exception of some against this Song, as if not

Luk. 11. 28.

Psal. 45. 2.

not Canonicall, because God is not once nanied in it; for as oft as the Bridegrome is brought in speaking here, so oft Christ himself speaketh, who is *God blessed for ever.* Besides, whereas *Solomon* made a thousand Songs and five, 1 *King.* 4. 32. this only, as being the chief of all, and part of the holy Canon, hath been hitherto kept safe (when the rest are lost) in the cabinet of Gods speciall providence, and in the cheft of the Jews (Gods faithfull *Library-keepers*, *Rom.* 3. 2. *Joh.* 5. 39.) It being not the will of our heavenly Father, that any one hair of that sacred head should fall to the ground.

Rom. 9. 5.

Vers. 2. *Let him kisse me with the kisses of his mouth*] It must be premised and remembred, that this Book is *penitus allegoricus & parabolicus*, as one saith, allegorical throughout, and aboundeth all along with types and figures, with parables and similitudes. *Quot verba tot sacramenta*, So many words so many mysteries, saith *Hierom* of the *Revelation*; which made *Cajetan* not dare to Comment upon it. The like may bee truly affirmed of the *Canticles*: nay we may say of it in a speciall manner, as *Possevinus* doth of the whole *Hebrew* Bible, *tot esse sacramenta quot literæ, tot mysteria quot puncta, tot arcana quot apices.* Hence *Psellus* in *Theodoret* asketh pardon for presuming to expound it. But *difficilium facilis est venia; & In magnis voluisse sat est.* In hard things the pardon is easy; and in high things, let a man shew his good wil, and it sufficeth. The matter of this Book hath been pointed at already: as for the form of it, it is Dramaticall and Dialogisticall. The chief speakers are not *Solomon* and the *Shulamite*, (as *Castalio* makes it) but Christ and his Church. Christ also hath his Associates (those *friends of the Bridegrome*) *viz.* the Prophets, Apostles, Pastors, and Teachers, who put in a word sometimes. As likewise doe the fellow friends of the Bride, *viz.* whole Churches, or particular Christians. The Bride begins here abruptly (after the manner of a Tragedy) through impatience of love and an holy impotency of desire after, not an union only, but an unity also with him whom her soule loveth. *Let him kisse me, &c.* Kissing is a token of love, 1 Pet. 5. 14. *Luk.* 7. 45. and of reconciliation, 2 *Sam.* 14. 33. And albeit φιλήσαι τὸν ἐκ φιλεῖν (as *Philo* observeth) Love is not alwaies in a kisse, *Joab* and *Judas* could kisse and kill, (*Caveatur osculum Iscarioticum*) consigne their treachery with so sweet a symboll of amity, yet those that *love out of a pure heart fervently*, do there-

Apocalypsin. fatetur me nescire exponere, &c. exponat cui Deus in concesserit.

Cajet. Possev. in Biblioth. select.

Joh. 3. 29.

1 Pet. 1. 22.

fore

fore kisse, as desiring to transfuse, if it might be, the souls of either into other, and to become one with the party so beloved, and in the best sense suaviated. That therefore which the Church here desireth is, not so much Christs coming in the flesh (that God, who at sundry times, and in divers manners had spoken in times past unto her by the Prophets, would now speak unto her by his Son, as some have sensed it) as that she may have utmost conjunction to him, and nearest communion with him, hereas much as may be, and hereafter in all fulnesse of fruition. *Let him kisse me*, and so seal up his hearty love unto mee, even the *sure mercies of* David; *with the kisses of his mouth*; Not with one kisse only, with one pledge of his love, but with many (there is no satiety, no measure, no bounds or bottome of this holy love, as there is in carnall desires, *ubi etiam vota, post usum fastidio sunt*) Neither covets she to kisse his hand (as they deale by Kings) or his feet (as they doe the Popes) but his *mouth*; shee would have true kisses, the *basia* the *buffes* of those lips, whereinto grace is poured, *Psal.* 45. 3. and wherehence those words of grace are uttered, *Mat.* 5. 2, 3. &c. *He openeth his mouth with wisdome, and in his lips is the law of kindnesse.* Hence her affectionate desires, her earnest pantings, inquietations, and unsatisfiablenesses. She must have Christ, or else she dies; she must have the *kisses of Christs mouth*, even those sweet pledges of love in his word, or she cannot be contented; but will complaine, in the confluence of all other comforts, as *Abraham* did, *Gen.* 15. 2. Lord God what wilt thou give me, seeing I goe childlesse? Or as *Artabazus* in *Xenophon* did (when *Cyrus* had given him a cup of gold, and *Chrysantas* a kisse in token of his speciall favour) saying, that the cup that he gave him was nothing so good gold, as the kisse that he gave *Chrysantas*. The Poets fable that the Moon was wont to come down from her orb to kisse *Endymion*. It is a certain truth, that Christ came down from heaven to reconcile us to his Father, to unite us to himself, and still to communicate unto our souls the sense of his love, the feeling of his favour, the sweet breath of his holy Spirit.

Heb. 1. 1.

Prov. 31. 26.

For thy love is better then wine] *Heb. Loves.* The *Septuagint* and *Vulgar* render it *Ubera*, Thy brests: but that's not so proper, sith it is the Church that here speaks to Christ, and, by the sudden change of person, shews the strength and livelinesse of her affection: as by the Plurall *Loves*, she means all fruits of his love,

love, righteousnesse, peace, joy in the Holy Ghost, assurance of heaven, which Mr. *Latimer* calls the sweet-meats of the feast of a good conscience. There are other dainty dishes at that feast, but this is the banquet, this is *better then wine*, which yet is a very comfortable creature, *Psal.* 104. 15. and highly set by, *Psal.* 47. *Plato* calls wine a muſick, *miserarum humanarum* μαλαχωτὴς, the chief allayments of mens miseries.

Verſ. 3. *Because of the savour of thy good ointments*] Or, *To smell to, thy ointments are best. Odoratissimus* es, as the Panther casts abroad a fragrant savour, as *Alexander* the Great is said to have had a naturall sweetnesse with him, by reason of the good temperament of his body. So and much more then so the Lord Christ, that *sweetest of sweets*. He kisseth his poor persecuted people, as *Constantine* once kissed *Paphnutius* his lost eye: and departing (for here he comes but as a suitor only til the marriage be made up in heaven) he leaves such a sweet sent behind him, such a balmy verdure, as attracts all good hearts unto him; so that where this all-quickning carcase is, there would *the Eagles be also*. The *Israelites* removed their tent, from *Mithcah* which signifies *sweetnesse*, to *Cashmonah* which signifies *swiftnesse*, *Num.* 33. 29. To teach us (saith one) that the Saints have no sooner tasted Christs sweetnesse, but they are carried after him presently with incredible swiftnesse. Hence they are said to have a nose like *the tower of Lebanon*, (for their singular sagacity in smelling after Christ) and to flee to the holy Assemblies (where Christs odors are beaten out to the smell) *as the clouds*, or as *the doves to their windows*. For why? they have *their senses habitually exercised to discern good and evill*, *Heb.* 5. 14. and their love abounds yet more and more in knowledge and in all judgement, *Phil.* 1. 9.

Euseb.

Mat. 24.

Cant. 7.

Esay 60. 8.

Thy name is as ointment poured forth] There is an elegant allusion in the Originall betwixt *Shem* and *Shemen*; that is, *Name*, and *Ointment*. And Christ hath his name both in *Hebrew* and *Greek* from *ointments*; for these three words in signification are all one, Messias, Christ, Anointed. See the reason, *Esay* 61. 1. The Spirit of the Lord (that oil of gladnesse, *Heb.* 1. 9.) is upon me, because he hath anointed (and appointed me to preach good tidings to the meek, &c. Now when this is done to the life, when Christ crucified is preached, when the holy Ghost in the mouth and ministry of his faithfull servants shall take of Christs excellencies (as it is his office to doe, *Job.* 16, 14.) and *hold them out*

משחה. Χριστός.

2 *Cor.* 2, 2, 14. 15. 16.

to

to the world: when he ſhall hold up the tapeſtry, as it were, and
2 *Tim.* 2. 5. ſhew men the Lord Chriſt with an *Ecce virum*, Behold the man, that one Mediator betwixt God and Man, the man Chriſt Jeſus; See him in his Natures, in his Offices, in his Works, in the bleſſed Effects of all: This cannot but ſtir up wonderfull loves in all good ſoules; with hearty wiſhes, that *If any one love not*
1 *Cor.* 16. 22. *the Lord Jeſus Chriſt*, he may be *Anathema, Maranath* 2, accurſt upon accurſt, and put over to God to puniſh.

Therefore the virgins love thee] *i.e.* All that are adjoined to me in comely ſort, as chaſt Damoſells to their Mother and Miſtreſſe. The elect and faithfull are called *Virgins* for their ſpirituall chaſtity. They are Gods *bidden ones*, (as the word here uſed ſignifieth, and as they are called, *Pſal.* 83. 3.) they are not defiled with
עלמות. *Puellæ abſcondi-tæ; propter ſe-cretiorem edu-cationem.* *Riv.* the corruptions that are in the world through luſt, for they are Virgins, *Rev.* 14. 4. Elſe, the Bride would not ſuffer them about her, *Pſal.* 45. 14. (Of Q. *Elizabeth* it is ſaid, that he never ſuffered any Lady to approach her preſence, of whoſe ſtain ſhe had
Speed. 1236. but the leaſt ſuſpition) *Theſe follow the lamb whereſoever he goeth. ib.* as the other creatures follow the Panther for his ſweet odors; as birds of prey are carried after carcaſes. *Whom having not ſeen, yet ye love*, and can do no leſſe, 1 *Pet.* 1. 8. becauſe hee firſt loved you, and hath ſhed abroad his love in your hearts by his holy Spirit, 1 *Joh.* 4. 19. *Rom.* 5. 5. *Amate amorem illius*, O love his love, ſaith *Bernard*, and cry out with *Ignatius*, O ἐμὸς ἐρως ἐσταύρωται, My Love was crucified. If the Centurion in the Goſpel
Luk. 7. 5. were held worthy of reſpect becauſe he *loved our nation* (ſaid thoſe Jews) and *built us a Synagogue*: what ſhall we ſay of Chriſt who
Rev. 1. 5. *loved us and waſhed us with his own blood*, &c. *Herein was love*, &c.
Cos amoris a-mor. And ſhould not love be the whetſtone of love? Should we not reciprocate? ſhall we be worſe then Publicans? Shall not *the love of Chriſt conſtrain us*, &c? 2 *Cor.* 5. 14.

Verſ. 4. *Draw me*] Thoſe very virgins, though they love Chriſt, and are affected with his incomparable ſweetneſſe; to the ſlighting of earthly vanities, and all taſtleſſe fooleries of this preſent life, yet are they ſenſible of ſundry obſtacles and backbyaſſes, which cauſe them to call for help from heaven, *Draw me, &c. ſc.* by the effectuall working of thy mighty Spirit, and by the cords of kindneſſe, *Hoſ.* 11. 4. that irreſiſtible grace of thine, whereby thou doſt *fortiter* but yet *ſuaviter*, powerfully but yet ſweetly work upon the wils of them that belong to thee, and

and by a mercifull violence pull them out of Satans pawes, yea bring them from the jawes of hell to the joyes of heaven, *Jer.* 31. 3.

We will run after thee] We will not only follow thee, as the ſtraw follows the jet, or as iron the load-ſtone; as the Sea-mans needle doth the North-pole, or as the Hop in its growing follows the courſe of the ſun from Eaſt to Weſt, winding about the pole, and will rather break then doe otherwiſe: But wee will *Num.* 14. 24. *fulfill after thee*, as *Caleb* did, we will *run after thee*, as *David* did, *John fulfilled his race, Act.* 13. 25. yea we will ſo run that we may obtain, finiſh our courſe and receive our crown, whereof we ſhall not fail; if we run regularly, run forthright, *Prov.* 4. 25. run after Chriſt, as the Church *Pſal.* 119. 32. here promiſeth to doe, and not ſtep before him, as Peter preſumed to doe, and therefore heard, *Get thee behind me Satan.* Chriſt *2 Tim.* 4. 7. is our *forerunner, gone before us into heaven, Heb.* 6. 10. Wee muſt *come after him, Luk.* 9. 23. preſſe his footſteps, 1 *Pet.* 2. 21. follow him cloſe, *Mat.* 16. 24. *Eph.* 5. 1. and, having him ever in our eye, run with patience the race that is ſet before us, *Heb.* 12. 1, 2. Rubs and *Remora's* we ſhall be ſure to meet with, but that muſt not make us ſtop or ſtep back. Chriſt ran with a courage, though he ran with the croſs upon his ſhoulders all the way. *Gird up your* 1 *Pet.* 1. 13. *loins*, and doe likewiſe, *Run to get the race*, ſaid bleſſed *Bradford* to his fellow-ſufferers, *You are even almoſt at your journeys end. If there be any way to heaven on horſ-back, it is by the croſſe.* Look to the joy that is ſet before you as Chriſt did, *ſteal* a look from glory as *Moſes* did, *leſt yee be wearied and faint*, or *Looſed*, as the Ἀνάλυσεμι. *Heb.* 11. 26. nerves are in a ſwoon or palſie. Lift up the hands that hang Ἐκλύεσθε. *Heb.* 12. 3. down to the feeble knees, *Heb.* 12. 12. Lift up your feet as *Jacob* did, after the viſion at *Bethel*, and take long ſtrides to Chriſt. *Gen.* 29. 1. Think thou heareſt him ſay, as *Tully* did once to his friend, *Quamobrem, ſi me amas tantum quantum profectò amas, ſi dormis, ex-* *Cicer. epiſt. fam.* *pergiſcere. ſi ſtas, ingrederere: ſi ingrederis, curre: ſi currís, advola. Credibile non eſt quantum ego in amore & fide tua ponam*, *i.e.* Wherefore if thou loveſt me, as I am ſure thou doſt, if thou be aſleep, wake thy ſelf; if thou ſtandeſt ſtill, ſet forward; if thou art upon thy way, run to mee; if thou art a running, fly to mee. Little doſt thou think how much I ſet by thy love and faithfulneſſe. Therefore *haſt, haſt, haſt. The joy of the Lord ſhall be thy ſtrength*, ſo *Neh.* 8. 10. that thou ſhalt walk and not be weary, run and not faint, *Eſa.* 40. 31.

The King hath brought me into his chambers] Into the Bride-Chamber of Heaven, and hath made me ſit together in heavenly places in Chriſt Jeſus mine head and Husband, *Epheſ.* 2.6. yea into the *inward part of the Bed-chamber* (as the word here uſed ſignifieth, *Cant.* 3.4.) there to have familiarity with him, that I may bee filled with his graces, *Iob.* 1.16. and bring forth fruit to God, *Rom.* 7.4.

We will be glad and rejoyce in thee] Be glad *inwardly*, and rejoyce *outwardly*; not in thy love-tokens ſo much, as in thy ſelfe. *Vix diligitur Jeſus propter Jeſum.* They that rejoyce in any thing but Chriſt, *rejoyce in a thing of nought*, *Am.* 6.13. with *verſ.* 4,5,6. The beginning of Epiſtles and Letters anciently was *Gaudete in Domino*, Rejoyce in the Lord.

We will remember thy love] Or *rehearſe it*. Men cannot but think and ſpeak much of what they love & like. If *Davids* heart *be enditing a* good matter (a *ſong of loves*) his tongue will ſoon be the pen of a ready writer, *Pſal.* 45.1,2. And as people, when drunk with Wine, wherein is exceſſe, are apt to ſing and hollow: ſo thoſe that are filled with the Spirit cannot but utter thoſe *magnalia Dei*, the wonderfull works of God, *Act.* 2.11. yea expreſſe their ſpirituall jollity in *Pſalmes and hymnes and ſpirituall ſongs*, *Epheſ.* 5.18,19.

The upright love thee] Heb. *Uprightneſſe*, the *abſtract* for the *concrete*, as *Pride* for *proud*, *Jer.* 50.31. *rebellion* for *rebellious*, *Ezek.* 2.7. This ſeemeth to be added for to exclude hypocrites, thoſe *Hang-byes*. They ſeem to love God (none more) but is is from the teeth outward only: and Chriſt may well ſay to them, as ſhee did to *Sampſon*, *How canſt thou ſay thou lovſt me, when thy heart is not with me?* their hearts are upon their covetouſneſſe, then when with their mouths they make love, *Ezek.* 33.31. as the Eagle hath his eye upon the prey, when he ſoareth higheſt toward heaven. They follow Chriſt more for the loaves then for love, *Iob.* 6.26. they ſerve not God, but ſerve themſelves upon him; they ſerve him for gaine, as children will not ſay their prayers, unleſſe we promiſe them their breakfaſts. *Sincerity* is an utter enemy to *Siniſterity*.

Judg. 16.

Rom. 16,18.

Verſe 5. *I am black but comely*] Heb. *Black as the morning, or day-dawning*, which hath light and darkneſſe (dimneſſe at leaſt) mixt together. It is not Ἠὼς ἠυκόμοιο wherein there is more light then darkneſſe, but κελαινόμορος wherein there is more darkneſſe then light, as the Grammarians diſtinguiſh. This morning light is lovely, though not pure, ſo is the Church comely, though not clear. The Coy daughters of *Jeruſalem* might make a wonderment, that ſo black a doudie, as the Church appeared to them that ſaw not her inward beauty, ſhould ever hope to have love from the *faireſt among men*. (Wee read how *Aaron* and *Miriam* murmured againſt *Moſes* (who was *faire to God*) becauſe of the Tauny-Moore-woman whom hee had marryed *Num.* 12.1.) For anſwer to whom, the Spouſe here grants that ſhee is *black*, or *blackiſh* at leaſt: (1.) As having ſome hypocrites in her boſome, that as that blaſted corn, *Matth.* 13.25. ſmutcheth and ſullieth the better ſort. (2.) As being not fully freed from ſin till after death. Sin is dejected indeed in the Saints, but not utterly ejected, while they are here. For why? it is in them as the ſpots of the Leopard, not by accident but by nature, which no Art can cure, no water can waſh off, becauſe they are not in the skin, but in the fleſh and bones, in the ſinewes and the moſt inward parts. Howbeit the Church is freed from the *damning* and *domineering* power of ſin. And whereas (3.) ſhe is looked upon as *black*, becauſe of her afflictions (thoſe fruits of ſinne) and ſeeme to have *layn among the pots* (as the Pſalmiſt hath it) places where Scullions uſe to lye, and ſo are black and collied, yet ſhall ſhee be *as the wings of a dove that are covered with ſilver*, &c. *Pſal.* 68.13. though ſhee ſit in darkneſſe the Lord ſhall give her light, *Mic.* 7.8. And as black ſope makes white cloathes: ſo doe ſharp afflictions make holy hearts. *Where God is pleaſed to ſet in with his battle-dore*, as that Martyr ſaid, *Puriores cælo afflictione facti ſunt*, ſaith *Chryſoſtome* of thoſe that were praying for *Peter*, *Act.* 12. And *ſome of them of underſtanding ſhall fall, to try them, and to purge, and to make them white*, ſaith the Prophet, of thoſe ſuffering Saints *Dan.* 11.35. The face of the Church is never ſo beautifull as when it is waſhed with its one teares: as ſome faces appear moſt orientally fair, when they are moſt inſtampt with ſorrow. Chriſt did ſo, *Iſai.* 52.14.

Euſtath. in Hom. Odyſſ. p.

Cant. 3.4.

Acts 7.

Χρῆμα ἀνθρ ὠπινον ἡμῶν ἀδικημα.

Iob 30.30. *Lam.* 4.8. *Ier.* 8.21.

Act. & Mon. 1486.

But comely] Or *goodly, lovely, diſireable, delectable, viz.* for my double righteouſneſſe (thoſe *righteouſneſſes of the Saints*, *Rev.* 19.8.) imputed, and imparted. Hence the Church may better ſing then *Sappho* did.

Si mihi difficilis formam natura negavit,
Iuſtitia } *formæ damna rependo meæ.*
Ingenio }

Ovid. Epiſt.

Plin lib.6. cap.28. Solin.cap 26. Iſai.13.20.

As the tents of Kedar, as the curtaines of Solomon] *Kedar* ſignifieth *black*: and the *Kedarens* (a people of *Arabia*, deſcended of *Iſmael*) dwelt in black tents made of haircloth, and had no other houſes; they alſo dwelt not farre from the *Ethiopians* or *Blackemores*, 2 *Chron.*21.16.

Ioſeph. Antiq.lib.8.5.

As the Curtaines, &c.] *i. e.* As his coſtly tapeſtry and other ſumptuous houſhold-ſtuffe, whereof read 1 *King.*10.1,2. *&c. Joſephus* alſo makes mention of the *Babyloniſh* rich furniture, wherewith *Solomons* roomes were hang'd. Theſe are to ſet forth the Churches *comelineſſe*, as the other did her *homelineſſe*. Let none be deſpiſed for his outward meanneſſe: for within that leatherne purſe may be a Pearl. Chriſt himſelf was hidden under the Carpenters ſon, and a poor outſide, *Eſai.*53.2.

Sæpe ſub attrita latitat ſapientia veſte.

Verſe 6. *Look not upon mee, becauſe I am black*] *Look not upon mee, viz.* with a lofty look, with a coy countenance, fix not your eyes upon mine infirmities and miſeries, ſo as to diſdain me, or diſeſteeme me for them. *Blackiſh* I am, I confeſſe, tanned and diſcoloured. The old Latin tranſlation renders it *brown*, (lovely, brown we call it, *belle brunette*, the *French*) Others *ſomewhat black*, *q.d.* My blackneſſe is not ſo much as you may think for: Judge not therefore according to the appearance. Stumble not at my ſeeming deformities. A faithfull man may fall farre, but the ſeed abideth in him, the new nature cannot be loſt: the oyl of Gods Spirit, wherewith hee is anointed, ſetteth the colours which are of his own tempering, ſo ſure on, and maketh them cleave ſo faſt together, that it is impoſſible hee ſhould ever returne to his own hiew, to bee cole-black, as before. Howbeit hee is ſubject to much affliction, anguiſh and diſtreſſe, as it were to the ſcorching of the Sun: and that, with many that have not ſenſes exerciſed to diſcern good and evill, renders him deſpicable; but that ſhould not be. Of Queene *Elizabeth*, it is ſaid that ſhee hated no leſſe then did *Mithridates*, ſuch as maliciouſly perſecuted vertue forſaken of fortune: as when a Deer is ſhot, the reſt of the Heard puſh him out of their company.

Camb.Eliſ.

Becauſe the Sun hath looked upon me] By *Sun* here ſome have underſtood the Sun of righteouſneſſe, whom when the Church looks intently upon, ſhe is bedazled: & ſees her own nothingneſs in compariſon of his incomparable brightneſſe. Others by *Sun* here will have Originall ſinne to be meant; which indeed hath brought

brought the blackneſſe of darkneſſe upon the ſpirit of our minds, and bored out the eye of our underſtandings. The ſame Originall pravity they underſtand by the following words, *ſonnes of the ſame mother*, and by being *kindled with wrath*, they underſtand ſinne increaſing and raging as it were: And by appointing the Church to *keep other Vineyards*, they underſtand the committing of the workes of the fleſh, and the deeds of darkneſſe, with which ſhee was as it were holden, ſo that ſhee could doe nothing elſe, till the Lord had looſed her out of theſe chaines. But they doe beſt that by *Sun* in this place underſtand the heat of perſecution, and the parching of oppreſſion, according to *Matth.*13.6.21. *Lam.*1,6,13,14.&c. What Bonefires were here made in Queen *Maries* dayes, burning the dear Saints of God to a black coal, lighting them up for tapers in a darke night, as they did in *Neroes* dayes? After *Iohn Huſſe* was burnt, his adverſaries got his heart, which was left untouched by the fire, and beat it with their ſtaves. The ſtorie of the *Maccabees* perſecutions prophecyed of *Dan.*11.36. and recorded, *Heb.*11.35. to the end, is exceeding lamentable. Oppoſition is (as *Calvin* wrote to the *French* King) *Evangelii Genius*, and *Eccleſiæ eſt hæres crucis*, ſaith *Luther*. The Church hath its croſſe for its inheritance. *All that will live godly in Chriſt Jeſus* (if they be ſet upon't ſo to doe) *ſhall ſuffer perſecution*, there's no avoyding of it, 2 *Tim.*3.12. When *Ignatius* came to the wild Beaſts, *Now*, ſaith he, *I begin to bee a Chriſtian*, and not till now. That Chriſtian, ſaith Mr. *Bradford*, hath not yet learnt his *Abc* in Chriſtianity, that hath not learned the leſſon of the Croſſe, &c. *Omnis Chriſtianus Crucianus*. This the worldling cannot away with: and although he make a faire *ſhew in the fleſh*, or *ſet a good face on't* (as the word ſignifies) as if hee had ſet his *face toward Sion*, yet when it comes to a matter of ſuffering, hee ſtumbles at the Croſſe and falls backwards: hee will not ſuffer perſecution for the Croſſe of Chriſt, *Gal.*6.12. Hee lookes at the Church *with a vultures eye*, as though he would behold nothing in her but corruption and carrion. Hee makes an ill conſtruction of her infirmities, and will not ſtick to ſay, if he have a minde to ſhake her off, that ſhe is black and deſpicable, that ſhee provides but poorly for her followers, that the great ones favour her as little, as the Lords of the *Philiſtims* did *David*, &c. *Cicero veram religionem ſplendore imperii, gravitate nominis Romam, majorum inſtitutis, & fortunæ ſucceſſibus metitur.* Cicero's Flouts markes

Luth.in Genſ. 29.

Aff.& Mon.

Luth.

Cic.pro Bal.

markes of the true Religion were the largeneſſe of the *Roman* Empire, their ſpreading fame, their Anceſtours Ordinances, and their ſingular ſucceſſe. The Papiſts have the like arguments for proof of their Church. But what ſaith *Luther*? *Ego non habeo aliud contra Papæ regnum robuſtius argumentum, quam quod ſine cruce regnat.* I have no ſtronger argument againſt the Popes Kingdome then this, that he reigns without the Croſſe. *Luth. T. 2.*

My mothers children were angry with me] *i.e.* Worldly men that are of the ſame humane race that I am; theſe *fretted* at mee, as *Adoab* did at *Iſrael* (becauſe they were of a different Religion) *Numb.* 22.3,4. or as *Tobiah* and his complices did at *Nehemiah* and his *Jewes*: it was quarrell enough to *Jeruſalem* that it would not be miſerable. Hypocrites and Hereticks eſpecially, are here underſtood (as ſome conceive) ſuch as pretend to be children of the Church, and her greateſt friends, as the *Donatiſts* would be the only Chriſtians, and after them the *Rogatian* hereticks called themſelves the only *Catholikes*. So did the *Arians*, and ſo doe the *Papiſts*, whoſe anger againſt the true children of the Church is far hotter then *Nebuchadnezzars* Oven after it had been ſeven times heated for thoſe three conſtant Worthies. *Hypocritis nihil eſt crudelius, impatientius & vindictæ cupidius*, (ſaith *Luther*, who had the experience of it) *planè ſunt ſerpentes, &c.* there is not a more cruell creature, more impatient and vindictive, then an hypocrite. Hee is as angry as an Aſpe, as revengefull as a Serpent, &c. He is of the Serpentine ſeed and carries the old enmity, *Gen.* 3.15, *Cains* club, *Gen* 4.8. with 1 *Joh.* 3.12. *Your brethren that hated you, that caſt you out for my names ſake, ſaid, Let the Lord be glorified, Iſa.* 66 5. Here was a fair glove drawn upon a foul hand. *Neh.* 6.12. *Act. & Mon.* *In nomine Domini incipit omne malum*, was grown to a Proverbe here in times of Popery.

They made mee the Keeper of the Vineyards] No marvell therefore that I am *Sun-burnt*, ſith I have borne the burden and heat of the day, as *Matth.* 20.12. it hath been my taſk to keep out Boares, Foxes, and other noiſome creatures; yea it hath been my lot to bee put upon ſome ſervile offices, (as thoſe poor Vinedreſſers were, 2 *Kings* 25.12. not ſo ſuitable to my place and ſtation aſſigned me by God: Yea, although I am *dead with Chriſt from the rudiments of the world*, yet as though *living in the world*, I have by theſe Impoſtours and Impoſitours been made to *dogmatize after the commandments and doctrines of men, Coloſ.* 2.20,22. *Ephemeriz.*

But mine own vineyard have I not kept] *q.d.* Being burdened with humane rites and traditions, and having beene the ſervant of men, 1 *Cor.* 7.23. I have departed from the duty that God preſcribed unto me. *Sane bene, Full well truly have I rejected or ſlighted the commandement of God, that I might keep mens tradition, Mar.* 7.9. Thus ſhee ſhames and ſhents her ſelf: ſhee bluſheth and bleedeth before the Lord, for her careleſſeneſſe in duty. Yea ſhee tells the world the true reaſon of her preſent blackneſſe: ſomewhat ſhee had to ſay againſt others, but moſt againſt her ſelf. *After I was made known to my ſelf*, ſaith *Ephraim*, *ſc.* by looking in the glaſſe of Gods Law, *I repented, Jer.* 31.19. Get thee this Law, as a glaſſe to look in, ſaith Mr. *Bradford*, ſo ſhalt thou ſee thy face foule arrayed, and ſo ſhamefully ſawcy, mangy, pocky and ſcabbed, that thou canſt not but be ſorry at the ſight thereof. Thus he: Phyſitians, in ſome kinde of unſeemely Convulſions, wiſh their Patients to look themſelves in a Glaſſe, which will help them to ſtrive the more, when they ſhall ſee their own deformities. It is fit wee ſhould oft reflect, and ſee every man the *plague of his heart*, for ſoftneſſe of heart diſcovers ſin, as blots doe run abroad, and ſeem biggeſt in wet paper. When the Cockatrices egg is cruſhed, it breaks out into a viper, *Iſai.* 59.5. *Poſtquam oſtenſum fuerit mihi Trem.* *Serm. of Repent. pag.* 162. 1 *King.* 8. *Pſal.* 19.

Verſ. 7. *Tell me, O thou whom my ſoul loveth*] The ſins of Gods Elect turn to their good, (*Venenum aliquando pro remedio fuit*, ſaith *Seneca*, Poyſon is by art turned into a medicine) make them cry more upon Chriſt, love him more with all their ſoule, deſire more earneſtly to be joyned unto him, uſe all holy means of attaining thereunto: and that with ſuch affection, that when others are at their reſt, or repaſt, the Chriſtian can neither eat nor reſt unleſſe hee be with Chriſt. *De benef. l. 2. c.* 18.

Where thou feedeſt] This Book of *Canticles* is a kind of *Paſtorall*, a ſong of a Beloved concerning a Beloved. The Church therefore gives, and Chriſt takes oft herein upon himſelfe the tearme and carriage of a loving and ſkilfull Shepheard, that feedes his flock *dayly and daintily*, feedeth them among the Lillyes, and beds of ſpices, makes them to lye down in green paſtures, and leades them beſide the ſtill waters, *Pſal.* 23.2. (his Word and Sacraments) makes them alſo to lye down at noon, *i.e.* (as the chief Paſtour of his ſheep) he wholly ordereth them in all their ſpirituall labours, toyls, and afflictions; giving them ſafe repoſe in the horreſt ſeaſons. *Ezek.* 34.13. *Joh.* 10.1,2. 1 *Pet.* 5.2. *Jer.* 3.20,23. *Rev.* 13.1.

For why should I bee as one that turneth aside?] *q.d.* This would bee no lesse to thy dishonour then my disadvantage. If I miscarry, thou wilt be no small loser by it. To urge God with the respect of his own glory lying now at stake, is a most effectuall way of speeding in prayer. *If thou destroy this people, what will the Egyptians say?* how will the very bankes of blasphemy be broken downe, and they speake evill of thee with open mouth? If the *Canaanites* beat us, what *shall become of thy great name?* *Interpone, quæso, tuas preces, apud Deum pro me, & ora Christum ujus est causa hæc, ut mihi adsit: quam si obtinuerit, mihi obtenta erit: sin vero causa excideri t, nec ego eam obtinere potero: atque ita ipse solus ignominiam reportabit.* *Prethe pray for me* (sayes *Luther* to a friend of his that feared how it would fare with him when hee was to appear at *Ausborough* before the Cardinall) *pray for mee to Jesus Christ whose the cause is, that he would stand by me: for if he carry the day, I shall doe well enough. As if I miscarry, hee alone will undergoe the blame and shame of it.*

Exod. 32.

Josh. 7. 9.

Sculter. Annal.

By the flock of thy companions] Why should I have fellowship with thy pretended fellows, and so incur the suspition of dishonesty. Christians must abstain from all appearance of evill, shun and bee shy of the very shews and shadows of sin, *Quicquid fuerit male coloratum*, as *Bernard* hath it, whatsoever lookes but ill favouredly, *providing for things honest not only in the sight of the Lord, but in the sight of men*: and *avoyding this that no man should blame us*, avoiding it as shipmen shun a rock or shelf, with utmost care and circumspection. *Ioseph* would not breath in the same ayre with his Mistresse, nor *John* the Evangelist with the heretick *Cerinthus*; but *sprang out of the bath*, assoon as hee came into it. St. *Paul* would not give place by subjection to those false brethren, *no not for an houre*, lest the truth thereby should suffer detriment, *Gal.* 2. 5. *Constantine* would not read the *Arians* Papers, but tear them before their eyes. And *Placilla* the Empresse besought her husband *Theodosius* seniour, not to ice to conferre with *Eunomius*: lest being perverted by his speeches, hee might fall into heresy. Memorable is the story of the children of *Samsata* that would not touch their ball, but burnt it, because it had touched the toe of an heretical Bishop, as they were tossing it and playing with it.

1 Thes. 5. 23.

2 Cor. 8 20, 21. σεμνόμενοι.

ἐξέλατο τῦ βαλανείυ. Euseb.

Sozom. li. 7. c. 7.

Verse. 8. *If thou know not, O thou fairest among women*] So Christ is pleased to style her, who erst he'd and called her selfe *black*

black and *Sun-burnt*, *vers.* 5. Nothing more commends us to Christ then humility and lowly-mindednesse, 1 *Pet.* 3. 5. The daughter of *Zion*, for this is likened to a *comely and delicate woman*, her enemies to shepheards with their flocks, *Jer.* 6. 2, 3. False Prophets also have their flocks, Seducers dragge Disciples after them. *Act.* 20. 30. *Faciunt favos & vespæ, faciunt Ecclesias & Marcionitæ*, saith *Tertullian*; Wasps also have their hony-combes, apes imitate mens actions. These Conventiclers the Church must studiously decline, and not *viam per avia quærere*, seek truth by wandring through the Thicket of Errours, as *Junius* saith one in his time did; who confest hee had spent 22 years in trying Religions, pretending that Scripture *Prove all things*. The Spouse is here directed by the Arch-shepheard to repair to the *fodder-ing places*, to frequent the publique Assemblies: to tread in that Sheep-track; the footsteps of the flock, the Shepheards-tents. There Christ hath promised to feed his lambes (that have golden Fleeces, precious soules) to call them by name, as hee did *Moses*, *Cornelius*, &c. to *teach them great and hidden things*, *such as they knew not*, *Jer.* 33. 3. to give them spirituall sences, ability to examine what is doctrinally propounded to them, to try before they trust, (for all Christs Sheep are rationall) they know his voyce from the voyce of a stranger) to bee fully perswaded of the truth that they take up and professe, *Col.* 2. 2. *Luk.* 1. 1. to feel the sweetnesse and goodnesse, the life and power of it within themselves, *Col.* 1. 9. *Iob* 32. 8. to hate false doctrines and those that would perswade them thereunto, *Psal.* 119. 104. buzzing doubts into their heads, *Rom.* 16. 17. *Ioh.* 10. 5. So that though man or Angell should object against the truth they have received, they would not yeeld to him, *Gal.* 1. 8, 9. They know that Satan can and doth transform himselfe into an Angell of light, and can act his part by a good man also, as hee did by *Peter* once and again, *Matth.* 16. 23. *Gal.* 2. 13. and as he did in our remembrance by Mr. *Archer* a holy man, who yet held and broached hellish opinions. *Swenckfeldio non defuit cor bonum, sed caput regulatum*, saith *Bucholcerus*: *Swenckfeldius* had a good heart, but a wild head, and so became a meanes of much mischiefe to many silly shallow-headed people, whom he shamefully seduced. This to prevent, Christ hath given gifts to men, Pastours and Teachers after his own heart, Guides, to speake unto them the word of God, *Heb.* 12. 7. to set in order for them acceptable

Ioh. 10.

Exod. 33. 12. 17. Acts 10. 1, 2.

1 Cor. 11. 15.

words, words of truth that may be as *goades and as nailes* fastened by those Masters of the Assemblies, which are given from one Shepheard. *Eccles.*12.10,11. in fine, *to take heed to themselves, and to all the flock over the which the Holy Ghost hath made them Overseers, to feed the Church of God which hee hath purchased with his own bloud, Act.* 20.28. that they might goe in and out and finde pastures, such as will breed life, and life in more abundance, *Ioh.*10.9,10.

Goe thy way forth by the foot-steps of the flock] Adde indeavour to thy desire, *up and be doing*: for affection without action is like *Rachel* (that ancient *shepheardesse*) beautifull, but barren. Get *thee forth therefore by the footsteps of the flock*, tread in the same track that good old *Abraham, Isaac, Iacob, David, Paul, &c.* did; who followed the Lamb whither soever he went. Keep to *that good old way*, (the way that is *called Holy*) and *yee shall finde rest to your soules*. Walk in the footsteps of faithfull *Abraham*, and yee shall one day rest in the bosome of *Abraham*. *Walk in the same spirit*, in the same footsteps with *Paul* and *Titus*, 2 *Cor.*12.18. so shall you shortly and surely receive the end of your faith, th: salvation of your souls.

*Gen.*6.16.

1 *Pet.*1.9.

And feed thy Kids] The Church also is a Shepheardesse (as were *Labans* and *Jethro's* daughters) and hath a *little little flock* of young Goates, that is, of green Christians, who are to bee fed with the sincere milk of the word that they may grow thereby. 1 *Pet.*2.2.

Beside the Shepheards tents] Turn to the Under-shepheards (the godly Ministers) and so *return to the great Shepheard and Bishop of your souls*, 1 *Pet.*2.25. Hold you close to these, and hold fast the form of wholesome words; 2 *Tim.* 1.13. and linger not after unsound and unsavory doctrines, so rise abroad; those murthering morsells that fat men indeed, but it is to the day of slaughter. Silly sheep doe eat no grasse more greedily then that which rots them. *But thou, O man of God, fly these things*, and *from such stand off*, 1 *Tim.*6.5.11.

Ver. 9. *I have compared thee, O my love, &c.*] *My Pastorall-love* or *Shepheardesse-companion*, my *Fellow-friend*, or familia: Associate in the function of spirituall feeding: My *Neighbour* or *Next*, as the Greek renders it. For the Saints are not only like unto Christ, 1 *Ioh.*3. 2. but also next unto him, *Luk.*22.30. yea one with him, *Ioh.*17.21. and so, above the most glorious Angels, *Heb.*1.

14. as being the Spouse, the Bride; whereas Angells are only servants of the Bridegrome: and as being the Members of Christ, and so in a nearer Union then any creature. This the Devill and his Angels stomacked, and so fell from their first principality.

To a company of horses] Or, *to my Troope of Horses in the Chariots of Pharaoh*. The Palfreys *His*, the Chariots *Pharaohs*, saith an Interpreter. "What is this? but that the Spirit of strength "and speed, it is Christs: and the untoward flesh (which is to "be drawn by the same Divine Spirit) it is of the world, and "the very chariot of Satan? Soul and Body (as wheels and "Axletree) do run which way the devil drives; till the stronger "Man Jesus have freed our Charret-nature from that pow- "er of hell, and joyned himselfe by his owne Spirit unto "our nature, that so (with *Ezekiels* Charret) it may "goe forth and returne as his Divine Spirit directeth. Thus "hee. *Clapham.*

Vers. 10. *Thy cheeks are comely*] *i. e.* Thy whole face (by a *Synecdoche*) though the cheekes are instanced as being the seat of shamefacednesse, modesty and beauty; such as was found in *Esther*, (whose sonne *Artaxerxes Longimanus* was held the fairest man alive) *Aspasia Milesia* the wife of *Cyrus*, who was stiled γαλὴ ἡ γυνὴ or *Fair and wife*; and the Lady *Jane Gray*, whose excellent beauty was adorned with al variety of vertues, as a clear sky with stars (saith the Historian) as a Princely Diadem with Jewels. Hence shee became most dear to King *Edward the* sixth, who appointed her his successour. But nothing so deare to him, nor so happy in her succession, as the Church is to Christ; who lively describes her inward beauty, which hee looks upon as a rich pearl in a rude shell, or as those *tents of Kedar* aforementioned, *ver.*4. which though course and homely for the outward view, yet, for the precious gemmes, jewels, and sweet odours that were couched in them, were very desireable. *Omnium longè pulcherrimum. Æmil. Prob. Ælian. l.* 12. *cap.* 1. Sir *John Hayward.*

With rows of Jewels] A metaphor from fair women richly adorned. Holy women may be costly attired, *Gratior est pulchro*, *&c.* though *Seneca* thinkes that he was in an errour that said so, sith vertue needs no garnish, but is *magnum sui decus & corpus consecrat*, its own greatest glory, and consecrates the body where-in it dwelleth. St. *Peter* also prescribes Ladyes an excellent dresse, 1 *Pet.*3.3,4. *Tertullian* comes after with his *Vestite vos serico*

rico pietatis, &c. Cloathe your ſelves with the ſilk of Piety, with the ſattin of Sanctity, with the purple of Purity. *Taliter pigmentatæ Chriſtum habebitis amatorem*, Being thus arrayed and adorned, you ſhall have Chriſt to be your ſuiter.

Thy neck with chaines] ſc. Of Pearl or precious Stone, that is, of heavenly graces drawn al upon that one threed of Humility, which is the *ribb and* or *ſtring* that tyes together all thoſe precious pearls. Humility is τῶν ἀρετῶν σύμπαν ἐσφιγκτῆρα, ſaith *Baſil*, the *treaſureſſe of the reſt of the vertues*. It is σύνδεσμος τῶν ἀγαθῶν, ſaith *Chryſoſtom*, the *bond of all good things*, the *bond of perfection*, as St. *Paul* ſaith of Charity. Hence St. *Peters* word ἐγκομβώσασθε (1 Pet. 5.5. *Bee yee cloathed with humility*) comes of κόμβος for a *knot*: and it ſignifies not only *alligare*, to knit the graces together, and to preſerve them from being made a prey to pride, but alſo *innodare* (ſay ſome) to *ty knots* as delicate and curious women uſe to doe of ribbands to adorn their necks, or other parts: as if humility was the *knot* of every vertue, and the ornament of every grace. On the contrary, Pride is ſaid to *compaſſe evill men about as a chain*, *Pſal* 73. 6. which ch how ugly and unſeemly is it on the neck of beauty, back of honour, head of learning!

Verſ. 11. *Wee will make thee borders of gold with ſtuds of ſilver*] *Wee* the whole *Trinity* will joyne together (as wee do in all our workes *ad extra*) in framing for thee theſe glorious ornaments, in putting upon thee our own comelineſſe, Ezek. 16.11, 12, 13. &c. in increaſing, and imbelliſhing thy graces, thy *pure gold* of holineſſe with *ſilver ſpecks*, *ſtuddes* or *imbroderie*. Thus the Spouſe promiſeth to make his Bride (though hee finde her faire and fine) much fairer and finer by an addition of more and more graces and gifts, both ordinary and extraordinary; till ſhe be tranſformed into the ſame image from glory to glory. He will ſpare for neither gold nor ſilver to beautify her, ſuch is his abundant love unto her. Hee clothes her with the party-coloured Garment of *multivarious* graces, and this he borders with *gold* and beſpangles with *ſilver*. Her clothing is of wrought gold, far more ſtately and coſtly then that of *Eſther* in all her beauty and bravery; then that of *Dionyſius*, whoſe mantle was ſold to the *Carthaginians* for an hundred and twenty talents; then that royall Robe of *Demetrius* King of *Macedony*, that was ſo maſſy and magnificent, that none of his ſucceſſours would ever wear it *propter invidioſam impendii magnificentiam*, for the unparalleld ſumptuouſneſſe thereof.

ἀλλοιωτικὸς. *Theſ.* 34.

Demaus.

Verſe 12. *While the King ſitteth at his table*, &c.] Heb. *at his round table*, or *Ring-ſitting*. *In accubitu circulari: in orbem enim antiquitus ad menſam ſedebant*, 1 *Sam.* 16.11. Send and fetch him, for we will not *ſit round* till he come hither. The manner of the *Turkes* at this day is, to ſit round at meat on the bare ground, with their legs gathered under them. By the King is here meant *Meſſias* the Prince, *Dan.* 9.25. Chriſt the Lord, *Act.* 2.36. Et *omnes ſancti in circuitu ejus*, all his Saints ſit round about him, *Pſal.* 76. 11. (as the twelve Tribes were round about the Tabernacle, *Numb.* 2.2. as the four and twenty Elders are round about the Throne, *Rev.* 4.4.) they are a people near unto him, *Pſal.* 148.14. they are thoſe *Bleſſed that eat and drink with him in his Kingdom*, firſt of grace, and then of glory. And whiles they thus ſit with their King (a ſign of ſweereſt friendſhip and fellowſhip: it was held a great honour and happineſſe to *ſtand before Solomon*) in his circled ſeſſion, *My ſpikenard ſendeth forth the ſmell thereof*] ſaith the Church, *that is*, my faith is actuated, and all mine other graces exerciſed and increaſed at the Lords Table, that heavenly Love-feaſt: *Ubi crucis haeremus, ſanguinem ſugimus & inter ipſa Redemptoris noſtri vulnera ſiximus linguam*, whereat wee climb the croſſe, as it were, ſuck Chriſts blood, *ſuck hony out of the Rock* (*Deut.* 32. 13.) feed heartily and hungerly upon his fleſh, as Eagles doe upon the ſlain, *Matth.* 24.38. This *Luther* calls *crapulam ſanctam*, a gracious gourmandiſe; whiles wee lean upon his boſome and *feed without fear*; ſending forth our ſweet odours, our pillars of incenſe, by lifting up many an humble, joyfull and thankfull heart to him, living by his Laws, and being a ſavour of life to others. But what ſhall we think of thoſe that ſtink above ground, poyſon the very air they breath upon, defile the viſible heavens, which muſt therefore bee purged by the fire of the laſt day: and by their rotten communication and uncleane converſation ſpread the infections, and ſend the Plague to their neighbours, as thoſe *Aſhdodites*, *Gittites* and *Ekronites* did, 1 *Sam.* 5.

Turk-hiſt.

1 *King.* 10. 8.

Cyprian.

Luther.

Verſ. 13. *A bundle of myrrhe is my Well-beloved*, &c.] The Bride proceeds to return all the glory to her Bridegrom (of all that good that hee had praiſed her for before) by a ſecond ſimilitude here, and by a third in the next verſe: for in this argument

ſhee thinkes ſhee can never ſay ſufficient. It is the manner of maids to wear noſegayes of ſweet flowers in their boſomes, and to make no ſmall account of them. Myrrhe is marvellous ſweet, and ſavoury, *Eſal.* 45.8. *Prov.*7.17. See *Plin. lib.* 12. *cap.* 15. 16. but nothing ſo ſweet as the Lord Chriſt is to thoſe that have ſpirituall ſenſes; Whom therefore the Spouſe here placeth between her breaſts, that therehence the ſweet ſavour may aſcend into her Noſtrills. Again Myrrhe hath a bitter root, *Mark.* 15.23. Chriſt ſeems bitter at firſt, becauſe of afflictions: but if *wee ſuffer with him, wee ſhall alſo raign together with him:* Thirdly, Myrrhe was very pretious: Hence the Wiſe-men offered it to Chriſt at his birth. Chriſt is of that eſteem with his people, *elect and pretious*, 1 *Pet.*2.6. that as wiſe merchants they make a *through-ſale* of all to purchaſe him, *Matth.* 13. Laſtly, Myrrhe is of a preſerving nature, and was therefore made uſe of at funerals, ſee *Joh.*19.39. In like ſort Chriſt, as he doth by his Spirits heat exſiccate or dry up the ſuperfluity of our degenerate nature, whereby body and ſoul is preſerved to eternall life; ſo, after our bodyes are turned to duſt, hee ſtills preſerves a ſubſtance, which hee will raiſe again at the laſt day. Hence the Saints are ſaid to *ſleep in Jeſus*, to be *dead in Chriſt*, who ſhall *raiſe our vile bodies, and make them like unto his owne glorious body* in beauty, brightneſſe, grace, favour, agility, ability, and other Angelicall excellencies.

2 *Tim.*2.12. *Matth.*2.

*Phil.*3.21.

Hee ſhall lye all night betwixt my breaſts] This is Chriſts proper place: *My ſon, give me thine heart*, Chriſt ſhould dwell in the heart by faith, *Epheſ.*3.17. But too too often hee is thut out, and adultery found *between the breaſts*, as *Hoſ.*2.2. there they carryed the ſigns of their Idolatry (as Papiſts now doe their crucifixes) to teſtifie, that the idoll had their hearts. But what ſaith Mr. *Bradford* Martyr in a certain letter? As the wife will keepe her bed only for her husband, although in other things ſhee is content to have fellowſhip with others, as to ſpeak, ſit, eat, drinke, goe, &c. So our Conſciences (which are Chriſts wives) muſt needs keep the Bed, that is, Gods ſweet promiſes alonely for our ſelves and our husband to meet together, to embrace and laugh together, and to be joyfull together: If ſinne, the Law, the Devill, or any thing would creep into the bed, and lye there then complain to thy husband Chriſt, and forthwith thou ſhalt ſee him play *Phineahs part*, &c. And again, in another Letter, Think

Act. & Mon. 1503.

Thinke on the ſweet mercies and goodneſſe of God in Chriſt. Here, here is the reſting place, here is the Spouſes bed: creep into it, and in your armes of faith imbrace him. Bewaile your weakneſſe, your unworthineſſe, your diffidence, and you ſhall ſee hee will turne to you. What ſaid I you ſhall ſee? Nay I ſhould have ſaid, you ſhall feele hee will turne to you, &c. 16.1490.

Verſ. 14. *My beloved is unto me as a cluſter of Camphire*] *My Beloved*, and *unto Me*. This particular application is the very quinteſſence and pith of faith. Ἡ πίστις ἰδιοποιεῖται τὸν Χριστόν. It is the property of true faith to *individuate* Chriſt, to appropriate him to her ſelf, as if he were wholly and ſolely hers: Shee adjudgeth him in ſpeciall to her ſelf with *My Beloved, my Strength, and my Redeemer, my Lord, and my God*. This when *Thomas* did, *Now thou beleeveſt*, ſaid our Saviour, *Joh.* 20.29. Were it not for this word of Poſſeſſion (*Mine*) the Devill might ſay the Creed to as good purpoſe as any of us. Hee beleeves there is a God and a Chriſt: but that which torments him is, he can ſay (*My*) to never an article of Faith. Wicked men likewiſe may *Credere Deum & Deo, ſed non in Deum*, they may hear with joy and have a *taſt*, yea and apply the promiſes, but they doe it preſumptuouſly and ſacrilegiouſly: becauſe they accept not of Chriſt upon Chriſts termes, take not whole Chriſt in all his Offices and efficacies, would have him as a Saviour, but not as a Soveraign, they make not a totall reſignation of themſelves to Chriſt, as *Paul* did, *Gal.* 2.19, 20. ἰδιοποιεῖται.

As a Cluſter of Camphire] Or *as the Cypreſſe-berry*, within his white flower, ſweet, pleaſant, and very fragrant. They that talk here of the Iſland *Cyprus* are as far from the ſenſe, as that Iſland is from *Engedi*, which was a place in the land of *Canaan*, in the tribe of *Judah*, near unto the Dead Sea. Hither fled *David* one time, when *Saul* purſued him. And here *Iehoſaphat* had that notable victory over his enemies by the power of prayer, 2 *Chro.* 20. This was a fruitfull ſoil for Gardens and Vineyards, *Ezek.* 47.10. Now the Cypreſſe tree, as alſo other aromaticall trees, grow beſt in Vineyards. And the Church forgetting her ſelfe, as it were, and tranſported with love to Chriſt, heaps up thus one ſimilitude upon another. *Amor Chriſti eſt ecſtaticus, neque juris ſui ſinit eſſe ſui. R. Salomon Jarchi* doth out of their *Agada* note that this *Cophir* in the text, is a tree that bringeth fruit four or *Plin. lib.* 12. *cap.* 14.

Rev.22.2.

Sol.cap.45.

five times yearly. Christ is that tree of life, that yeelds fruit every moneth, being more fruitfull then the Lemmon tree, or the *Egyptian* figtree, that bears seven times a year, as *Solinus* reporteth. Our *English* Bibles call it *Camphire*, which being smelled unto, doth naturally keep under or weaken carnall lust, saith one. Now if that should be here intended, how fitly is it here placed among the Vines of *Engedi*, that is a Medicine for bridling lust over-soon stirred up by wine, which one well calls *lac Veneris*, the milk of *Venus*. *Et Venus in vinis, ignis ut igne, furit.*

Vers. 15. *Behold, thou art fair my love*] Or *my fellow-friend*, as *vers.9.* And as shee is his *Love*, so hee is her *Beloved*, *vers.16.* and as hee commands her, so shee him no lesse. This should bee all the strife betwixt marryed couples who should outstrip the other in mutuall melting-heartednesse and all loving respects either to other, in all passages, carriages, and behaviours whatsoever betwixt them: accultoming themselves, as here, to speak kindely and cheerfully one to the other. This is that that will infinitely sweeten and beautifie the married Estate: it will make *marriage a merry-age*, which else will prove a *marr-age*. And here let husbands learn to love their wives as Christ loved the Church, *Ephes.5.25.* celebrating her beauty in a song, repeating her just praises, to shew his heartinesse therein, and inviting others with an Ecce, to the due contemplation therof, *Behold thou art al fair my Love, behold thou art fair: Non est ficta aut frigida hac laudatio*, this is no faigned or frigid commendation, but such as proceeds from entire affection, and breaths abundance of goodwill. Full well might the Prophet tell the Church: *Surely as the Bridegroome rejoyceth over the Bride, so shall thy God rejoyce over thee, Isai.62.5.* And again, *The Lord thy God will rejoyce over thee with joy, he will rest in his love, and seeke no further, hee will joy over thee with singing, Zeph.3.17.* The Church had acknowledged *vers.5.* that shee was *black*, or at least *blackish*, and yet, by way of Apology too, shee had pleaded that shee was *comely*, and so, not to be slighted. But Christ affirms her *fair*, yea *twice fair*, yea the *fairest among women* (*sic suum cuique pulchrum*, so doth he even *erre in her love*, as the Wise man phraseth it, *Prov.5.19.*) as him self is said to be the *fairest among men*, *Psal.45.2.* where the Hebrew word likewise is of double-form (*Thou art fair, thou art fair above the sonnes of Adam*) to note out *double*, that is *excellent* beauty, such as draweth love and liking: Now it is a Maxime in the Civil Law, *Uxor fulget radijs mariti*, The wife

Τὸ δὶς καλὸν σημαίν. Theog.

wife shineth with her husbands beames, so doth the Church with Christs graces, wherewith shee is decked, as *Rebecca* did with *Isaacs* jewells. Read *Ezek.16.2,3,4,5,&c.* and you will see that all the Churches beauty is *borrowed*. The maids that were brought to *Ahasueroth*, besides their owne native beauty, they were first purified and perfumed before he chose one, *Esth.1.* But here it is otherwise altogether. For when the Church was *in her blood, in her blood, in her blood*, (three severall times it is so said, that we might the better observe it, and bee affected with it) Christ sanctified and cleansed her with the washing of water by the word, that he might present her to himself a glorious Church, holy and without blemish, *Ephes.5.26.27.* But a bloody spouse she was to him, who loved her, and washed her with his blood. *Rev.1.5.*

Thou hast Doves eyes] Sweet, amiable, single, and chast. In the eyes beauty sits and shines more then in any part of the body besides. γλαυκῶπις, βοῶπις &c. *apud Homerum* The *Turkes* tell their desperate *Devotos* of beautifull women with full eyes in their fooles-paradise: and thereby hearten them on to bold attempts. The Hebrews say that *in oculis, loculis, poculis*, the heart of a man shews it self. The Church is here said not to have Eagles, Vultures, Foxes, Apes eyes, but Doves eyes. Now, *Blunti* voyages.

Felle columba caret, rostro non edit, unguibus haud est
Fo fidet innocuis, puraque grana legit.

The Dove hath her name in the Hebrew, from a root that signifieth to *oppresse* and make a prey of any, as poor people, strangers, fatherlesse, &c, *Jer.50.16.* because (belike) this creature is subject to the prey and spoil of hawkes, when pursued they save themselves by *flight*, not *fight*. (The Prophet *Jonah* was so called, as some thinke, *quod columbæ instar ausugerit*, because he fled as a Dove, when God sent him to *Nineveh*, but not with *the wings of a Dove*) Sometimes sitting in their Dove-cotes, they see their nests destroyed, their young ones taken away and killed before their eyes, never offering to rescue or revenge: which all other fowles doe seeme in some sort to doe. This is very appliable to the persecuted Church as may be seen in the Lamentations, and Martyrologies. In Greek, the Dove hath her name from her exceeding love to her Mate and young ones, κύων γὰρ ἀλλήλως, saith *Aristotle*, they *kisse one another*, (the Church likewise kisseth Christ, and is interchangeably kissed of Christ,

יונה

περιστερὰ παρὰ τὸ περιστέλλειν τὰ ἑαυτῆς τέκνα.

ἀγαπᾶν ἐδίωξαν οὐκ ἀδελφικὸν ἀλλὰ φιλικὸν καὶ συνοικεῖον.

*Psal.*2.12. *Cant.*1,1. being drawn together by a mutuall deare affection, (as the Apoſtles word imports, *Heb.*11.13.) As if at any time the Dove and her Mate fall out and fight, ſhortly after,

Quæ modo pugnarunt, jungunt ſua roſtra columbæ,
Quarum blanditiæ, verbaque murmur habet.

Differences may ariſe between Chriſt and his Spouſe, (he may thanke her ſelf, for he grieves her not willingly, *Lam.*3. 35. *Ille dolet quoties cogitur eſſe ferox*) and ſome houſhold-words ſhee may have from him: but ſoone after, hee *takes her into the wilderneſſe, and ſpeakes to her heart, Hoſ.* 2.14. yea hee takes her into his Wine-cellar, *Can.* 2. 4. then when one would thinke hee ſhould carry her into a dungeon rather. Hee kiſſes her (as Doves doe one another) with the *kiſſes of his mouth*, then when one would think he ſhould, upon ſuch high provocations, kick her, nay kill her, then he ſhews her matchleſſe mercy, ſuch as no man would ſhew his wife. *Jer.* 3.1. 22. For hee is *God and not man*, yea ſuch a *ſin-pardoning* God as never was heard of, *Mic.*7. 18. If there bee but a Doves eye in the heads of any of his, a columbine ſimplicity, if ſimple to doe evill, bunglers at it, and have nothing to ſay in defence of it, when it is done, *Rom.* 16. 19. the amends is made: and love, with her long mantle, covers a multitude of ſins. *Prov.*10. 12.

Verſ. 16. *Behold thou art fair my Beloved, yea pleaſant*] *Behold thou art fair my love, &c.* ſaid hee to her. Twere fitter a fair deale for mee to ſay ſo to thee, ſaith ſhee here to him: with all my beauty is but borrowed of thee, it is but a ſparke of thy flame, a drop of thine Ocean: if I ſhine at all, it is with thy beams only: if I be any whit comely, it is with the comlineſſe that thou haſt put upon mee. Chriſt as a man (how much more as *God bleſſed for ever?*) was fairer by far then all the children of men, *Pſal.*45.2. becauſe free from ſinne, and full of grace and truth, as in *Ezekiel* 28.7. there is mentioned *beauty of wiſdome*. And the *Heathen Philoſopher could ſay that if moral wiſdom (how much more ſpirituall?) could bee ſeen with mortall eyes, it would draw all mens heart unto it ſelf. But beſides his inward beauty, which was unconceiveable (inaſmuch as in him, as in a Temple, the *fulneſſe of the Godhead dwelt bodily*, that is *perſonally*) in the body of Chriſt, there was a moſt fair form and a Divine

*later Romanes dicebatur, Tu Cajus ego Caja: So here the Spouſe, I am Tapha because thou art Iaphe. Joppa a fair haven town had its name from this root: like as the fair haven, Act.*27.8. *and the beautifull gate Act.*3.2.

* *Plato.*

vine face. He had a good complexion, and ſuch a comely countenance, as did expreſſe a Divinity in him. If St. *Stevens* face when hee ſtood before the Councell, ſhone like an Angels face, *Act.*6.15. and if his eye could pierce the heavens, *Act.*7. 55. how much more (may we think) Chriſts did? True it is that by reaſon of his ſufferings in the fleſh, his viſage was marred more then any mans, and his form more then the ſons of men, *Eſai.* 52.14. And, hee had no form nor comelineſſe, *viz.* in the eyes of his perverſe countrymen; who when they ſaw him they could diſcern no ſuch beauty wherefore they ſhould ſo deſire him: *Hee was deſpiſed and rejected of men:* for why? *Hee was a man of ſorrows, and acquainted with grief*, which had ſo drunk up his ſpirits, and furrowed his fair face, that at little paſt thirty years of age, hee was reckoned to bee towards fifty, hee ſeemed to the Jews to be much elder then he was indeed, as ſome are of opinion. *Ioh.*8.57.

Tea pleaſant] Sweet as a flower, ſweet as an hony-combe, *Mel in ore, melos in aure, jubilum in corde*, ſweet to the ſoul and health to the bones, *Prov.*16.24. Hee that hath once but lightly taſted how ſweet the Lord Chriſt is, doth ſoon reliſh, yea loath, in compariſon, all this worlds homely fare, taſteleſſe fooleries: *Sept. the Spring or flower of beauty.*

Clitorio quicunque ſitim de fonte levarit,
Vina fugit, gaudetque meris abſtemius undis. *Ovid. Met. lib.* 15.

Tea our bed is green] Our *Bridall-bed*: which was wont to be decked with Garlands and green bowes. Or, *our Bedſted* (ſo it may be rendered) *is green*, made of green and growing timber, as Chriſts houſe is built of living and thriving ſtones, 1 Pet.2. 5. There is a perpetuall greenneſſe (the fruit of the vegetative Spirit of God within them) upon all Chriſts Olive trees, *Pſal.*52.8. And theſe green things muſt not be hurt, *Rev.*9.4. Or if they bee by a wound at the root, ſo as that they ſuffer a fit of barrenneſſe, or ſeem to bee ſapleſſe, yet they ſhall *revireſcere*, recover their former greenneſſe, as the *Philippians* did, and had a new ſpring after a ſharp winter: they had deflouriſhed for a time, but now *reflouriſhed, Philip.*4.10. ἀνεθαλετε.

Verſ. 17. *The beams of our houſe are Cedar*] Not *My* but *Our* houſe, as before *Our* bed, and after *Our galleries*. All is common betwixt the Bridegroom and the Bride, bed, board, houſe, all. It ſhould be ſo betwixt married couples, who ſhould not have ſe-

verall purses, interests, &c. but both bring in what they have or get, to the common hive. The Church is Christs house, and every faithfull soule is Gods building: hee *plants the Heavens, and layes the foundation of the Earth, that hee may say to Zion, Thou art my people.* The great Architect of the world doth as wonderfull a work in converting a soul to himself, as he did in setting up this goodly Edifice of the Universe. This stately structure of the new creature hee makes of the best materialls, Cedar, Cypresse, *Boratine*, &c. A mud wall may be made up of dirt, straw, stones of the street, &c. Not so a stately Palace, a marble monument. *Solomons* Temple was built of Cedar wood: So was the Temple of *Diana* of the *Ephesians*, as *Vitruvius* testifieth: the devill will needs be Gods ape. He knew that Cedar is a tree strong and durable; and for the dryncsse of it, the timber chaweth not, rotteth not: yea it hath a property to preserve other things from putrefaction. A late writer observeth of it, that *viventes res putrefacit & perdit, putridas autem restit ait & conservat.* The Church is also stable, and cannot be ruinated: it is founded upon a Rock, the Elect cannot be finally deceived: the faithfull Ministers, by preaching Law and Gospell, kill the quick Pharisee, and quicken the dead Publican, *Rom.7.9. 2 Cor. 2.16.* they declare unto man his righteousnesse, *Iob 33.23.* and shew him how he may *be found in Christ, (viz.* when sought for by the justice of God) *not having his own righteousnesse.* those filthy garments, *Zech.3.4.* but the Brides *fine white linnen and shining:* and after a few turnes taken here with Christ in the *terrace* or *galleries* of the Church Militant made of Firre, hee shall have places given him in heaven, to walk among *those that stand* by *Zach.3.7.* that is, among the Seraphim as the Chaldee Paraphrast expounds it.

1 *Tim.3.15.* *Heb 3.6.* *Isai.51.16.*

Hinc Horat: Cedro dignum, & Cerite cera. Scribon. in Physic. l 2.

Philip.3.9. *Rev. 19.14.*

CHAP.

CHAP. II.

Vers. 1.

I am the Rose of Sharon.

THe Greek renders it, *the flower of the field*, that grows without mans labour, having Heaven for its father, Earth for its mother. So had Christ, *made of a woman, manifested in the flesh*, without Father as man, without Mother as God, *Heb.7.3.* And *Heb.9.11.* the Tabernacle of Christs humane Nature (so called because therein the fulnesse of the Godhead dwelt bodily, *Col. 2.9.*) was *not made with hands*, that is, not by mans help; it was *not of this building* by the power of Nature. But as matter in the beginning of time was taken from man to make a woman, so matter in the fulnesse of time was taken from woman to make the Man Christ Jesus: And as Eve was a true woman without man, so Christ was a true Man without man. Hee is called *filius hominis*, but tis only of the *feminine gender*. He is the *flower of the field*, as here, the *Stone cut out without hands, Dan.2.45.* the *Phenix* that hath no parents, the Pearl that is not made through any earthly copulation, but is begotten of the dew of heaven. For as Pearls are bred in shellfishes, of a celestiall humour, so was Christ, by heavenly influence, in the *Virgins* womb. But let us weigh the words as they are commonly rendered: *Sharon* was a most fruitfull place situate under the hill *Libanus*: *1 Chr. 27.29.* coupled with *Carmel* for excellency, *Isai.35.2.* not more a *field* then a *fold* for flocks, *Isai.65.10.* To a Rose (that Queene of flowers) here growing doth the Lord Christ fitly compare himself. This flower delights in shadowy places, (& thence borroweth its name in the Originall) it is orient of hiew, cold of complexion, but passing redolent and of comfortable condition. Such a Flower is Jesus, (saith an Expositour here), most delighted in temperate places, for hiew white and ruddy, the chiefest of ten thousand, a cooler to the conscience, but passing savoury and comfortable to the distressed Patient.

Habasseleth.

Clapham.

And the Lilly of the Vallyes] Or, *low places*, which are most fat: and

and fertile. Christ is both *Rose* and *Lilly*, which two put together make a gallant shew, and beautifie the bosomes of those that bear them; but nothing like as Christ doth the se that have him dwelling in their hearts by faith. These flowers doe soon fade, and lose both beauty and sweetnesse: but so doth not Christ or his comforts. *Tam recens mihi nunc Christus est, ac si hac hora sudisset sanguinem*, saith *Luther*, Christ is as fresh to me now, as if hee had shed his bloud this very houre. He purposely compareth himself to a Vine, to a doore, to bread, and many other excellent and necessary creatures, every where obvious, that therein (as in so many optick glasses) we may see him, and bee transformed into him. For this it is also, that he here commends himself, not out of arrogancy or vain affectation of popular applause, but for our sakes doubtlesse, that we may take notice of his excellencies, and love him in sincerity. The Spouse also praiseth her selfe sometimes, not out of pride of her parts, but to shew her thankfulnesse to Christ, from whom shee had them.

Shoshannah.

Schindler. Cassidor. lib. 7. var. Ep. 15.

Vers. 2. *As the Lilly among the thornes*] The Lilly is white, pure, and pleasant, having six leaves, (and thence its name in Hebrew) and seven golden-coloured graines within it. The forty fifth *Psalme* (of like argument with this Song) is dedicated to *him that excelleth upon Shoshannim*, or upon this six-leaved flower the lilly. Moreover the chief City of *Persia* was called *Shushan*, from the multitude of lillies growing there. Here *Alexander* found fifty thousand talents of gold: the very stones of it are said to have been joyned together with gold. The Church is far richer, and fuller of beauty and bravery: but beset with *thornes*, such as *Abimelech* was, a right *bramble* indeed, that grew in the base hedge-row of a concubine, and scratcht and drew bloud to purpose: wicked men are called Briers, *Mic.* 7.4. thorns twisted and folded, *Nah.* 1.10. that hurt the earth, and those that handle them. Indeed they cannot *be taken with hands*, but *the man that shall touch them must be fenced with iron, and the staffe of a spear*. But God shall *thrust them all away*, *sc.* into hell, and *they shall be utterly burnt with fire in the same place*, 2 *Sam.* 23.6, 7. In the mean space, *who will set the bryers and thornes against mee in battle*, saith the Lord Christ, (being jealous for his Spouse with a great jealousy, *Zach.* 1.14.) who dare doe it? *I would march against them, I would burn them together*, *Isai.* 27.4. *Sin* or *Sinai*, a thorny place in

in the desert, where it rained down Quails and Manna from heaven, was a type of the Church, flourishing in the midst of her enemies, *like a lilly among thornes*.

So is my love among the daughters] i.e. *false sisters, quæ dicuntur spinæ propter malignitatem morum; dicuntur filiæ, propter communionem sacramentorum*, saith *Augustine*: these are called thornes for the malignity of their manners, and daughters for their profession and outward priviledges. These prick, sting, and nettle the Church: they cannot but doe their nature till God take an order with them, till hee *bind them in bundles* and cast *them into the furnace*. But as the lilly is fresh and beautifull, and looks pleasantly, (even that wild lilly that we cal *Wood-bind*) though among thornes: so should we amidst troubles. God hedgeth us about with these briars, that he may keep us within compasse: hee prickes us with these thornes, that he may let out our ill humours. *O felices tribulos tribulationum!* Oh happy thornes of tribulation, that open a vein for sin to gush out at! Bee not weary, my son, of Gods Correction, saith *Solomon*, Prov. 3.11. *Ne ejus castigationes ut spinas quasdam existimes tibi molestas*, so *Kabvenaki* renders and expounds that text. Feel not Gods corrections troublesome to thee, as thornes in thine eyes, or prickles in thy sides. Especially since as *Gideon*, by threshing those Churches of *Succoth* with thornes and briars of the wildernesse, *taught them* better behaviour, so deals God by his people: His House of correction is his School of instruction, *Psalme* 94.12. (See my *Love-tokens*, *pag.* 144, 145, &c.) God sets these thornes as he did those four hornes, *Zach.* 1. to afflict his people which way soever they fled. Howbeit when they had pushed them to the Lord, there were four Carpenters set a work to cut them short enough, for ever doing any further hurt.

Aug Epist. 48.

Matth. 13.

Aug.

Judg. 8. 16.

Zach. 1.19, 20, 21.

Vers. 3. *As the Apple-tree among the trees, &c.*] Among wild trees, mosse-begrown trees, trees that bring not forth meat for men, but mast for Hoggs. Such is every naturall man, *Rom.* 11.24. *Ephraim* is an empty vine, *hee beareth fruit to himself*, *Hos.* 10.1. paltry hedge-fruit. Oakes bring forth apples such as they are, and acornes. But what saith our Saviour, *Joh.* 15.2. Every branch in me that beareth not fruit, he taketh away, and without mee ye can doe nothing, *ver.* 5. That's a true saying (though *Spiera* the Postiller censure it for a cruel sentence) *Omnis vita infidilium peccatum est, & nihil bonum sine summo bono*, The whole

Aug. De vera innocen. cap. 56.

life of an unbeleever is ſin: neither is there any thing good without Chriſt the cheifeſt good. Here he is fitly compared by the Church to *an apple tree*, which yeelds both ſhade and food to the weary and hungry traveller, furniſheth him with whatſoever heart can wiſh or need require. Chriſt is *cornu copiæ*, an Univerſall Good, All-ſufficient and ſatisfactory, proportionable, and every way fitting to our neceſſities: It is not with Chriſt as with *Iſaac* that had but one bleſſing: for in him are hid all the treaſures of wiſdome, and whatſoever worth, *Col.* 2. 3. So that as a friend of *Cyrus* in *Xenophon* being asked where his treaſure was? anſwered ὅπου Κύρος ἐστί, where *Cyrus* is my friend: ſo may a Chriſtian better anſwer to the like queſtion, ὅπου Κύριος φίλος, where the Lord Chriſt is my friend: For as *ſine Deo omnis copia eſt egeſtas*, without Chriſt all plenty is ſcarcity, ſo with him there can be no want, of any thing that's good. *In the fulneſſe of his ſufficiency hee is in want*, ſaith *Iob* of a wicked man. Contrariwiſe the godly, in the fulneſſe of his want, is in an All-ſufficiency, becauſe hee is in Chriſt, who hath filled πάντα ἐν πᾶσι, the neuter gender, not onely all the hearts of his people, but *All things*; he hath filled up that emptineſſe that was before in the creature, and made it ſatisfactory.

Bern.

Coloſ. 3.

I ſate down under his ſhadow with great delight] Heb. *I delighted, and ſate down.* The Church being ſcorcht with troubles without and terrours within, ran to Chriſt for ſhelter, and found ſingular comfort, *Pſal.* 91. 1. *Eſai.* 25. 4. *Tua præſentia, Domine, Laurentio ipſam craticulam dulcem fecit*, ſaith an Ancient: *Philip Lantgrave of Heſſe*, being a long time priſoner under *Charles* the fifth, was demanded what upheld him all that time? *Reſpondit divinæ Martyrum conſolationes ſe ſenſiſſe*, hee anſwered that Chriſt came in to him with ſuch cordials, as kept up his ſpirits above beleef. There be Divine comforts that are felt by the ſuffering Saints, that others taſte not of; nor themſelves neither at other times When the child is ſick, out come the conſerves and ſweatmeates: Never ſits hee ſo much on his mothers lap, and in her boſome, as then.

And his fruit was ſweet to my taſt] *i.* His word and promiſes, which I rolled as Sugar under my tongue, and ſucked therehence more ſweetneſſe then *Sampſon* did from his honycombe. *Pſal.* 19. 10. & 119. 103. *Ier.* 15. 16. *Luther* ſaid, he would not

not live in paradiſe, if hee might without the Word, *at cum verbo etiam in inferno facile eſt vivere*, ſaith he, but with the Word he could live even in hell it ſelf. True it is, that thoſe that have not the Spouſes palate, finde no ſuch ſweetneſſe in Chriſt or his promiſes. Moſt men are ſo full gorged with the Devills dainties, ſo ſurfeited with Sins ſweet-meats, that they finde no more reliſh in the good Word of God, then in the white of an Egge, or in a dry chip. Theſe feed upon that now, that they muſt (without repentance) digeſt in hell, there will be bitterneſſe in the end. Whereas they that, by ſucking thoſe full-ſtrutting breaſts of conſolation, the promiſes, have *taſted and ſeen how good* the Lord Chriſt is, as their ſoules are ſatisfied with fat things full of marrow, with the very *beſt* of the *beſt*, *Iſai.* 25. 6. *ſo he ſhall make them to drink abundantly of the river of his pleaſures*, *Pſalm.* 36. 9. hee ſhall take them into his Wine-cellar, and fill them with gladneſſe.

Tom. 4. *oper. Lat.*

Multi in terris manducant quod apud in feros digerunt. Aug.

Verſ. 4. *Hee brought mee to the banqueting houſe*] Heb. *to the houſe of Wine*, where he giveth me that which is better then Apple-drink, as *verſ.* 3. As the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt, 2 *Cor.* 1. 5. The lower that ebbe, the higher this tide: as is to bee ſeene in the Martyrs, who went as merrily to dye as ever they did to dine; ſang in the flames, and felt no more pain then if they had layne upon beds of Roſes. This, their perſecutours counted ſtupidity and vain-glory: but they knew not the power of the Spirit, and the force of Faith: as Mr. *Philpot* told ſcoffing *Morgan*, who coming to confer with him, asked him, "How know "you that you have the Spirit of God? Mr. *Philpot* anſwered, By "the Faith of Chriſt which is in me. Ah by faith (quoth *Mor*"*gan*) doe ye ſo? I ween it be the ſpirit of the buttery which "your fellows have had that have been burned before you, "who were drunk the night before they went to their death, "and I ween went drunk unto it. Whereunto *Philpot* replyed, "It appears by your communication that you are better ac"quainted with the ſpirit of the buttery, then of God. Me "think you are liker a ſcoffer in a play, then a reaſonable Do"ctour to inſtruct one. Thou haſt the ſpirit of illuſion and "ſophiſtry, which is not able to countervail the Spirit of "truth. Thou art but an aſſe in the things of God, &c. God "ſhall ſurely rain fire and brimſtone upon ſuch ſcorners of his

Act. and Mon. fol. 1653.

«Word, and blaſphemers of his people as thou art. The like cenſure was paſſed upon *Nicholas Burton*, Martyr in *Spain*, who becauſe he went cheerfully to the ſtake, & imbraced death with all gladneſſe and patience, his tormentours and enemies ſaid that the devill had his ſoul, before he came to the fire, and therefore his ſenſe of feeling was paſt. *Ibid.*1866.

These carnall creatures meddle not with the true Chriſtians joy, neither know they the privy armour of proof (the joy of Faith) that he hath as an *ex* triplex about his heart, making him inſuperable, and *more then a conquerour*. *Rom.*8.35. True grace hath a fortifying comforting vertue, which the world knows not of: like as true gold comforts and ſtrengthens the heart: that Alchymy gold doth not. And as a man that by good fare, and plenty of the beſt Wines hath his bones filled with marrow and his veins with good bloud and a freſh ſpring of ſpirits, can endure to goe with leſſe clothes then another; becauſe he is well lined within: So it is with a heart that, by oft feaſting with Chriſt in his Ordinances, and by much reading and ruminating upon the Scriptures, (called here the *Banqueting-houſe* or *Wine-cellar*, as moſt are of opinion) hath got a great deal of joy and peace: ſuch an one will goe through troubles, and make nothing of them, yea though outward comforts utterly fail, *Hab.*3.17.

*Rom.*5.5. *And his Banner over me was love*] As a Standard erected, as a Banner diſplayed, ſo was the love of Chriſt ſhed abroad in her heart by the Holy Ghoſt: who had alſo (as a fruit of his love) ſet up a Standard in her againſt ſtrong temptations and corruptions, *Iſai.*59.19. and thereby aſſured her of his ſpeciall preſence: like as where the colours are, there's the captain, where the Standard, there the King. The wicked alſo have their banners of luſt, covetouſneſſe, ambition, malice, under which they fight (as the dragon and his viperous brood, *Rev.*12.7.) againſt Chriſt and his people: but they may read their deſtiny, *Eſay* 8.9,10. Aſſociate your ſelves, O yee people, ſtand to your arms, repair to your colours, &c. yet *yee ſhall bee broken in pieces, gird your ſelves and yee ſhall bee broken in pieces*, &c. *Take counſell together, and it ſhall come to nought, &c. for God is with us*. *Immanuel* is our Generall: And how many doe you reckon him for? (as *Antigonus* once ſaid to his Souldiers, that feared their enemies numbers.) Surely if Chriſt be for us (and he is never from us, *Matth.*28.20. but as *Xerxes* was wont to doe, he pitcheth his tent and ſets up his Standard in the midſt of his people, as once in the wilderneſſe) *who can be againſt us? Rom.* 8.31. And though many be, yet *No weapon that is formed againſt the Church ſhall proſper*, (how ſhould it, ſith ſhee hath ſuch a Champion as Chriſt, who is in love with her, and will take her part, fight her quarrell?) *and every tongue that ſhall riſe againſt thee in judgment thou ſhalt condemne*, *Eſay* 54.17. As the Eclipſed Moon, by keeping her motion, wades out of the ſhadow, and recovers her ſplendour: So it ſhall be with the Spouſe. Yea ſhee ſhall bee able to anſwer thoſe that reproach and caſt dirt upon her for her keeping cloſe to Chriſts colours, and ſuffering hardſhip for him: as the Emperour *Adrian* did the Poet *Florus*, who ſat on an Ale-bench and ſang

Nolo ego Cæſar eſſe
Ambulare per Britannos
Rigidas pati pruinas, &c.

The witty Emperour replyed upon him, aſſoon as hee heard of it. *Melanchthon. in Chron. Carion.*

Nolo ego Florus eſſe
Ambulare per tabernas;
Latitare per popinas,
Pulices pati rotundos.

Verſ. 5. *Stay me with flaggons*] Not with *cups* or *bowls* only, but with *flaggons*, larger meaſures of that Wine that was ſet before her in Chriſts Wine-houſe. *Comfort me with apples*, ſuch as fall from Chriſts appletree, ſpoken of in the former verſe, the precious melliſluous promiſes, which are ſweet like the apples of the garden of *Eden*, as the Chaldee here hath it. *Bouſter me* up with theſe: for I am even ſinking and ſwooning with an exceſs of love, with an exuberancy of ſpirituall joy in God my Saviour, ſuch as I can hardly ſtand under. Stay me therefore (ſaith ſhee to the Miniſters, thoſe *pillars* to ſupport the weak, *Gal.*2.9. and to comfort the *feeble minded*, 1 *Theſ.*5.14.) *Stay me* or *juſtain me with flaggons, comfort me with apples* (*Solinus* tells of ſome near the river *Ganges*, that live *odore pomorum ſylveſtrium*, by the ſmel of Forreſt apples, wch is ſomewhat ſtrange) *For I am ſick of love*] ſurprized with a love-qualm, as an honeſt Virgin may be, meeting her love unawares, enjoying him in the fulneſſe of joy, and fearing *Poly hiſt. cap.* 56. *Smells are applied to the noſtrils of them that*

Lomb. Sent. lib. 3 distinc. 34. Vide August. epist. 121. ad Honorat.

the losse of his company for a long season. This is *timor amicalis*, which *Lombard* thus describeth, *ne offendamus quum diligimus & ne ab eo jeparemur*, The fear of love is, lest we should offend him whom our soul loveth, and so cause him to withdraw. *Hic timor transit in charitatem*, saith *Gregory*. This fear passeth into love, and overwhelmes the spirit sometimes. This was it that made *Jacob*, when he saw nothing but visions of love and mercy, cry out, *How dreadfull is this place!* This made that mixture of passions in those good women, that coming to look Christ departed from the grave *with fear and great joy*. From this cause it was that *Bernard*, for a certain time after his conversion, remained as it were deprived of his senses by the excessive consolations hee had from God. *Cyprian* writes to his friend *Donatus*, that before his conversion, he thought it impossible to find such raptures and ravishments, as now he did in a Christian course.

Gest. in Vit. Bern.

Ep. 1. 2. Confess. l. 6. c. 22.

Hee begins his Epistle thus, *Accipe quod sentitur antequam discitur, &c.* *Augustine* saith the like of himselfe: What unconceiveable and unutterable ecstasies of joy then may wee well thinke there is in heaven, where the Lord Christ perpetually and without intermission, manifesteth the most glorious and visible signes of his presence and seales of his love? He powres forth all plenteous demonstrations of his goodnesse, to his Saints, and gives them eyes to see it, minds to conceive it: and then fills them with exceeding fulnesse of love to him again, so that they swim in pleasure, and are even overwhelmed with joy: a joy too big to enter into them, they must *enter into it*, *Matth.* 25.21. Oh pray, pray, with that great Apostle, that had been in heaven and seen that which eye never saw, that the *eyes of your understanding being inlightned*, you may know the love of Christ which passeth knowledge, and what is the riches of the glory of his inheritance in the Saints, *Ephes.* 1.18. & 3.19. A glory fitter to bee beleeved then possible to be discoursed. *An exceeding excessive eternall weight of Glory*, 2 *Cor.* 4.17. Such a weight as, if the body were not upheld by the power of God, it were impossible but it should faint under it. How ready are our spirits to expire here, when any extraordinary unexpected comfort befalls us? The Church is *sick of love*. *Jacobs* heart fainted when he heard of *Josephs* life and honour in *Egypt*. The Queen of *Sheba* was astonied at *Solomons* wisdome and magnificence, so that she had no spirit more in her. *Viscount Lisley* in *Henry* the Eights time dyed for joy of an unexpected pardon.

Perbibe in primi non potest experimento opus est. Christ.

What then may we thinke of those in heaven? and should not we hasten in our affections to that happy place? Oh doe but think (saith one) though it far passe the reach of any mortall thought) what an infinite inexplicable happinesse it will be, to looke for ever upon the glorious body of Christ, shining with incomprehensible beauty, far above the brightest Cherub; and to consider that even every vein of that blessed body bled to bring thee to heaven! Think of it, I say, and then exhale thy selfe in continuall sallyes, as it were, of most earnest desires to be dissolved, and to be with Christ, which is far far the better, *Phil.* 1.23. As in the mean while, let thy soul sweetly converse with him in all his holy Ordinances, but especially at his Holy Table, where hee saith unto thee, as once to *Thomas*, *Reach hither thy hand and thrust it into my side*, and be *not faithlesse, but beleeving*. Let thy soul also there reciprocate and say, *My Lord and my God!* Whom have I in heaven but thee? and in earth, none in comparison of thee! *Rabboni*, *Come quickly*.

Psal. 73.25.

Vers. 6. *His left hand is under my head, and his right hand doth embrace mee*] As if shee should have said, I called unto you my friends to relieve and raise me falling into a spirituall swoon, but behold the *consolation that is in Christ, the comfort of love, the fellowship of the Spirit, the bowels and mercies* of my dear husband: he hath *fulfilled my joy*, hee hath prevented your help or at least hee hath wrought together with the means, and made it successefull. You have stayd me with flagons, but he hath *restored my soul*: You have bolstered mee up with apples, but when that would not doe, he hath put *his left hand under my head*, as a pillow to rest upon, and with his right hand he hath embraced me; as a loving husband cherisheth his sick wife; and doth her all the help he can, *Ephes.* 5.29. The whole vertue and power of the Ministery cometh from Christ. They do their worthy indeavour to stay and under prop our faith: but that notwithstanding we shall soon fall to the ground, if Christ put not to both his hands to keep us up. We stand in need of whole Christ: and having him to support us, we cannot fall finally; because fal we never so low, *we shall arise, for the Lord puts under his hand*, *Ps.* 37.24. his goodnesse is lower then we can fall: hee circleth his Saints with amiable embracements, and none can pull them out of his hands. *Jacob* under-bare *Rachell* till shee dyed upon him,

Phil. 1.23.

Psal. 23.3.

dyed on his hand, *Gen.*48.7. The good *Shunamite* he d her ſon till
*Rom.*14.9. he dyed on her lap. But the Love-ſick Church, whether *ſhe lives or dyes, ſhee is the Lords*: and whoſo liveth and bel eveth on him cannot dye eternally. But as when Chriſt himſelf dyed, though ſoul and body were ſundred for a ſeaſon, yet neither of them were ſundred from the Godhead whereunto they were perſonally united. So is it here: death may ſeparate ſoul and body, but cannot ſeparate either of them from Chriſt. And as
*Rom.*6.9. *Col.*3.1. Chriſt being raiſed from the dead dyes no more: ſo neither doth any one that is riſen with him. Chriſt may as eaſily dye at the right hand of his heavenly Father, as in the heart of a true beleever.

Verſ. 7. *I charge you, Oh ye daughters of Jeruſalem*] A vehement obteſtation, (or rather an adjuration, *I charge you, and that by an Oath,*) taken from the manner of country ſpeech. For in this whole chapter the allegory is ſo ſet, as if the feaſt or meeting were made and repreſented in a country houſe or village. Theſe daughters of *Jeruſalem* therefore, the particular Congregations, and all faithfull men and women, (as *Luke* 23. 28.) are ſtraitly charged and as it were in conſcience bound by the Church the mother of us all, *Gal.*4.26. not to diſeaſe or offend (much or little) her Well-beloved Spouſe, that *reſteth in her love, Zeph.*3.17. and taketh *pleaſure in the proſperity of his ſervants, Pſal.*35. 27. *until hee pleaſe*, that is, not at all: for he is not a God that taketh pleaſure in wickedneſſe, *Pſal.*5.4. his holy Spirit is grieved by it, *Epheſ.*4.30. Or, *until he pleaſe*, that is, till he waken of his owne accord: bee not over-haſty with him for help, but hold out faith and patience, let him take his
*Iſai.*30.18. own time, *for he is a God of judgement, and waiteth to be gracious.* If through impatience and unbeleef you ſet him a day, or ſend for him *by a poſt*, hee will firſt chide you before he chide the waves that afflict you, as hee delt by his Diſciples that wakened him ere he was willing, *Mar.*4.37.40. Thoſe that are ſodainly rouſed out of a deep and ſweet ſleep, are apt to be angry with thoſe that have done it. Great heed muſt bee taken by our ſelves, and Gods charge laid upon others, that nothing be ſpoken or done amiſſe againſt the God of heaven, *Dan.*3. 39. Their ſorrows ſhall bee multiplyed that haſten after another God, *Pſal.* 16.4. The Lord ſhall trouble thee, thou troubler of *Iſrael*, *Ioh.*
*1 Cor.*10.22 7.25. Doe yee provoke the Lord to wrath? are yee ſtronger then

then hee? will yee needs try a fall with him? *Pſal.*18.26. Hath ever any yet waxed *fierce againſt God and proſpered? Job* 9.4. Surely as *Ulyſſes* his companions told him when he would needs provoke *Polydamas*, ſo may we ſay much more to thoſe that incenſe the Lord to diſpleaſure,

σχέτλιε νῦν᾽ ἐθέλεις ἐρεθίζομεν ἄλλοτον ἄνδρα;

It is a fearfull thing to fall into the hands of the living God. Had men *Heb.*10. the feet of Roes and Hindes of the field, they could not outrun his wrath, witneſſe *Jonah*. Or if they could, yet the Roes and Hindes, thoſe loving creatures, (*Prov.* 5.19.) would be ſwift witneſſes againſt them for their baſeneſſe and diſloyalty, ſith they doe ſuch things as thoſe poor creatures would not, ſee *Deut.*30.19. *Iſai.*1.2. Be thou inſtructed therefore, Oh *Jeruſalem*, leſt Chriſts *ſoule be diſjoynted from thee*, leſt (as well as he loves thee now) *he make thee deſolate, a land not inhabited, Jer.*6.8. Let him be *that Love* of thine (as he here *emphatically* cals him) that taketh up thy whole heart, ſoul and ſtrength with a love not only of *Deſire*, but of *complacency*, with a God-like love. True it is, that we cannot, neither are we bound to love God, *in quantum eſt diligibilis*, ſo much as hee is love-able (for ſo God onely can love himſelfe) but we muſt love *xihil ſupra, æque*, or *contra*, nothing more, or ſo wel, or againſt God. Other perſons we may love with his allowance, but it muſt be *in him* and *for him*, as our friends in the Lord, our foes for the Lord: Other things we may alſo love, but no otherwiſe then as they convey love to us from Chriſt, and may bee meanes of drawing up our affections unto Chriſt. This true love will keep us from doing any thing wilfully that may diſeaſe or diſpleaſe him: it will alſo conſtraine the daughters of *Jeruſalem* to *abide with the Roes and with the Hindes of the field*, (ſo ſome read this text) as *Rachel* did by her Fathers heards, to glorifie Chriſt in ſome honeſt and lawfull vocation, and not to vex him by idleneſſe and unprofitableneſs: ſith as puniſhment hath an *impulſive*, ſo love hath a *compulſive* faculty, *2 Cor.*5.14.

Verſ. 8. *The voyce of my Beloved!* behold!] An abrupt paſſage, proceeding from a pang of love, whereof ſhe was even ſick; and now lay languiſhing as it were, at *Hopes Hoſpitall*, lingering and liſtening, hankering and harkening after her beloved. Of the ear we uſe to ſay that it is firſt awake in a morning: Call one that is aſleep by his name, and hee will ſoon

ſoon heare and ſtart up. Chriſt calls all his ſheep by their name, *Joh.* 10.3. and they know his voice, *verſ.* 4. (ſo well are they verſed in his Word, and ſo habitually are their ſenſes exerciſed, *Heb.* 5.14.) yea they know his paſe, for *behold he cometh*] viz. *to make his abode with me* according to his promiſe, *Joh.* 14.23. to fulfill with his hand what hee had ſpoke with his mouth, as *Solomon* phraſeth it in his prayer, 1 *King.* 8.15. Chriſt ſends his voyce, as another *John Baptiſt*, a forerunner, and this no ſooner ſounds in the ear and ſinkes into the heart, then himſelfe is at hand to ſpeak comfort to the conſcience, *Pſal* 51.8. Hee thinks long of the time till it were done, as the mothers breaſt akes, when it is time the child had ſuck. Hee *comes leaping upon the mountains, skipping upon the hills*] Look how the jealous Eagle, when ſhee flieth higheſt of all from her neſt, and ſeems to feat her ſelf among the clouds, yet ſtill ſhee caſts an eye to her neſt where are young ones: and if ſhe ſee any come near to offend, preſently ſhee ſpeeds to their help and reſcue: So doth the Lord Chriſt deal by his beloved Spouſe. Neither mountains, nor hills ſhall hinder his coming: neither the ſins of his people, nor the worlds oppoſition. As for the former, Chriſt blots out the thick cloud, as well as the cloud, *Eſay* 44.22. that is, *enormities* as well as *infirmities*. He caſts all the ſins of his Saints into the bottom of the Sea, which can as eaſily cover mountaines as molehills. And for the ſecond, Thou *art more glorious and excellent then the mountaines* of prey (meaning then all the Churches enemies, called for their ravenouſneſſe mountains of Lyons and Leopards *Cant.* 4.8.) *The ſtout hearted are ſpoiled*, &c. *Pſal.* 76.4,5. And who art thou Oh great mountain? before *Zerubbabel* thou ſhall become a plain, *Zech.* 4.7. And whereas mans ſoul hath naturally many mountains of pride and profaneneſs in it (*there is that Leviathan, and creeping things innumerable*, as the Pſalmiſt ſaith of the Sea.) And for his body there is not a vein in it that would not ſwell to the bigneſſe of the higheſt hill to make reſiſtance to the work of grace; every ſuch mountain and hill is made low before the Lord Chriſt, *Eſay* 40.4. and every high thing caſt down that exalts its ſelf againſt the knowledge of God, 2 *Cor.* 10. He comes with authority and reignes over all impediments.

Pſal. 104.26.

Verſe 9. *My Beloved is like a Roe, or a young Hart*] *Viz.* for *ſweetneſſe* and *ſwiftneſſe*, as in the former verſe. His help ſeemes long,

long, becauſe we are ſhort. In the opportunity of time he will not be wanting to thoſe that wait for him. The Lion ſeems to leave her young ones till they have almoſt killed themſelves with roaring and howling; but at laſt ſhee relieves them: and hereby they become the more courageous. God ſeems to forget his people ſometimes, but it is that they may the better remember themſelves and remind him. He ſeems, as here to have taken a long journey, and to be at a great diſtance from them, when as indeed he is as near us, as once he was to *Mary Magdalan* after his Reſurrection, but ſhee was ſo bleard ſhee could not ſee him. If hee at any time abſent himſelf for triall of our Faith and love to him, and to let us know how ill we can bee without him, yet he is no further off, then behind ſome wall or skreen. Or if he get out of doores from us, yet he lookes in at the window to ſee how we take it, and ſoon after ſhews himſelfe through the latteſſe, that we may not altogether deſpond or deſpair of his return. Yea he *flouriſheth* or *bloſſometh* through the latteſſes, like ſome flower or fruit-tree that growing under or neare unto a window ſends in a ſweet ſent into the roome, or perhaps ſome pleaſant branches: to teach that Chriſt commeth not to his without profit, and comfort to their ſoules.

בְּצִיץ. *Apparuit inſtar floris exorientis.*

Verſ. 10. *My Beloved ſpake and ſaid*] Heb. *Anſwered and ſaid.* Shee had ſighed out, belike, ſome ſuch requeſt unto her Beloved, as *David* did, *Pſal.* 30.19. *Return O Lord, how long?* Lovers houres are full of eternity. He replyeth, Even now my love, behold here am I for thy help. *Now will I riſe, now will I be exalted, now will I liſt up my ſelf.* *Riſe* thou therefore out of the aſhes wherewith thou haſt been covered, *Lam.* 3.16, and come away to a better condition. Or, *Riſe* out of ſin wherein by nature thou ſitteſt, *Luk.* 1.79. *Stand up from the dead*, come away to Chriſt, and he *ſhall give thee light*, *Epheſ.* 5.14. Come, for *the maſter calleth*, as they ſaid to blind *Bartimeus*, *Mark.* 10.49. Come, for it is high time to come: ſith now is our Salvation nearer, then when we beleeved. The night is far ſpent, the day is at hand, &c. *Rom.* 13.11,12. The winter is paſt, the flowers appear, &c. Up therefore, and come with mee to my Country-houſe, as it were, to take the pleaſure of the Spring-tide. In heaven there is a perpetuall Spring: and here the Saints have handſell of Heaven, thoſe firſt-*fruits of the ſpirit*, even as many as are

Eſai. 33.10.

holy brethren, partakers of this heavenly calling, Heb.3.1.

Verſ. 11. *For loe the winter is paſt, the rain is over and gone*] In winter, the clouds commonly return after the rain, *Eccleſ.*12.2. a ſhowre or two do not clear the air; but though it rain much, yet the sky is ſtil overcaſt with clouds: and as one ſhowre is unbuſthened, another is brewed. Loe ſuch is the doleſull and diſmall condition of ſuch as are not effectually called by Chriſt. *Omnis illis dies hybernus eſt*, it is ever winter with them, no ſpring of grace, no Sun-ſhine of ſound comfort. It is with ſuch, as it was with *Paul* and his fellow-ſaylers, *Act.*27.20. when *as neither Sunne, nor Stars in many dayes appeared, and no ſmall tempeſt lay on them: all hope that they ſhall be ſaved, was then taken away.* All the hope is, that God who by his all-quickening voyce *raiſeth the dead, and calleth things that are not as if they were*, *Rom.*4.17. that calleth thoſe *his people* that were not *his people*, and her *Beloved* which was not her *Beloved*, *Rom.*9.25. Together with his voyce *there goeth forth a power*, as *Luk.*5.17. as when he bad *Lazarus* come forth, hee made him riſe and come away, ſo here. Of carnall, Chriſt makes us a people created again, *Pſal.*102.18. *Epheſ.*2.10. of a wild aſſe colt he makes a man, *Job* 11.12. anc of an hollow perſon (as empty aud void of heart, as the hollow of a tree is of ſubſtance) he makes a ſolid Chriſtian, fit to be ſet in the heavenly building. This is as great a work, as the making of a world with a word: God plants the Heavens anc layes the foundation of the Earth, that he may ſay to Zion, Thou art my people, *Iſai.*51.16. Hence Chriſt is called the beginning of the creation of God, *Rev.*3.14. And the Apoſtle, *Rom.*5.10. argues from *Vocation* to *Glorification*, as the leſſer.

Prim. temp. Verſ. 12. *The flowers appear on the Earth*] Here we have a moſt dainty deſcription of the Spring or prime time (as the *French* call it) far ſurpaſſing that of *Horace*, and the reſt of the Poets, who yet have ſhewed themſelves very witty that way. For the ſenſe; by *flowers* (made rather to ſmell to then to feed upon) are underſtood (ſaith an Interpreter) the firſt fruits of the Spirit, whereby the Elect give a pleaſant ſmell: and therein lyeth ſweetneſſe of ſpeech and words going before workes, even as flowers before fruits. For the which cauſe, as the Apoſtle exhorteth that our ſpeech bee gracious alwayes, miniſtring Edification to the hearer, *Col.* 4.6. ſo the Prophet calls it a *pure language*, which the Lord will give to as many as love him, as are called according to his purpoſe, *Zeph.*3.9.

The time of the ſinging of birds is come] *Hic autem garritus avium plurimum facit ad veris commendationem*, this chirping of birds makes much to the Springs commendation, ſaith *Genebrard.* How melodiouſly ſing the Miniſters of the Goſpell, whiles they are unto Gods people as a very lovely ſong of one that hath a pleaſant voyce? *Ezek.*33.32. It is *mel in ore, melos in aure*, to the Elect, as it was to *Auſtin*, who coming to hear *Ambroſe*, had his eares tickled, his heart touched: ſo had that unlearned *Corinthian*, *1 Cor.*14.25. and the whole city of *Samaria*, wherein there was great joy at the receiving of the Goſpell, *Act.*8.8. Behold we bring you good tidings of great joy to all people, ſaid thoſe Angels to the ſhepheards that ſang Chriſt into the world: and from whom the Preaching of the Goſpell was afterwards taken and given to the Miniſters; whoſe proper office it is to publiſh peace, to bring good tidings of good, *Thy Watchmen ſhall lift up the voyce, with the voyce together ſhall they ſing, &c. Eſai.* 52.7, 8. If they doe otherwiſe to any, if they ſing doleſull accents to guilty perſons, if the voyce of theſe Goſpell birds, be to ſuch like that of *Abijah* to *Jeroboams* wife, *I am ſent to thee with heavy tidings*, they may thank themſelves. To fal out with the Miniſter is as great folly, as if ſome fond people ſhould accuſe the Herald or the Trumpet as the cauſe of their war; Or as if ſome ignorant peaſant when he ſees his fowles bathing in his pond, ſhould cry out of them as the cauſes of foul weather. What doe faithfull Miniſters doe more, (what can they doe leſſe if they will be true to their ſouls?) then taxe mens ſins, foretell their judgements? This when they doe it is diverſely taken: Ravenous and unclean birds, like the Ravens of *Arabia*, ſcriech horribly, ſcratch terribly: Turtles and Doves (whoſe voyce is here ſaid to be heard in the land when other birds are ſweetly ſinging) come in with a mournfull tone mixt with a groaning ſadneſſe (whence alſo the Turtle hath its name, *ſet a ſono quem edit per onomatopœiam*) and may well ſerve to ſet forth the unutterable groans of gracious ſpirits, grieving for their ſins, mourning bitterly over Chriſt crucified before their eyes, and evidently ſet forth by their faithfull Miniſters (ſo that they need no other Crucifix to draw tears from them) *tabring upon their breaſts with the voyce of Doves, Nah.* 2.7. Yea ſmiting upon their breaſts with the penitent Publican, and ſaying, or rather ſighing out each for himſelf, *Lord be merciſull to mee a ſinner.* And

*Luk.*2.10.

1 *King.*14.6.

See *Ezek.*7.16. *Iſidor.*

*Zach.*12.10. *Gal.*3.1.

Baſil. here *affert ſolatium lugentibus ſuſpiriorum ſocietas.* It's an heavenly hearing when a Church-full of good people, wrought upon by their godly Preachers, ſend up a volly of ſighes to God: and as *Hindes by calving*, ſo they by weeping *caſt out their ſorrows*, *Job* 39.3. ſuch as ſhew their hearts to be as ſo many *Hadadrimmons*. *Auſtin* perſwades a Preacher ſo long to inſiſt upon ſome needfull point, untill by the groanes and lookes of his hearers, he perceive that they underſtand it, and are affected with it. Such hearers *Paul* had at *Athens* that wept as he did, *Act.*20.37. but this is but few mens happineſſe. Turtles are rare birds in our land.

*Aug. in Pſa.*10.

Verſ. 13. *The figtree putteth forth her green-figs, and the vines with the tender grapes*, &c.] Theſe two trees put forth their fruits firſt; when other trees for moſt part, put forth firſt flowers, and then fruits in their ſeaſon. *Pliny* numbers the figtree among the trees of quick Nature. And our Saviour, *Luke* 21. 29,30. makes the ſhooting forth of the fig-tree to be a ſigne of Summers approaching. When himſelfe came hungry to that figtree, *Matth.*21.19. he thought to have found ſomething on it more then leaves only: for though the time of figs was not yet, (that is, of ripe figs) *Mark.*11.13. yet *groſſuli*, green figs at leaſt he looked for, thoſe untimely figs that ſhee caſteth when ſhee is ſhaken of a mighty wind, *Revel.*6,13. his hunger would have made ſomewhat of them. It was at *Bethphage* (that houſe of green figs, as the word ſignifies) or near unto it, that hee curſed this barren figtree, *Mar.*11.13. and therefore curſed it, becauſe it anſwered not his expectation. It behoves us therefore not only to make a flouriſh of goodly words (with *Naphtali*) but to be fruitfull boughes (with *Joſeph*) being filled with the fruits of righteouſneſſe which are by Jeſus Chriſt unto the glory and praiſe of God. *Philip.* 1.11. *Joſeph* is a fruitfull bough, *Gen.*49.22. that is, of the Vine, ſaith the Chaldee Paraphraſt there. But it may be *Jacob* meant it of the *Ægyptian* fig-tree, whereof *Solinus* reporteth that it beareth fruit ſeven times a year: pull off one fig, and another preſently puts forth. Now if the fig-tree ſlack not her duty, but laboureth quickly to bring forth her firſt fruit, that ſo again and again ſhee may be more fruitfull: how much more ſhould we haſten the fruits of holineſſe, break off our ſins, and be abrupt in our repentance, *Dan.*4.27. cut the cart-ropes of vanity, and caſt away the deeds

*Poſt flores fructus, &c. Lib.*17.*cap.*13.

Ficus groſſus. Hinc ficus, & fig Hinc puto Bethphage dictam quaſi locum groſſorum. Mercer. Unde pomum decerpſeris alterum prorumperat.

Uno anno ſepties fructus ſuffici t.

of darkneſſe, *Rom.*13.12. bring forth fruits meet for repentance, parallel to it, and *tantamount*: ſuch as were to be ſeen in the penitent theef, that ſuffered with our Saviour? *Aarons* rod was not ſooner changed from a withered ſtick into a flouriſhing tree, then he was from a barren malefactour into a fruitfull profeſſor: for ſee what a deal of fruit he bears in an inſtant: he confeſſeth his own ſin, rebuketh his companions, giveth a good teſtimony unto Chriſt, and prayes that Chriſt would remember him when he came into his Kingdome. This incouragement among many other wee have that Chriſt will bleſſe our very buddes, *Iſai.*44.3. (ſee the *Geneva* Tranſlation) hee will taſt of our green figs, of our tender grapes, which, if not yet of a good taſt, yet becauſe they give a good ſmell, as this Text hath it, they are well reſented; Chriſt when hee comes into his garden, takes all he finds well aworth: He *gathereth his myrrh with his ſpice, he eats not only of his hony, but of his hony combe, and drinks not only of his Wine, but of his milk*, *Cant.*5.1.

Una mimula. R. David.

Verſ. 14. *Oh my Dove! that art in the clefts of the rock*] The Dove is meek, mournfull, ſimple, ſociable, fearfull, beautifull, faithfull to her mate, fruitfull, neat, ſo is the Church. And becauſe the Dove is ſought after by birds of prey, therefore ſhe builds in ſtrong and ſteep places, in clefts of Rocks, in the ſides of *the boles mouth*, as *Jeremy* hath it, *chap.*48.28. The Church alſo is forced many times to fly into the wilderneſſe, *Revel.*12. into the further parts of the world, and hide it ſelf in corners, to avoid perſecution. So many, ſo mighty and ſo malicious are the Churches enemies; that ſhee dare ſcarſe peep out or appear abroad, with the Dove, but ſhee is in danger to become Hawkes-meat. Hence *Hilary* ſaith of the Primitive Chriſtians, that they were not to be ſought *in tectis & exteriori pompa*, in Palaces and outward pomp, but rather in deſerts and in mountains, and in dens and caves of the earth, as the Apoſtle alſo hath it, *Heb.*11.38. Concerning the Chriſtian Congregation in Queen *Maries* time, ſaith Mr. *Fox*, there were ſometimes forty, ſometimes an hundred, ſometimes two hundred came together, as they could in ſome private place in *London*, for mutuall edification. They are utterly out therefore that hold that the true Church muſt be evermore glorious and conſpicuous for her outward ſplendour. Shee is eſt-ſoones like the Moone in her eclipſe, which appeareth dark toward the earth,

*Act. & Mon. fol.*1881.

but is bright and radiant in that part which lookes toward heaven. The Papiſts would have this Moone alwayes in the full. And if ſhe ſhew but little light to us, or be eclipſed, they will not yeeld, ſhe is the Moon. And yet (except it bee in the Eclipſe) Aſtronomers demonſtrate that the Moon hath at all times as much light, as in the full: But oftentimes a great part of the bright ſide is turned to heaven, and a leſſer part to the earth. And ſo the Church is ever conſpicuous to Gods eye though it appear not alwayes to ours.

In the ſecret places of the ſtairs] Whither thou art retired, as for ſecurity, ſo for ſecrecy, that thou mayſt the more freely and without ſuſpition of hypocriſie pour out thy heart before me, and ſeek my protection. Or, where thou lyeſt cloſe out of modeſty or conſcience of infirmity; not daring to ſhew thy face.

Shew mee thy face] Or, *let mee ſee thy countenances*, I have none of thy particular congregations or members behinde: thee, but preſent your ſelves before the Lord, come boldly to the throne of grace, *Heb.*4.16. in full aſſurance of faith: *Heb* 10.22. *Quid enim per faciem niſi fidem qua a Deo cognoſcimur*, ſaith *Gregory* upon this text. What can we underſtand by the face but Faith, ſith by it we are known of God, and *without it, it is impoſſible to pleaſe* *Heb.*11 6. *God*? *For hee that cometh to God*, (that ſhews his face before the *King Eternall, Immortall, Inviſible*, &c. 1 *Tim.*1.17. muſt come in his beſt) *muſt beleeve that hee is* (ſc: *Optimus Maximus*) and more particularly *that hee is a rewarder of all that diligently ſeek him*, that *ſeek him out*, as the Greek hath it, *viz.* that fetch him out of his retiring-room, as the *Syrophenisſe* by the force of her faith did, *Mark.* 7. 24. and as the Spouſe here would never give him over, till ſhee had recovered him out of the countrey, and drawne from him this ſweeteſt invitation to goe along with him, and incitation to make bold with him.

Let mee hear thy voyce] In holy exerciſes, preaching, prayer, conference, &c. See here how the Lord Chriſt woes attendance, ſollicites ſuitours. *The Father ſeeketh ſuch to worſhip him*, *Ioh.*4. 24. *Hitherto yee have aſked mee nothing*, ſaith the Son, nothing to what you might have done, and ſhould doe well to doe *Ioh.*16.24. hereafter, *Aſk that your joy may be full*. Pray that ye may joy: draw waters with joy out of this welſpring of Salvation. Ply the

the throne of Grace, follow your work cloſe; It was more troubleſome to *Severus* the Emperour (to Chriſt you may be ſure it is) to be asked nothing of his Courtiers, then to grant them much. *Aſk and you ſhall have*, ſaith Chriſt. And is not hee worthily miſerable, that will not make himſelf haply by asking? *Sweet is thy voyce*] becauſe uttered by the Spirit of grace and ſupplication, whoſe very breath prayer is, and without whom prayer is no better then a *ſounding braſſe, or tinckling cymball*. *And thy countenance is comely*] ſc: By reaſon of the Image of God repaired in thee, clearly ſhining in thy heart, and life: This renders thee comely indeed, ſo that I am the better to ſee thy face, and to hear thy voyce. To lovers nothing can bee more pleaſing then mutuall converſe and conference.

Verſ. 15. *Take us the Foxes, the little Foxes*] *i. e.* The heretikes and ſchiſmatikes. For as Fox-cubbes will be Foxes one day, and of little will become great: ſo ſchiſmatikes if not timely taken will turn heretikes. Whence it is that the Apoſtle 1 *Cor.*11.18,19. having ſaid, *I hear that there be diviſions or ſchiſms among you*, he preſently ſubjoynes, *For there muſt bee alſo hereſies among you*, (God having ſo fore-appointed and foretold it) *that they which are approved may be made manifeſt among you*. Now theſe heretikes and ſchiſmatikes are fitly called *Foxes*, both here and *Ezek.* 13.4. (*Herod* is alſo called a *Fox*, *Luk.* 13.32. as being a Sect-maſter, *Matth.*22.16. and as it is thought, to ſtill the noiſe of his conſcience, a Sadducee) firſt for their craft, ſecondly, for their cruelty. Foxes are famous for their craftineſſe even to a proverb (As ſubtle as a Fox.

Aſtutam vapido ſervans ſub pectore vulpem.) *Perſius.*

They are paſſing cunning to deceive thoſe that hunt them; faining themſelves ſimple, when there is nothing more ſubtle, and looking pitifully, when taken in a ſnare, but it is onely that they may get out: there is no truſting to their lookes, for *Vulpes pellem mutat, non naturam*, ſaith the Proverb, the Fox may alter his countenance, but not his condition. And for cruelty, beſides the hurt Foxes do among Lambes and fowles (for, lacking meat, they faine themſelves dead: and ſo the birds haſting down as to a carraſe, *volucres rapiunt & devorant*, ſaith *Iſidore*, *Iſidor.Etym.lib.* they ſeize upon the birds and devoure them) they are noted *12.1.* here to mar the Vineyards, *Vulpes vitibus maxim: nocivæ*, ſaith

one. And for Grapes the Fox loves them exceedingly, yea though they be but tender, and unripe. Hence the Latines call him *Legulus*, a Gatherer, namely of grapes: and wee *ironically* ſay of a man, *The Fox loves no grapes*, hee will not eat them, but 'tis becauſe hee cannot get them: howbeit, by his learing one may know he loves them. Hereticks and
1 *Tim.* 1.20. ſchiſmatikes are therefore to be *taken* by the Vine-dreſſers, that is, detected, refuted, and if need be, delivered up to Satan by the Miniſters, chaſed out of the Vineyard, and purſued to death, if incorrigible, by the Magiſtrate, as *Jehu* dealt by the *Baalites*, and after him *Joſiah*. The ſworc is put into their hands for ſuch a purpoſe, *Rom.* 13. 4. and our Saviour with a civill whip expelled thoſe Church-Foxes, the Many-merchants, giving therein a taſt of that civill authority which hee naturally derived from *David* as one obſerveth. The Apoſtles being convented before civill authority about matters of Religion, never pleaded, you have no power to meddle with us in theſe things that belong to Jeſus Chriſt. No: their plea was only the juſtneſſe of their cauſe, their obedience to God, &c. This, hereticks can never make good. Well they may pretend that they ſuffer for righteouſneſſe ſake, and ſtile themſelves, as the *Swenckfeldians* did, *The Confeſſours of the glory of Chriſt*. Well they may cry out as that heretick *Dioſcorus* did in the Councill of *Chalcedon*, *I am caſt out with the Fathers, I defend the doctrine of the Fathers, I tranſgreſſe them not in any point*. Well they may ſeem to bee ambitious of wearing a Tiburn tippet (as *Campian*) and cry out with *Gentilis* the Antitrinitarian, that he ſuffered death for the glory of the moſt high God. *Hee that hateth, diſſembleth with his lips*, (ſaith *Solomon* of ſuch ſubtle Foxes) *and layeth up deceit within him; When hee ſpeaketh fair, beleeve him not: for there are ſeven abominations in his heart*, Prov. 26. 24, 25. Hereticks are notably cunning, and no leſſe cruell, as the *Arians* and *Donatiſts* were of old, the *Papiſts*, *Socinians* and others of the ſame branne at this day. Theſe *Foxes have holes: they cunningly creep*, or *ſhoot themſelves* into houſes by their *pithanology* and counterfeit humility, they *lead captive ſilly women*, and, by them, their husbands: they take them priſoners, (as the word ſignifies) and then make prize of them, 2 *Pet.* 2. 3. they bring them into bondage and

Se pro gloria Altiſſimi Dei pati.

Matth. 8.

2 *Tim.* 3. 6.

and devoure them, as St. *Paul* ſaith of thoſe deceitfull workers, the Foxes of his time, 2 *Cor.* 11. 13. 20 they fraudulently foiſt in falſe doctrines, 2 *Pet.* 2. 1. Hereſies of perdition, and ſo corrupt the Vineyard, as the Maſter of the Vineyard complaines, *Jer.* 12. 10. ſhipwrack the Faith, 1 *Tim.* 1. 19. ſubvert whole houſes, *Tit.* 1. 11. and are therefore to bee taken, or clubd downe as Peſts, and common miſchiefes to mankind; to the younger ſort eſpecially, thoſe tender grapes, which they chiefly covet, and catch at. And here in hunting of theſe cruell crafties that counſell would bee taken that *Saul* gave the *Ziphites* concerning an innocent man, that deſerved it not: *Goe, I pray you, prepare* 1 *Sam.* 23. *yee, and know, and ſee his place where his haunt is, and who hath ſeen* 22, 23. *him there: for it is told mee that he dealeth very ſubtilly. See therefore and take knowledge of all the lurking places where hee hideth himſelf, &c.*

Verſ. 16. *My Beloved is mine, and I am his*] Hitherto the Church hath related Chriſts words to her ſelfe, and others. Now ſhee ſhuts up the whole diſcourſe with praiſe of Chriſt, here, and prayer to him, *verſ.* 17. In praiſing him, ſhee preacheth her owne bleſſednеſſe in that ſpirituall Union, that myſticall marriage that is betwixt them: *My Beloved is mine, &c. q. d.* I am ſure hee is mine, and I can boldly ſpeak it. Many lay claim to him, which have no ſhare in him: they deeply affirme of him, but have no manner of right to him, their faith is but fancy, their confidence preſumption; they are like that mad man of *Athens*, that claimed every rich ſhip that came to ſhore, when as hee had no part in any; or *Haman*, who hearing that the King would honour a man, concluded (but falſely) that himſelfe was the man. Like Idolatrous *Micah*, they conceit that God will bleſſe them for the Levites ſake, *Judg.* 17. 13. which was no ſuch matter. And like *Siſera* they dreame of a kingdome, when as *Jaels* nail is nearer their temples then a crown. The condition of ſuch ſelfe-ſoothers and ſelfe-ſeekers is nothing different from his, that dreaming, upon a ſteep place, of ſome great happineſſe befaln him, ſtarts ſodainly for joy, and falling downe with the ſtart, breakes his neck at the bottom. The true beleever is upon a farre better ground, his faith is *unfeigned*, his hope is *unfailable*. Hee knowes whom hee hath truſted, hee knowes

and beleeves the love that God hath to him, 1 *Joh.* 4.16. he hath gotten a full gripe of Chriſt, and is ſure that neither death nor life, &c. ſhall ſeparate him from Chriſt. Hee hath comprehended him, or rather is comprehended of him, *Philip.* 3.12. Chriſt hath laid hold on him by his Spirit, and hee hath laid hold on Chriſt by faith, the property whereof is to put on cloſe to Chriſt, and Chriſt to him: yea to unite us to Chriſt, ſo that hee that is joyned to the Lord, is one ſpirit, 1 *Cor.* 6.17. as truely one as thoſe members are one body which have the ſame ſoule; or as man and wife are one fleſh: as they two are one matrimoniall fleſh, ſo Chriſt and his people are one myſticall Chriſt, 1 *Cor.* 12.12. Well therefore may the Church here glorifie Chriſt, and glory in her own happineſſe by him, ſaying, *My Beloved is mine*, and I am ſure of it, and cannot bee deceivld, for *I am his*: all that I am is his, I have made a totall reſignation of my whole ſelfe unto him, and have put him in full poſſeſſion of all. *I am crucified with Chriſt: Nevertheleſſe I live, yet not I, but Chriſt liveth in mee*, *Galat.* 2.20. Chriſt is All-ſufficient to mee, and I am altogether his. His is as a Covenant of mercy, mine of obedience. Wherein I doe as it were by Indenture with higheſt eſtimations, moſt vigorous affections, and utmoſt indeavours beſtow my ſelfupon him: and I accept of whole Chriſt in all his offices and efficacies.

Hee feedeth among the Lillies] Before ſhee was to ſeek, and goes to Chriſt to bee reſolved where hee fed, *Chap.* 1.7. Now, after more intimate communion with him, ſhee is able to reſolve her ſelfe and others where hee feedes his flock, *viz. among the Lillies*, that is, in ſweet and ſoft paſtures, *Pſalm.* 23.2. in thoſe mountaines of ſpices, *Cant.* 8.14. thoſe *beauties of holineſſe*, the glorious Ordinances, wherein Chriſt feeds his people and feaſts them *daily and daintily*, pleaſantly and plentifully with the beſt of the beſt, fat things full of marrow, Wine on the Lees well refined, *Eſai.* 25.6. to the gladding of their hearts, and greatning of their Faith, ſo that they grow up as the lillies, *Hoſ.* 14.5. as the calves of *the ſtall*, as the *willowes by the water courſes*, *Iſai.* 44.4. And as Lillies are not more beautiful then fertile, *Plin. Una radice quinquagenos ſæpe emittente bulbos*, yea the dropping of

of the Lilly will cauſe and beget more Lillies; ſo the lilly-white Saints will bee working upon others, and bringing them to Chriſt, as *Andrew* did *Peter*, and *Philip Nathaneel*, *Joh.*1.41.45. True goodneſſe is generative, *Charity is no churle*, &c.

Verſ. 17. *Vntill the day break, and the ſhadowes flee away*] Untill that day dawn, that laſt and glorious day, when Chriſt the *Sun of righteouſneſſe* ſhall appear, and chaſe away the ſhadows of ſin and miſery, wherewith I am here benighted. Turn *about my Beloved*] and though thou leave mee for a time (as thou art a God *that hideſt thy ſelf*, *Iſai.*45.15.) yet never forſake me, but let thine heart be ever upon me, and thine hand ready to help at a dead lift. Yea be *thou like a Roe or a young Hart*] come ſweetly and ſeaſonably to my relief and and ſuccour. To ſet thee a time, were to ſet the Sun by my dyall. But when thine own time is come, then *come Lord Jeſus, come quickly*, be as nimble as a Roe or young Hart upon the *mountaines of Bether*, called elſewhere *Bithron* beyond *Jordan*: which mountaines were much haunted by hunters. *Mountaines of diviſion* ſome renders it, and one deſcants thus: The Spouſe of Chriſt in that heavenly marriage Song calleth him a young Hart on the Mountaines of Diviſion. Tell me then whither will you goe for truth, if you will allow no truth, but where there is no diviſion.

Umbra terræ noſtræ facit Iſidor. Etym. lib. 5. cap. 13.

2 Sam. 2.29.

Mar. 6.50

D. Hall. Epiſt. 5. dec. 3.

Chap. III.

Vers. 1.

By night on my Bed I ſought him whom my ſoul loveth.

SHee had not a name good enough for him: ſhe therefore makes uſe of this powerfull *Periphraſis*. Before he had beene *her Beloved*, but now *the Love of her ſoule*, becauſe now hee had withdrawn himſelf. It was night with her now; ſhe *walked in darkneſſe and had no light*, as *Iſai.*50.10.and, as before day breake, the darkneſſe is greateſt: ſo was it now with the wofull Spouſe. Shee was indeed upon her bed of eaſe, but to her in this caſe it was a *little-eaſe*, a bed of unreſt: her ſoul was toſſed and troubled with ſolitary ſeeking, longing and looking after him whom her ſoul loved. *By night* therefore, or *night after night*, ſundry nights together (as ſome read it) *Shee ſought and ſought*, being conſtant, inſtant and indefatigable in the ſearch, ſhee ſought him *early and earneſtly*, with utmoſt attention and affection, with her whole heart and ſoul, *Jer.*29.13. according to the meaſure of her love to him, which was *modus ſine modo*, as *Bernard* hath it. Now whatſoever a man loves, that he deſires, and what hee deſires that he ſeeks after: eſpecially if he apprehend ſome ſingular worth in it. In *Chriſt are hid all the treaſures of wiſdome and knowledge*, *Col.*2.3. Hee is *better then rubies*, ſaith *Solomon*, and all the things that may be deſired are not to be compared unto him. *Prov.*8.11. Hence the good ſoul ſeekes him, as eagerly as the Mammoniſt ſeeks ſilver, the Ambitious honour, the aſſamiſhed man bread, the condemned priſoner a pardon, or as one that ſeeks for a loſt Jewell, he over-looks all till he hath found it, Chriſt I muſt have, ſaith ſhee, what ever it coſt me: this gold cannot be bought too dear. She longeth ſore, as *David* did, ſaying, Oh that one would give me of the water of the Well of *Bethlehem*, 1 *Chro.*11.17! Oh for a bleſſed arm-ful of the Babe of *Bethlehem*! ſuch as *Simeon* once had! Give mee Chriſt, or elſe I dye. *None but Chriſt, none but Chriſt.* All's but dung and droſſe to Chriſt. God offered *Moſes* an Angel to goe along with them in the wilderneſſe. He would have no Angell, nor ſtir a ſtep unleſſe God himſelf would conduct them. *Barak* would not march without *Deborah*, &c.

Philip.3.

I found him not] *i.e.* I had not ſo full a preſence, nor ſo faſt hold of him as I deſired, he had got behinde the wall or the window, as in the former chapter, and (*Joſeph*-like) concealed his love out of increaſement of love, as alſo that he may ſtirre up ſtrong affections after him in the hearts of his people: for hee well enough knowes how to commend his mercies to us, as *Laban* did his daughter *Rachel* to *Jacob*, by holding us off, by ſuſpending us for a ſeaſon. Even barren *Leah*, when unloved and unlookt on, becomes fruitfull: and the drowſie Spouſe, when ſhee miſſeth her Beloved, becomes reſtleſſe till ſhee have recovered him. *In their affliction they will ſeek mee early*, *Hoſ.*5.15. Affliction excites devotion: and makes the Saints ſeek again with a redoubled diligence, as here. See *Pſal.*78.34,35. It fares with the beſt ſometimes as it did with St. *Paul*, and his company in the ſhipwrack, *Act.*27.20. when they ſaw neither Sun nor Stars for divers days and nights together. In this diſmall and diſconſolate condition, if they can but caſt anchor and *pray* ſtill *for day*, Chriſt will appear (as here *verſ.*3) and all ſhall clear up, the day will dawn and the day-ſtar appear in their hearts. Mourning laſteth but till morning, *Pſal.*30. and the *viſion is yet for an appointed time, but at the end it ſhall ſpeak and not lye, it will ſurely come, it will not tarry*, *Hab.*2.3. But what ſhall we doe in the mean while, may ſome ſay? how ſhall wee ſuſtaine our ſpirits? ſith *hope deferred makes the heart ſick*? *Though it tarry wait for it*, ſaith the Prophet, Have patience and learn to *live by faith*, The *juſt ſhall live by his Faith*, verſ.4. We are uſually too haſty, and do *antedate* the promiſes: neither will any reaſon ſatisfie us unleſſe we may have all Chriſts ſweetneſſe at once, and at preſent. Excellent is that diſcourſe that Mr. *Bradford* the Martyr makes in a conſolatory letter to a good woman, that was troubled in conſcience. You are not content, ſaith hee, to kiſſe Chriſts feet, with *Magdalen*, but you would be kiſſed even with the kiſſes of his mouth. You would ſee his face with *Moſes*, forgetting how hee biddeth to ſeek his face, *Pſal.*27. yea and that for ever, *Pſal.*105. which ſignifieth no ſuch ſight as you deſire to ſee in this preſent life, which would ſee God now face to face: whereas he cannot bee ſeen but covered under ſomething, yea ſometime in that which

is clear contrary unto God, as to see his mercy in his anger, &c, How did *Job* see God but as yee would say under Satans cloak, &c. You know that *Moses* when hee went to the Mount to talk with God, he entred into a dark cloud. And *Elias* had his face covered when God passed by. Both these dear friends of God heard God, but saw him not. But you would be preferred before them. See now, my dear heart, how covetous you are. Ah be thankfull, be thankfull! But God be thanked your covetousnesse, is *Moses* covetousnesse. Well, with him you shall be be satisfied, But when? forsooth when hee shall appear, &c. God would have his people discontentedly contented with what measures of grace and feelings they have attained unto, and to know that *Tota vita boni Christiani sanctum desiderium est*, the whole life of a good Christian is an holy desire after more: and that those very pantings, inquietations and unsatisfiableness cannot but spring from truth of grace, and some taste of Christ.

Act. & Mon. 1490.

Bern.

Vers. 2. *I will rise now and goe about the City, &c.* The *holy City Jerusalem*, whither *the Tribes went up, the Tribes of the Lord unto the Testimony of Israel*, *Psal.*122.4. There was the likelyest place to finde Christ: there his parents found him once after three-days search (*Luk.*2.46.) sitting in the Temple: there hee dwelt amongst men, there he gave gifts unto men, and there-hence he went forth abroad the whole world *conquering and to conquer*, *Rev.*6.2. Here therefore the Spouse seeks him, among the people of God, and in his Word and Ordinances. Shee knew well that he fed his flock among those Lillies, used to goe down into that his Garden of spices, *Cant.* 6.1, 2. to take a turn amidst those golden Candlesticks, *Revel.* 1. 13. to take a view of his Wedding guests, *Matth.* 22.11. yea to eat and drink in their presence, and to teach in their streets, *Luk.*13.26. Abroad shee gets therefore, and that presently (*I will rise now*] saith shee, lest I lose mine opportunity: for if so, I may seek it with tears and goe without it with sorrow. Men may purpose, promise, and expect a time of healing, and curing, when they shall bee deceived, and find a time of trouble, *Jer.*14.17. Many, I say unto you, shal seek to enter & shall not be able, *Luk.* 13.24. yea they shall goe with their flocks and with their heards, to seeke the Lord: but they shall not finde him, hee hath withdrawne himselfe from them, *Hos.*5.6. They came too late belike: they sought not the Lord while he was to be found (*vel sero, vel certe non serio quærebant*) they called not upon him while he was near, they stayd till hee was out of call, *Prov.*1.28. till he was resolved to return either no answer at all, or such a sad answer as the Jews had from him, because they stood out their day of grace, *Ye shall seek mee and shall not finde mee*: *and where I am, thither ye cannot come*, *Joh.*7.34. And again, *I goe my way, and yee shall seek mee, and shall dye in your sinnes*, *Joh.*8.21. Oh dreadfull sentence! The Church herselfe here, though never so dear to Christ, seemes to some to be guilty of sloth and slacknesse in seeking after Christ, and doing it in *her bed*, (as loth at first to disease her self) or in holding him while shee had him, if whilest shee was sleeping, he slipt away from her side. The wise Virgins also were napping and nodding, *Matth.* 25. and holy *Austin* confesseth, that hee could not answer that clear text whereby he was called out of his sinfull course, *Awake thou that sleepest and stand up from the dead*, &c. but only by that wish of the sluggard, *Modo & ecce modo, Sinite paululum, &c.* A little more *sleeps*, a little more *slumbers*, &c. little and yet *sleeps* in the plural. Thus *Modo & Modo non habent modum, & Sinite paululum ibit in longum*, as that Father hath it. Somewhat it was surely that makes the Church resolve, as here, *I will rise now*, or, *Let me rise now*, I will stirre up the gift of God that is in mee, I will stirre up my self to take better hold of Christ. Here is a tacite taxing her self for some former slacknesse, after her former enjoyments and familiar entercourse with Christ. Wee are too ready, after wee have run well, to lye down and take cold, which may cause a consumption: to please our selves in unlawfull liberties, when we have pleased the Lord in lawfull duties. *Hezekiah*, after his notable service both of prayer and thanksgiving, fondly over-shoots himself to the *Babylonish* Embassadours. *Jonah*, after his Embassage faithfully discharged to the *Ninivites*, breaks forth into anger against the Lord. *Peter* being commended by Christ for the profession of his Faith, fell presently so farre wide, that hee heard, *Get thee behinde mee Satan*,

Confess. lib.8. cap.5.

Matth.16.

I sought him, but I found him not] For tryall and exercise of her faith and constancy. Then shall ye know, if yee follow on to know the Lord, *Hos.*6.3. So then shall we find, if we follow on to seek Christ, fetching him out of his hiding place as the woman of *Canaan* did. For he would *have hid himself*, (saith the text, but

but he could not, For a *certain woman, &c. Mark.*7.24.25. And as ſhee fet him out, ſo ſhee followed him cloſe; refuſing to bee either ſaid nay, or ſit down with ſilence or ſad anſwers. The like did *Iacob*, *Gen.*32. hee wreſtled with *might* and *ſlight*, hee would have a bleſſing, whether God would or no, as we may ſay with reverence. *Let me goe*, ſaith *God*, No, thou ſhalt not, ſaith *Iacob*. *Let mee alone that I may deſtroy this people*, No: by no means, ſaith *Moſes*. In ſeeking of Chriſt faith is not only importunate, but even impudent, *Luk.*15.8. and threatens heaven, as *Nazianzen* ſaid of his ſiſter *Gorgonia*. If hee have loſt his mercy, ſhee'll find it for him, *Eſai.* 63. 15. If hee looke ſtrange and ſtern, ſhee'll both know him and claim him amidſt all his auſterities. Verſ. 16. *Art not thou our Father?* If hee bee gone never ſo farre, ſhee'll *follow hard after him*, ſo *Davids* phraſe is, even as hard as her old legs will carry (as Father *Latimer* ſaid) with *Return for thy ſervants ſake. Wee are thine, &c.* verſ.17.19. O Lord (ſaith the Church in *Habakkuk*) *Art not thou from everlaſting my God and mine Holy One?* It was a bold queſtion; but God aſſents to it in a gracious anſwer, ere hee went further. *Wee* ſhall not dye ſay they abruptly, *Hab.*1.12. Nay *after two dayes*, (for ſo long, it may bee, hee will hold us off, to try how wee will hold out ſeeking) hee *will revive us, in the third day hee will raiſe us up, and wee ſhall live in his ſight*, *Hoſ.*6.2. Or if we ſhould dye in this waiting condition, and in a ſpirituall deſertion, yet wee could not miſſe of heaven, becauſe he hath ſaid, *Bleſſed are all they that wait for him*, *Iſai.*30.18.

S. Auguſtine propter imprecationem.

*Pſal.*63.8.

Verſ. 3. *The watchmen that goe about the City found me*] *i.e.* The Angels, (who are Gods watchmen over the world, and are ſo called ſomewhere in Scripture) as alſo, *miniſtring Spirits*, guardians of the Saints, &c. But here I conceive are meant either thoſe princes of the world, *ſtrangers to the myſtery of Chriſt*, 1 *Cor.* 2.8. and therefore can tell no tale nor tidings of him. For why, they are of *Gallio's* religion, which is no better then a meeer *irreligion*, *Act.*18.15. being *de regione magis ſolliciti quam de religione*, as one ſaith: Or elſe, the Officers and Miniſters of the Church, ſet as Watch-men upon *Ieruſalems* Wals, with charge never to hold their peace day nor night, *Iſai.*62.6. But they alas prove too too oft *blind watchmen, dumb dogges, ſleeping, lying down, loving to ſlumber*, *Iſai.*56.16. And ſuch it ſeems were theſe here by the ſmall directions they gave the Church, or intelligence of her beſt Beloved. Howbeit,

*Angels: Dan.*4.10. *Ezek.*33.2.

Howbeit, becauſe the Prieſts lips ſhould preſerve knowledge, and they are given for *Guides* to *God*, how ever they prove, ſhee repairs to them, or rather, lighting upon them, enquires for Chriſt. *Heb.* 13.1.

Saw ye him whom my ſoule loveth] They that love Chriſt in ſincerity are apt to imagine that others alſo doe love him no leſſe then they. So much worth they find in him, that they wonder how any can doe otherwiſe then affect and admire him. This made *Mary Magdalen*, who *loved much*, to ask the Gardener (for ſo ſhee took him to be) what he had done with the Lords body, *Joh.*20.15. Whereabout ſhee thought hee had been as ſolicitous as her ſelf. So the Church here, Have you ſeene him? When they perhaps were perfect ſtrangers to him. But be they as they will, they ſhould have known and loved the Lord Jeſus Chriſt upon pain of utter cutting off, 1 *Cor.*16.22. and whether they doe or doe not, they ſhall know that ſhee loves him; *Quis enim celaverit ignem?* for who can hide fire in his boſome, or muſk in his pocket? The love of Chriſt cannot poſſibly be concealed. A man may as eaſily hide the wind with his fiſt, and the oyntment of his right hand, which bewrayeth it ſelf, as *Solomon* ſpeaketh in another caſe, *Prov.*27.16. He that beleeves with his heart, will confeſſe with his mouth, *Rom.*10.10. Chriſts true worſhippers are marked in their foreheads, *Rev.* 7.3. Antichriſts limbes receive his mark in their hands, *chap.*13.16. which they can cover or diſcover, as they ſee occaſion. We have alſo many politick profeſſours amongſt us, who for want of true love to Chriſt, either run away in the plain field, *Heb.*10. *ult.* and ſo incurre the danger of marſhall Law: or elſe (under a colour of diſcretion) fal back into the rereward: the battle is ſharp, and it is not good to be too forward. *But is this thy love to thy friend?* as he ſaid to *Hushai* the *Archite*? *Davids* Parents and brethren came down to him to the cave of *Adullam* though to their great danger, 1 *Sam.*22.1. And *Baſil* being blamed for his forwardneſſe to appear for his friend in danger, anſwered, *Ego aliter amare non didici*, a friend is made for the day of adverſity.

Verſ. 4. *It was but a little that I paſſed from them*] It is probable, that lighting upon theſe watchmen, Shee promiſed her ſelf much counſell and comfort from them: but was diſappointed. It pleaſeth God many times to croſſe our likelieſt projects, that himſelf alone may be leaned upon. The poor ſoul in diſtreſſe

is apt to knock at the creatures doore for comfort, to ſhark abroad, and to look this way and that way as *David* did, for help. Yea many uſe the *meanes* as Mediatours, and ſo fall ſhort of Chriſt. It is a good Note that one makes upon this text, that ſhe was a little paſt the watchmen: Which ſhews, ſaith he, that the Lord delayes comfort, to draw his Church through all his means, from the loweſt to the higheſt, where ſhe findeth in ſhort ſpace comfort: but many times not til ſhe is paſt: that they might not attribute it to the excellency of the means, but unto God.

Mr. *Dudly Fenner.*

Ideo minatur, ut non puniat, Chryſ.

But I found him whom my ſoul loveth] Chriſt as he therefore threatneth that hee may not bee put to puniſh, ſo he therefore hides himſelf (otherwhiles) that he may come in again to his people with more comfort: And his uſuall time to come in to them is when they have well-nigh done looking after him (as he deale by thoſe two that were travelling to *Emaus*, *Luk.*24.21.) when they have hangd up their hopes, and their harpes together, and are ready to caſt away their confidence, & to leave looking any longer, *Luk.*18.8. *When the ſon of man comes* (*viz.* with an anſwer to his peoples prayers which they have now even given up for loſt labour) *ſhall he find Faith upon the earth?* i.e. will any body ever think, that having ſtaid ſo long, hee would yet come at laſt? Chriſt loves to comfort thoſe that are forſaken of their hopes, and to give a bleſſing to thoſe times and meanes, whereof we deſpair. The pains cannot be caſt away which we reſolve to loſe for Chriſt.

I held him and would not let him goe] Shee held him *with both hands earneſtly*: for faith hath *two hands*, one receiving Chriſt from God, the other giving the beleever to God. With both ſhee holds Chriſt, (the King is held in her galleries by the bonds of love, by the cords of kindneſſe, *Can.*1.7 5. he is even held priſoner in her company) but eſpecially with the former. Shee holds him as *Jacob* did, *Gen.*32.26, though with much conflict: the devill ſtrikes hard at her hand, and would make her looſe her hold. Hence faith is fain to tugge and wreſtle, even till it ſweat again. And therefore *Paul* cals it τὸ ὑπομονὴν the difficult work of faith, 1 *Theſ.*1.3. becauſe the Beleever hath ſuch a doe to hold his own. If hee cannot hold with his hands, he'l make uſe of his teeth, (as it is ſtoried of *Gynegirus* that noble *Athenian*, and of our Sir *Thomas Challoner* in the warres of *Charles* the fifth) any ſhift he will make rather then part with Chriſt, whom his ſoul loveth.

Ælian. Gundis.

loveth: having faſtened on the tree of life, rather then drowne, he is reſolved to pull it up by the very roots. Let God fight againſt him with his own hand, and offer, as it were to kill him, yet he will hang on ſtill: hee will truſt in an angry God, in a killing God, as *Job*: and as *Jacob* he will wreſtle, and not let goe though alone, and in the night, and upon one leg. Loe this is the generation of them that ſeek him, of *them that ſeek thy face:* this is *Jacob*, *Pſal.* 24. 6. theſe be Iſraelites indeed, *Ioh.*1.47.

Untill I had brought him into my mothers houſe] that is, into my conſcience, ſay ſome, (where Faith dwelleth, and Chriſt by faith, *Rom.*10.10. *Gal.*4.19.) into the Synagogues of the Jewes ſay others, or into the Congregations of the Gentiles. They doe beſt that underſtand it of the Catholick Church, the ſupernall *Ieruſalem*, that mother of us all, figured by *Sarah*, *Gal.* 4. 24, 26. where Chriſt hath moſt delightfull dwelling, a comfortable commoration, and as it were conjugall cohabitation with his Spouſe, *chamber-fellowſhip*; *Iudg.*15.1.

Verſ. 5. *I charge you, Oh yee daughters of Jeruſalem*] As a further fruit of her revived faith, ſhee renewes her conteſtation and charge of ſanctification of life, ſuch as becometh the Goſpell; that Chriſt, whom ſhee reſolves now to retain with her, be not provoked by ſinne to leave his people, *Num.*32.15. And in this vehement adjuration, no doubt, ſaith an Interpreter, but the Church hath a ſpeciall regard to the cuſtome uſed then, and yet even at this day uſed amongſt us: namely that ſongs are ſung before the Bride-chamber, and certaine noiſes of Inſtruments brought to wake the Bride and Bridegroom from ſleep. See the Note on *chap.*2.7.

Verſ. 6. *Who is this that cometh out of the wilderneſſe*] *Who is this*, ſay the Angels, thoſe friends of the Bridegroome (as ſome will have it) admiring the Churches high expreſſions, and continuall aſcenſions in her affection to Chriſt? But I rather think it is the voyce of the Bridegroome himſelf, raviſhed with the beauty and ſweetneſſe of his Spouſe, and wondring at his own comelyneſſe put upon her; as well he may; for *quantum mutatur ab Virg.* illa? Such a change hee hath wrought in her, as never was known in any. See *Ezek.*16.6,7,8. &c. *Moſes* marryed an *Ethiopian* woman and could not change her hiew. *David* marryed a ſcornfull dame, a mocking *Michol*, and could not mend her conditions. *Iobs* wife continued to be (as it is ſaid of *Helena* af-

ter the *Trojan* troubles cauſed by her) ἡ πάλαι γυνὴ the ſame woman *ſtill*, no changeling Shee: but the Church, and all her genuine children are ſtrangely altered and *metamorphoſed* (as the Apoſtles word is *Rom.* 12. 2.) and this change is not morall, formall, meerly mentall, temporall, partiall, but ſpirituall, reall, univerſall both in reſpect of ſubject and object: for it is an intire change of the whole man from the whole ſervice of Satan to the living and true God in ſincere obedience to the whole law, the whole courſe of his life throughout. A change ſo conſpicuous and ſo ſtupendious, that not only ſtrangers take notice of it, ſtrange at it, 1 *Pet.* 4. 4. and marvell much at the matter, ſaying *Who is this, Matth.* 21. 10? What's come to the man of late, that now tis *Ego non ſum*? but Chriſt himſelfe ſtands wondring at his owne work, as he did once in *Nathaniel*, *Behold an Iſraelite indeed* (an *Iſhmaelite* by nature, but an *Iſraelite* by grace, as *Gether*, 1 *Chron.* 7. 17. 2 *Sam.* 17. 3.) *Iob.* 1. 47. and as before that in *Arcunah*, that famous *Iebuſite*, 2 *Sam.* 24. 18. compared with *Zach.* 9. 7.

ἐσόζον τοι

That cometh out of the Wilderneſſe] ſc. Of this world fitly called a wilderneſſe, for the paucity of good people in it (the wilderneſſe of *Judea*, where *John* preached was ſo called, becauſe but thinly inhabited) and plenty of Bears, and Boares, Lions, and Leopards, and other wild creatures, whereunto wicked men for their ſavageneſſe are commonly compared in Scripture. This aſcending of the Church out of the world, as *Iſrael* did out of *Egypt*, and there orderly marching through the wilderneſſe into the promiſed inheritance, is worthily called *a wonderfull ſeparation*, *Exod* 33. 16. And as that Angell that appeared to *Manoah*, by aſcending up in the flame of the Altar, is ſaid to do wondrouſly, *Iudg.* 13. 19, 20. So doe the Saints by their dayly devotions, as ſo many pillars of ſmoke, *elationibus ſuis*, aſpiring to eternity, and comming up (as *Cornelius* his prayers and almes did) for a memoriall before God, *Act.* 10. 4. And albeit their beſt performances are as ſmoke, black and ſooty in regard of infirmities and imperfections, yet they have a principle in them to carry them upward: they have alſo the High-Prieſt of the New Teſtament, not to preſent them only, but to perfume and beceuſe them, as it is here, with myrrhe and frankincenſe and ſweeteſt powders of the ſpice-merchant, that is, with the merit and meditation of his own moſt pretious paſſion, *Heb.* 9. 24. thoſe ſweet odours powred as out of vials into the prayers of Saints, *Rev.* 5. 8. & 8. 4. and

of

ſo making both them and their ſervices acceptable to his Father. And as he promiſed, *Joh.* 12. 32. that *being lifted up* himſelf by the croſſe to the kingdome, hee would *draw all his* to him; ſo wee ſee it fulfilled in the Saints thoſe heavenly Eagles, ſoaring out of ſight: lowly in their ſpeeches, lofty in their actions, but eſpecially in their affections carried above all earthly objects, *Col.* 3. 2. and not content till they are gotten home to heaven: their commoration is here, their converſation above. Theſe heavenly Stars, though ſeen ſometimes in a puddle, though they reflect there, yet they have their ſituation in heaven. *Theſe birds of Paradiſe*, though they may touch happily upon earth, yet they are moſtly upon the wing, and thoſe outward comforts and creatures are to them but *ſcalæ et alæ*, wings and wind in their wings, *Zech.* 5. 9. to carry them upward. Let ſhallow men wonder at worldly things, as the Diſciples did at the huge and faire ſtones of the Temple, *Matth.* 24. let them be nailed faſt to the earth, as *Sijera* was by *Jael*, let them ever bow down-ward, as that woman in the Goſpell that had a ſpirit of infirmity, let them grovell and goe upon their bellyes and feed upon earth, as the Serpent, *Gen* 3. The Saints are of another *alley*: their civill converſation is in heaven, Phil. 3. 20. their politick bent, aim and fetch is for heaven: they are *immortalitatis candidati*, as the Ancients called *Henock* and *Elias*, they doe *paradiſum mente ambulare*, as *Hierome* bids the young *Hermite*, take a turn ever and anon in paradiſe: and, after ſome ſerious thoughts of that bleſſed place, they break out as *Monica*, *Auſtins* mother, did into a *Quidhic facio*? What make I here? why haſten I not home to mine own country? They ſend up many pious ejaculations, many holy ſallyes, and as it were egreſſions of ſoul, many an humble joyfull and thankfull heart to God. *Mittunt preces & lachrymas cordis legatos*, as he ſaith, pillars of prayers, vollyes of hearty wiſhes they ſend up continually, laying up treaſure in heaven, and thinking long of the time or ere they get thither.

πολίτευμα.

Verſ. 7. *Behold his bed which is Solomons*, &c.] Or Behold, the bed of *Solomon*, (as the Greek explaining the Hebrew hath it,) *Solomon* was a famous figure of Chriſt: of his bed wee read nothing, but may well conceive, it was (as every thing elſe about him) ſtately and coſtly: And thereby is meant here *heaven*, ſay ſome, whither the Church is brought in aſcending in the precedent verſe: and by the valiant Warders they underſtand the *Angels*,

thoſe Mighties, *Pſal.*103.20. But becauſe they are ſaid to bee *valiant men of Iſrael*, I rather aſſent to thoſe that think the godly Miniſters are here meant by the *Mighties*, and the Church by Chriſts *bed*, where he repoſeth and reſteth in his love, *Zeph.*3.17. lodging betwixt her breſts, *Cant.*1.13. There is nothing more ſure, then that the bleſſed Angels doe watch over the Church. What a guard by them had *Iacob* at *Mehanaim*, where they made a lane for him, (as the word imports) to provide for his ſafety? the like we may ſay of *Eliſha* at *Dothan*, and divers others. I doubt not (ſaith one) but as the Angels waited at Chriſts ſepulcher, ſo for his ſake they watch alſo over our graves, called our beds, *Iſai.*57.2. Howbeit here, underſtand we it of the Miniſters of the word, that *watch for mens ſoules*, and are frequently called *watchmen*. Sixty of them they are ſaid to be, becauſe a great number, as the *Levites* were ſcattered up and down the Tribes of *Iſrael*, (as ſalt is ſtrawed thick upon fleſh to keep it from putrefying, Ye are the ſalt of the Earth, *Matth.*5.&c.) And *valiant* they are ſaid to bee: for valour and courage invincible is neceſſary to a Miniſter, who ſhall be ſure to bee put hard to it, and therefore had need to be (as *Athanaſius* was) an *adamant* for his reſolute ſtout carriage; and to partake with the Diamond in the High-Prieſts breaſt-plate for *hardneſſe* and *hardineſſe* in ſtanding to and for the truth. *Iſraelites* alſo they ought to be; Jews inwardly, not ſcoffing *Iſhmaelites*, profane *Edomites*, falſe *Philiſtins*, but the valiants of *Iſrael*, ſuch as *Dwids* band of Worthyes was, 1 *Chron.*11. & 12. faithfull and godly patterns of piety, ſuch as will take *heed to themſelves and to the flock*, waiting upon the Lords work, and watching for mens ſoules, as they that muſt give accompt, &c. *Heb.*13.17. It is a great matter to bee of Chriſts life guard. Remember what *David* ſaid of *Abner*, 1 *Sam.* 26.15.

Gen.32.1,2.

Verſ. 8. *They all hold ſwords, being expert in warre*] They not only bear armes but can handle them. Young *Iether* wore a ſword, but hee durſt not draw it, or ſtrike with it, when hee ſhould have killed *Zeba* and *Zalmunna*. *Themiſtocles* ſaid of the *Eretrians*, a cowardly people, that they were like the *ſword-fiſh*, which hath a ſword indeed, but wants an heart. Such white-livered Souldiers, ſuch faint hearted Sword-men our *Solomon* hath no need of: Our *Gideon* will not employ them ſo farre as to break a pitcher, or to bear a torch. *The fearfull and unbeleeving* ſhall

Iudg.8.20.

καὶ γὰρ ἐκεῖνοι ὡς ἐγχειρίδιον ἔχουσι τὸ ξίφος. Plutar. ch.

Iudg.7.

ſhall never ſet foot in his kingdome, much leſſe bee *Eſquires* of his body, thoſe in that Office muſt *hold faſt the faithfull word* (that Sword of the Spirit, that two-edged Sword) farre beyond that of *Goliah*, (and yet *David* ſaid *there was none to that*) that *they may* be able and apt by *ſound doctrines* both to exhort the tractable, and to *convince the gainſayer*, *Tit.*1.9. Thoſe that either cannot or will not doe thus, are no way fit to be of Chriſts guard, becauſe they are more likely to betray him into the hands of his enemies, then to defend him from them; to act a *Iudas* his part then a *Peters*, who manfully cut of *Malchus* his ears, and choſe rather to be held *temerarious* then *timorous*. *Ieremy* complaines of the Paſtours of his time, that they were not *valiant for the truth*, they had no ſpirituall metall in them: but as Hares and Stags have great hornes and ſtrength, but want courage: ſo it was with theſe. St. *Auſtin* profeſſeth this was it that heartned him and made him to triumph in his former Manichiſm, that he met with feeble Opponents, and ſuch as his nimble wit was eaſily able to overturn. If gainſayers be not powerfully convinced, how will they ſet up their creſts, and cry *victoria*? If they be not ſtoned with arguments, how will they ſtart up and out ſtare the truth? There muſt be therefore skill and will in all her champions. They muſt alſo every man have his ſword upon his thigh, and be ready for an aſſault. *Seneca* reports of *Cæſar* that hee had quickly ſheathed his ſword, but never laid it off. And *Suetonius* tels us, that he would never fore-acquaint his ſouldiers of any ſet time of removall or onſet, that he might never find them unready. Chriſt expects the like care and courage in his Miniſters, leſt the proverb be verified on them, *Ungirt, unbleſt: omnibus ſtyce*. And, *becauſe of fears in the night*.] Leſt evill ſhould befall *Solomon*, as it did *Iſhboſheth*, who was ſlain upon his bed by the ſons of *Rimmon*: leſt deeds of darkneſſe be done in a land of light, and whileſt the watchmen ſlack their duty, the rulers of the darkneſſe of this world break in and play their prankes. Whileſt men ſlept, tares were ſown by the evill man, *Mat.*13.

Hæretici argumentis lapidandi. Hilar.

Scilicet ut paratum & intentum omnibus horis.

Verſe 9. *King Solomon made himſelf a charret*] *Hic locus lubricus eſt & difficilis.* This is an hard text, ſaith one. It had been eaſier (perhaps) if commentatours had not made it ſo hard: The word rendred *charret*, is by others rendred a *Bride-chamber*, a *bed*, a *throne*, a *palace*. The Hebrew word is found in this place only: it hath the name of fairneſſe and fruitfulneſſe. *Rabbi Solomon* ſaith

Ἁπαξ λεγόμενον Μάσσαλα.

saith it is, *Thalamus honorificus*, a bed chamber of honour, whereby we are to understand again the Church, as we did by *bed* in the former verse. Shee is oft compared to an house here, to a Bride-chamber, and *Solomons* Bride-chamber, which must needs be supposed very trimme, and set forth to the best. It is further set forth here by the causes; *efficient*, *Solomon* himself: *Material*, Cedar, Silver, Gold, &c. *Formall*, paved with love; *Finall*, for himself first, and then, for the daughters of *Jerusalem*. First, *Solomon* himself made it though a King. *Stupenda sane dignatio*, a wonderfull condescension. The Church is Christs own *workmanship*, his *artificiall facture*, or creature (as the Greek word signifieth, *Ephes.* 2.10.) that Master-peece of his architecture wherein he hath shewed singular skill, by erecting that glorious fabrick of the new man, that new heaven, and new earth wherein dwelleth righteousnesse. 2 *Pet.*3.13. For hee planteth the heavens, and layeth the foundations of the earth, that hee may say to Zion, Thou art my people, that he may rejoyce in the habitable part of Gods earth, *Prov.*8.31. that he may say I will dwell in them and walk in them, and I will be their God, and they shall be my people, 1 *Cor.*6.16. Christ wrought the *Centurions* faith, as God, hee wondred at it as man. God wrought, and man marvelled, he did both, to teach us where to bestow our wonder. *Paul* prayes for his *Ephesians*, that their eyes might be enlightned to see the power that wrought in them, *Chap.*1.18.

mirum.

Of the Wood of Lebanon] See the Note on *chap.*1 17. The Saints are the Churches materialls, *Rom.*1.7. 1 *Cor.*1 2. The precious sonnes of *Zion*, are comparable to fine gold, *Lam.* 4. 2. Her *Nazarites* are *purer then snow, whiter then milke, more ruddy then rubyes, their polishing is of Saphire, vers.*7. And yet *Bellarmine* is not ashamed to say, *Nos etiamsi credimus in Ecclesia inveniri omnes virtutes*, &c. Although we doubt not but that all vertues are found in the Church: yet that a man may bee absolutely called a Member of that true Church spoken in Scripture; we hold not that any inward vertue is required, but only an externall profession of the Faith, and participation of the Sacraments. *Belle hoc convenit Ecclesiæ Romanæ*, saith a learned man. This description suits very well with the Church of *Rome*. For certainly if there be any vertuous persons in that Church, *id sic convenit per accidens*, it is by meere accident, and not as they are in that Church, but as they dissent from it: like as *Cicero* saith wittily of

*Lib.*3. *cap.*2. *de Eccles. militante.*

*Cameron de Eccles. pag.*367.

of the *Epicureans*, that if any were good amongst them, it was meerly from the goodnesse of their nature, for they taught and thought otherwise. And as *Peter Moulin* said of many of the Priests of *France*, that they were for their loyalty not beholding to the Maximes of *Italy*, and yet *Bellarmine* hath the face to say, *Sunt quidem in Ecclesiâ Catholicâ plurimi mali, sed ex hæreticis nullus est bonus.* Among Papists there are many bad men, but among Protestants, not one good man is to bee found.

*De notis Eccles. l.*4. *c.* 13.

Vers. 10. *Hee made the pillars thereof*] *i.e.* The faithfull Ministers, called *pillars*, *Gal.* 2.9. and that (*Atlas*-like) beare up the pillars of it, *Psalm.* 75. 3. Those that offer violence to such, *Sampson*-like they lay hands upon the pillars to pluck the house upon their own heads. Yea they attempt to pull Starres out of Christs hand, *Revel.* 1. which they will finde a work not feisable. *Of silver*] for the purity of matter, and clearnesse of sound: for their beauty, stability, and incorruption. Let Ministers hereby learne, how they ought to behave themselves in the house of God, which is the Church of the *living God*, *the pillar and ground of truth*, 1 *Tim.* 3.15.

The bottome thereof of Gold] Understand it either of Gods Word, which is compared to the finest Gold, or of that precious grace of Faith the root of all the rest: whence it is laid by St. *Peter*, as the bottome and *basis*, the foundation and fountain of all the following graces, 2 *epist.* 1. 5. *Adde to your Faith, vertue, and to vertue knowledge*, &c. they are all in faith *radically*: Every grace is but faith *exercised*: Hence wee read of the joy *of Faith*, the *obedience of Faith*, the *righteousnesse of Faith*, &c. Shee is the mother-grace, the womb wherein all the graces are conceived: hence the bottome of Christs fruitfull bed, the pavement of his glorious Bride-chamber the Church, is here said to bee of gold, *that is*, of Faith which is called gold, *Revel.*3.17. compared with 1 *Pet.*1.7. that the *tryall of your Faith*, (*or your well tryed faith*, for it seems to bee an Hebraisme) *being much more precious then that of gold*, &c. And here, *Melius est palam aurum quam fulgens auricalcum*, Gold though paler is better then glittering Copper. The faith of Gods Elect is farre more precious then the shining sinnes of the beautifull abominations of meer Moralists. Suppose a simple man should get a

Bern.

Splendida peccata.

ſtone,and ſtrike fire with it, and thence conclude it a precious ſtone. Why,every flint or ordinary ſtone will dot that. So to think one hath this golden grace of faith,becauſe he can bee ſober,juſt,chaſt,liberal,&c.why,ordinary Heathens can do this. True gold will comfort the fainting heart, which Alchymy gold will not.Think the ſame of faith.

The covering of it of purple] I am of their minde that expound it of Chriſts bloud, wherewith as with a canopy, or a kinde of heaven over head,the Church is covered and cured,*Re* 5.16. & 7.14.*Rom.*6 3,4. Purple was a rich and dear commodity amongſt them;ſee *Prov.*31.22 & 7.5.*Mark.*15.17. *Luk.*16.19. The precious bloud of Chriſt is worthily preferred before gold and ſilver, 1 *Pet.*1.18,19.

The midſt thereof being paved with love] For Chriſt loved us,and waſhed us with his bloud,*Rev.*1.5.He alſo fils his faithful people with the ſenſe of his love, who therefore cannot but find a great deal of pleaſure in the wayes of God,becauſe therein they let out their ſouls into God,and taſt of his unſpeakable ſweetneſſe, they cannot alſo but reciprocate and love his love. So the bottom, the top, and the middle of this repoſing place are anſwerable to thoſe three Cardinal graces,faith,hope and love, 1 *Cor.*13.

For the daughters of Jeruſalem] This charret or *Bridall-bed* hee made for himſelf,hee made it alſo for the daughters of *Ieruſalem*: for all his is theirs; Union being the ground of Communion. As wee muſt doe all for Chriſt, (according to that, *Quicquid agas propter Deum agas*, and again, *Propter te Domine, propter te*, choyce and excellent Spirits are more taken up with what they ſhall doe for God, then what they ſhall receive from God) ſo Chriſt doth all for us,and ſeekes how to ſeal up his deareſt love to us in all his actions and atchievements. "Chriſts death and "bloodſhed (ſaith Mr.*Bradford*)is the great Seal of *England*,yea "of all the world,for the confirmation of al Patents and Per- "petuities of the everlaſting life,whereunto he hath called us. "——This death of Chriſt therefore look on as the very pledg "of Gods love toward thee,&c. See,Gods hands are nayled, "they cannot ſtrike thee: his feet alſo,hee cannot runne from "thee. His armes are wide open to embrace thee, his head "hangs downe to kiſſe thee: his very heart is open, ſo that "therein looke,nay even ſpy and thou ſhall ſee nothing there-in

"in but love, love, love to thee. Hide thee therefore, lay "thine head there with the Beloved Diſciple, joyne thee to "Chriſts charret, as *Philip* did to the noble Eunuchs, This is "the clift of the Rock wherein *Elias* ſtood.This is for all aking "heads a pillow of Down,&c.

Verſ. 11. *Goe forth O yee daughters of Zion*] *i.e.* All yee faithfull ſoules which follow the Lord Chriſt, the Lamb that ſtands upon Mount *Zion*, *Revel.*14.1,4. Ye ſhall not need to goe farre (and yet farre yee would goe, I dare ſay, to ſee ſuch a gallant ſight as King *Solomon* in his royalty: the Queen of *Sheba* did) behold hee is at hand, *Tell ye the daughters of Zion, behold thy King cometh, &c. Matth.* 21. 5. Goe forth therefore, forth of your ſelves, forth from your friends, meanes, all, as *Abraham* did, and the holy Apoſtles, Confeſſours, and Martyrs, and as the Church is bid to doe, *Pſal.*45.10. forget alſo thine owne people and thy Fathers houſe. Good *Nazianzen* was glad that hee had ſomething of value, (to wit his *Athenian* learning) to part with for Chriſt. *Horreo quicquid de meo eſt ut meum ſim*, ſaid *Bernard*. He that will come to mee muſt goe utterly out of himſelfe,ſaith our Saviour. All St. *Pauls* care was,that he might be found in Chriſt, but loſt in himſelf. *Ambula in timore & contemptu tui & ora*. *Epiſt. ad Gabr. Chriſtum, ut ipſe tua omnia faciat, & tu nihil facias, ſed ſis ſabbatum Vydyms Chriſti*, ſaith *Luther*, walke in the fear and contempt of thy ſelf,and reſt thy ſpirit in Chriſt, this is to goe forth to ſee King *Solomon* crowned,yea this is to ſet the crown upon Chriſts head. When Q. *Elizabeth* undertook the protection of the *Netherlanders* againſt the *Spaniard*, all Princes admired her fortitude: and the King of *Sweden* ſaid that ſhee had now taken the Diadem from her own head, and ſet it upon the doubtfull chance of Warre. Hee that forſakes all for Chriſt, and puts himſelf by faith under his protection,ſubmitting to the Scepter of his kingdom,and *ſending a lamb to this ruler of the land*, *Iſai.* 16.1.in token of homage and fealty,his eys ſhall ſee the *King in his beauty*; and inſtead of a *Vivat Rex*,he ſhall break forth into this glorious acclamation, *The Lord is our Judg, the Lord is our Law-giver, the Lord is our King,and he will ſave us*,*Eſai.*33.17.22. It was St. *Auguſtines* wiſh that he might ſee *Romam in flore,Paulum in ore, & Chriſtum in corpore*, *Rome*, as of old, flouriſhing, *Paul*, as hee did once, preaching, and Chriſt as in the

Camd.Eliz. Anno 1585.

dayes of his fleſh, going up and downe doing good. There are that hold that by *Solomon* crowned here is meant Chriſt incarnated, taking fleſh, as a Crown, of his mother *Mary*: and that this was the *day of his Eſpouſalls* when the *Word was made fleſh*, and the *day of the gladneſſe of his heart*, when hee *rejoyced in the habitable part of Gods Earth*, (that is, in the humane nature wherein the fulneſſe of the Godhead dwelt bodily) and *his delights were with the ſonnes of men*, *Prov.* 8, 31. Some underſtand it of the Crowne of thornes ſet upon him by his Mother the Synagogue. Others the Reſurrection, and that name above all names that hee gat by his death. I am of *Mercers* minde, who expounds it of that glory that Chriſt hath when hee is preached up as the ſole and abſolute Saviour, and ſo beleeved on in the world, that the obedience of Faith is yeelded unto him. When faith & obedience make a perfect pair of Compaſſes then Chriſts head is compaſſed with a Crown. Faith as the one foot is pitcht upon the Crown of Chriſts head, whiles obedience as the other walkes about in a perfect circle of good duties, whereby hee is made glad, *Pſal.*45.8.

Philip.2.9.

1 Tim.3.16.

CHAP.

CHAP. IV.

Verſ. 1.

Behold thou art fair, my Love, behold thou art fair.

THou art, thou art, and I am much taken with it, ſo that I cannot but ſet an *Ecce admirantis* upon it, I am ſo rapt and raviſhed: yea I would that others alſo ſhould behold it, and be enamoured with it. As the Church called upon her daughters of *Zion*, in the laſt verſe of the former chapter, to goe forth and ſee her Bridegroome in all his bravery, and to help to crowne him: ſo here enterchangeably, Chriſt calls upon all ſorts to contemplate his beautifull Bride in all the comelineſſe that hee hath put upon her, and that Crowne of twelve Starres that hee hath ſet upon her head, *Rev.* 12.1. ſo that in every thing ſhee is enriched by him, and commeth behind in no gift, *1 Cor.* 1.5,7. *Ezek.*16.14.

Thou haſt Doves eyes] Particularly Chriſt commendeth her eyes, hair, teeth, lips, temples, neck and breſts. He that would praiſe another, is carefull to take in whatſoever of him may be thought praiſe-worthy. Chriſt only is able to give his Church her due commendation: becauſe hee only *knowes all men*; *And needeth not that any ſhould teſtifie of man, for hee knoweth what is in man*, *Joh.*2.24,25. All others that ſhall undertake ſuch a buſineſſe, had need ſay as Mr. *Bradford* the Martyr ſaith of that Peereleſſe King *Edward* the Sixth. So many things are to bee ſpoken in commendation of Gods graces in this child (who yet was but one of thoſe many that make up the Church, but yet ſuch an one as that hee was the chiefeſt, ſo I think the holieſt and godlieſt in the Realm of *England*, ſaith the ſame bleſſed *Bradford*) that as *Saluſt* writeth of *Carthage*, I had rather ſpeake nothing then too little, in that too much is too little. An exact face (ſaith *Pliny*) is ſeldome drawn but with great diſad- *Serm. of Repent.* 37. *Pictores pulchram abſolutamque faciem raro niſi in pueris effingunt.*

vantage: how much more when a bungler hath it in hand? In which regard *Alexander* the Great forbad his portraiture to be painted by any other then *Apelles*, or to bee carved by any other but *Lyſippus*, men famous in thoſe faculties. Behold here one that goes farre beyond them both, (the greateſt Artiſan in the World) penſilling out to the life, and ſetting forth a complete Character of his deareſt Spouſe, who mhee had in his heart to *dye, and to live with*, as the High-Priest had the twelve Tribes, and St. *Paul* his *Corinthians*, though the *more he loved, the leſſe hee was beloved*. But to come to her particular praiſes, *Thou haſt Doves eyes*, that is, fair, full, clear, chaſt. See the Note on *chap.* 1.15. Eyes the true Church hath, and thoſe both opened and inlightned, *Act.* 26.18. Shee cryes not up ignorance as the *Mother of devotion*, neither doth ſhee ſend forth blind guides, to require *blind obedience*, as the Popiſh *Padres* do with their novices; to put out the eys of thoſe poor miſled and muzzled *Ignoramuſſes*, and to lead them blindfold into the midſt of their deadly enemies, as *Eliſha* did the *Syrians* into *Samaria*. The Church here deſcribed hath (as *Solomons* wiſe man) her eyes in her head: yea ſhe hath two eyes when the reſt of the world hath but one, (as the *Chinois* vainely brag of themſelves) a praiſe proper to the Church of Chriſt. She lifteth not up her eyes into Idols, *Ezek.* 18.6. but to the Holy one of *Iſrael*, *Eſai.* 17.7. her eyes are *Doves eyes*. Every child of Chriſts Church hath a ſpirituall eye-ſight, an inſight into the myſtery of Chriſt, communication of Chriſts ſecrets, the mind of Chriſt, 1 *Cor.* 2.15. Shee hath no blind children: for though born blind, yet Chriſt hath anointed them with his *eye-ſalve*, and given both *light* and *ſight*. But by *eyes* here we are chiefly to underſtand Paſtours and Miniſters, thoſe Seers, (as they were called of old, 1 *Sam.* 9.9.) thoſe lights of the world, *Matth.* 5.14,15,16. *burning and ſhining lights*, as the *Baptiſt* was called, whoſe Office is to bee to Gods people, *in ſtead of eyes*, as *Numb.* 10.31. and to open the eyes of the blind, to turne them from darkneſſe to light, and from the power of Satan to God, &c. *Act.* 26.18. And theſe are to have *Doves eyes*, ſeeking to preſent unto Chriſt every man chaſt and pure in the ſimplicity of the Goſpell, 2 *Cor.* 11.2,3.

Exod. 28.29. 2 *Cor.* 7.3. 2 *Cor.* 11.

Deſcript. of the world, chap. of China.

Ioel. 3.18.

Ioh. 5.

Within thy locks] Seemly tyed up and covered (as the word imports) without pride or affectation, not laid out as the manner is of vaine and unſhamefaced women, but thick, fair, and modeſtly made up: to ſhew the Churches modeſty and humility, which is the knot of every vertue, and ornament of every grace, as St. *Peters* word hold it forth, 1 *Pet.* 5.5. *Thy hair is as a flock of Goates, &c.*] That are fat and well-liking; and ſo their hair lay ſmooth, ſlick, and ſhining: By the Churches hair here, may be meant the community of true Chriſtians, that, being as the hair innumerable, doe adhere to Chriſt, as to their head; and have a promiſe that not one hair of that ſacred head ſhall fall to the ground: and that if any ſon of *Belial* ſhall offer to ſheare or ſhave them, hee ſhall anſwer it as dearely as the *Ammonites* did the like abuſe done to *Davids* Embaſſadours. 2 *Sam.* 10.

ἐγκομβώσασθε.

Verſ. 2. *Thy teeth are like a flock of Sheep, &c.*] Handſome teeth ſet forth a woman very well: and they are then held handſome when they are 1. *Even* and well matcht; 2. *Fair* and *white*; 3. *thick* and *full*. All this wee have here daintily ſet forth in an allegory. And by *teeth* the *Chaldee Paraphraſt* will have meant (and I diſſent not) the Prieſts and Levites of the Law, the Paſtours and Preachers, think I, of the Church: who as they muſt be *eyes* to ſee, ſo they muſt bee *teeth* in another regard, *viz.* 1. to chew: 2. to bite. Firſt, they muſt champ and chew the childrens meat for them as good nurſes: ſuch as *Paul* was, 1 *Theſſ.* 2.7. and before him, *Eſay*, chap. 28.9. Whom ſhall hee teach knowledge, and whom ſhall hee make to underſtand? Not the wiſe and prudent, not conceited perſons, that make Divinity only a matter of diſcourſe, or come to hear only to exerciſe their Criticks, and to ſit as Judges, on their Miniſters gifts. But ſuch as are *weaned from the milk and drawn from the breaſts*. And how will he doe to deal with ſuch, and to *divide the word aright* to them? Hee will *præmanſum cibum in os indere*, mollify their harder meat for them that it hurt not the tender toothleſſe gummes of theſe weanlings, weaklings, *Precept*, ſaith he, *ſhall be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little*. They ſhall have it as they can take it, neither will he put that upon them, that is not fit for them. They ſhall have milk, and not ſtrong meat, or if they have, it ſhall be ready chewed for them. Our Saviour ſpake, as *the people could hear*, and not as hee could have ſpoken. If *we have ſpoken to you*, (ſaith hee) *of earthly things*, (that is, of ſpirituall matters under earthly ſimilitudes borrowed from wind, water, &c.) and

ὀρθοτομεῖν. 2 *Tim.* 2.25.

Mark 4.33.

Iob.3.12. yee beleeve not, how shall yee beleeve if I tell you of heavenly things? that is, of more sublime matters and mysteries of eternall life: Ministers must stoop to their hearers capacities, and not be up in their *Altitudes*; or deliver their discourses in an high language, in a *Roman English*, &c. For what is that but to *beat the air*, to lose their labour, and to be as *Barbarians* to their hearers, &c? *Non oratorum filii sumus sed piscatorum: nec verborum πόμπῃ sed Spiritus ἐπιδείξει*, said that great Divine to *Libanius* the *Rhetorician*. Wee are not Orateurs, but Preachers: neither come we with excellency of words, but with *evidence of the Spirit and of power, and by manifestation of the truth, commending our selves to every mans conscience in the sight of God*, 1 Cor.2.4. 2 Cor.4.2. This is preaching: the Art whereof *plus operis habet quam ostentationis* (as *Quintilian* saith of the Art of Grammar) is not a matter of shew but of service: And to the eares of that which St. *Peter* cals *the hidden man of the heart*, the plain song alwayes makes the best musick.

ἀποτόμως, cutingly. But (secondly) as Ministers must masticate the childrens meat, and make it fit for their eating, so they are bound to *bite*, that is, to *rebuke sharply* those that are unsound in their faith, or enormous in their practise, *Tit.*1.13. to gore their very soules with smarting pain, and to sting their consciences to the quick with the forked arrows of biting reproofs, and inquestionable convictions. *Thine arrowes are sharp in the hearts of the Kings enemies whereby the people fall under thee*, *Psal.*45.5. Ministers must not only whet their teeth against the wicked (as Boars doe their tusks when provoked) but set their teeth in the sides of those Boars that root up the Vineyard, and those Foxes that destroy the grapes. Thus the ancient Prophets prickt and pierced the hearts of their hearers: so did the holy Apostles, St. *Peter* for instance, *Act.*2. hee so handled the matter that they were punctually prickt at heart, *Act.*2.37. they felt the nailes wherewith they had crucified Christ, sticking fast in their own spirits, and driven home to the head by that Master of the Assembly, *Eccles.* 12. 11. *Penitency* and *pain* are words of one derivation, and are very near of kin. Hardly will men be made to repent till touche to the quick, till the Preacher doe *mordaci radere vero* deal plainly and roundly with them, stab them to the heart with the menaces of the Law, and lay them for dead at Christs feet, that hee may revive them as the Pellican doth her young ones with her

κατανύγωσιν τῇ καρδίᾳ.

Horat.

her own bloud. It is said of *Chrysostome*, that he took the same liberty to cry down sin, that men did to commit it. Of Mr. *Bradford*, that as hee did earnestly perswade to a godly life, and sweetly preach Christ crucified, so hee did sharply reprove sin, and zealously impugn errours. Of Mr. *Perkins* that hee came so close in his applications, that hee was able almost to make his hearers hearts fall down, and their hairs to stand upright. This was preaching indeed, preaching in the life of it. I know well that most men are sick of a *Noli me tangere*, and are apt to hate him that reproveth in the gate. As loth they are to be searched as *Rachel*, when shee sat upon the Idols; to have their lusts mortified, as *David* was to have *Absalom* executed: *Handle him gently, for my sake*, &c. Cannot Preachers meddle only with *toothlesse truths*, say they, as *Balak* bade *Balaam* neither curse, nor blesse at all. But why hath Christ given his Ministers teeth, but to bite and be bitter against sin and wickednesse? Personall invectives indeed proceeding from private grudge he allowes not. *Spiritus Christi nec mendax, nec mordax.* The rule here is, *Parcere nominibus, dicere de vitiis.*

Of *Erasmus* it is said that hee was *Mente & dente potens*, sharp with discretion. Every Minister should bee so: and his Doctrine should distill as hony, the property whereof is to purge wounds, but to bite Ulcers, it causeth pain to exulcerate parts, though of it self, sweet and medicinable.

Ossand. hist Eccles. Cent.5 l.1. c.6.

τοῖς ἕλκεσι δριμὺ. Alex. Aphrod. Probl.

That are even shorn] The commendations of a set of teeth, whereof before. 1. Even they must bee and well matcht: so should Ministers be like-minded, having the same love, being of one accord, and of one mind, *Phil.*2.2. serving the Lord with one shoulder, *Zeph.*3.9. not shouldering one another and striving for precedency, but content with a parity, and in giving honor going one before another. The six branches in the golden Candlestick joyned all in one; and the Cherubims in the Temple looked one toward another: which some think signified the agreement and oneness that should be between the Ministers of the Gospell.

Which came up from the washing] 2. Fair and white: washed in the Kings Bath of Christs bloud, famous and eximious for their extraordinary and exemplary holynesse. It is their office to be *fullones animarum*, to make and keep white the fleeces of their flocks, the peoples souls. And therefore themselves had need bee as

as *Jerusalems Nazarites* were, *Lam.*4.7. *Purer then snow, whiter then milk, &c.*

Whereof every one bears twins] *Gemelliparæ.* It must bee Ministers care to bring many to God, whom they may one day present with, *Here am I, and the children whom thou hast given mee. Aarons* sons by *generation*, are said to be *Moses* his sons by *institution* and *instruction*, *Numb.*3.1. See *Gal.*4.19. 1 *Cor.*4.15. *Happy is the man that hath his quiver full of them.*

Vers. 3. *Thy lips are like a threed of scarlet*] Which hath two comely properties, *Small* and *Ruddy*. A thin lip is a sign of eloquence, *Job* 12.20. *Pithe* sits upon it: as on the other side, a thick lip is an uncircumcised lip, *Exod.*6.12. a polluted lip, *Isai.*6.5. Scarlet or *coralline* lips are counted a great grace, as white, black, blewish lips are held no small deformity. The Churches lips are her Christian confessions, whether to God or men. To God, when she acknowledgeth his favours, (and so covereth his Altar with the calves of her lips) or confesseth her sins with all the aggravations; bringing them forth as they did the vessells of the Sanctuary, *Ezra* 8.34. by tale and by weight: bewailing and begging pardon of all their *transgressions in a like sinnes*, as the words are, *Lev.*16.21. To man shee confesseth, when shee makes a wise and bold profession of the truth; not afraid with any amazement, 1 *Pet.*3.6. but ready to relish even unto bloud, *Heb.*12.4. The Tabernacle was covered over with red (and the Scarlet whore would fain perswade us, that shee takes up that colour for the same intent) to note that wee must stand to the profession of the truth, even to effusion of bloud: This confession of the mouth, *Rom.*10.10. is set forth here by *lips red as Scarlet*, because it must be lively, not sady or frigid, but full of faith, and dyed in Christs bloud. It is also described by a threed of Scarlet, because (as a threed) it must be drawn out to the full length, and not cut off, so long as life lasteth, for any fear, or other by-respect whatsoever. Surely as *Austin* said of the feast of Pentecost, *Gaudet prodiit hæc solemnitas*, so may wee say of Christian confession, It rejoyceth to bee held out to the last breath. And as the silk-worm stretcheth forth her self before shee spin, and ends her life in her long wrought clew: so is it with the faithfull Confessour.

And thy speech is comely] Because grave and gracious, framed in Scripture-phrase as much as may be: and therefore comely and delectable. *Loquamur verba Scripturæ, utemur sermone Spiritus Sancti, &c.* said that incomparable man Peter *Ramus*. Let us speak the very words of Scripture, let us make use of the language of the Holy Ghost, and for ever abominate those *Logodædali* learned Asses that profanely disdain at the stately plainnesse of Gods blessed Booke; and that think to correct the Divine Wisdome and eloquence with their own infancy and sophistry. It is the Church only that speaks handsomely, because holily, and as the Oracles of God, 1 *Pet.*4.11. Shee is (as one well saith of *Basill*) *suaviter gravis, & graviter suavis, nihil habens affectatæ loquacitatis*, sweetly grave, and gravely sweet, neither troublesomely talkative, nor sinfully silent: *verborum parca, sententiarum dives*, *Cicero.* (as another saith of *Livy*) few words, but full of matter.

Thy Temples are like a peece of a pomegranate] A Pomegranate hath many graines within his case, and a little round circle or crown without, upon his head. Now these grains being sweet in taste and red in colour, are orderly set one by another, and point up & as it were look up all together unto the crown. To intimate thus much (say *Bede* and *Haimo*) that the children of the Church must grow on still toward the mark, not only when they enjoy the sweet taste of pleasant prosperity, but also when they beare the red colour of bloudy persecution. And consenting in a kind of conformity and perfect peace, they must point up all together with the finger of faith to Christ, and look up continually with the eye of love to their head Christ, who being first crossed, is now come to be crowned with honour and glory. Some do explain this *peece of a pomgranate* when it is cut, to signify the reverend & modest countenance of the Church; as fearing and taking heed lest she should speak or do amisse; or blushing, if shee hath failed. Others expound it of the good workes of Gods people (compared *vers.* 9. to an *Orchard of pomgranates*) beautifull, and comely, but yet imperfect: like as there is no Pomegranate that hath not one rotten grain in it.

Vers. 4. *Thy neck is like the tower of David*] *i. e.* Faire and forcible, *erectum & celsum*, upright and lofty. It betokeneth the invincible courage and comfortable carriage of the Church, not giving place to her enemies by subjection, no not for an houre, *Gal.*2.5. *Many a time have they afflicted me from mine youth, may Israel*

rael now say, yet never have they prevailed against mee, &c. Psal. 129. 1, 2. *&c.* Neither shall the gates of hell ever doe it: Shee shall set her feet in the necks of her enemies, but her neck (as the horse *Job* 39. 19.) shall be *clothed with thunder*, so long as with stretcht out neck, shee lookes up unto the hills from whence cometh her help, *Psal.* 121. 1. Even those everlasting hills, *Gen.* 49 26. where her *David* (the Lord Christ) dwells as in a Tower, and from thence *succours* her, as the people said once to *David*, 2 *Sam.* 18. 3. Besides the fresh supply of his free Spirit, *Phil.* 1. 19 fortifying their hearts against the tyranny of sinne and terrour of hell, hee hath furnished for her a most admirable Armory, *viz.* the Sacred Scriptures with armour that is polished and prepared for most necessary uses. So that the Saints are those true *Argyraspides* (as *Alexanders* old Souldiers were called) for defence they have (besides that privy armour of peace with God. *Phil.* 4. 7. and joy in the Holy Ghost, *Neh.* 8. 13.) the brest plate of righteousnesse, the girdle of truth, the shield of faith, and shooes of patience. And for offence they have the sword of the Spirit, and darts of prayer, *Ephes.* 6. 14, 15, 16 all *weapons of mighty men*] meet for such, and not for mean men: and all to be fetcht out of the Armoury of the Scriptures, by our Saviours own example, *Mat.* 4 4. The Word of God hath a power in it to quail and quell all our spiritu all enemics, farre better then that wooden dagger, that leaden sword of the Papists, their holy waters, crossings, Medals, Reliques, &c. This the Devill knowes, and therefore sets his Antichristian instruments on work, to take away this Armoury from the common people (as the *Philistims* took away all weapons from the *Israelites*) and to give this wicked advice (as *Bristow* did) to *get heretickes out of their weak and false tower of holy Scriptures into the plain field of Councells and Fathers, &c.* Which if they should doe, as wee trust they never shall, yet we dare bee bold to say with learned *Whitaker*, *Patres in maximis sunt nostri, in multis variis, in minimis vestri*: The Fathers in most materiall points are for us, and not them. *As for the Papists, we know* how disdainfully they reject the Fathers, when they make against them. *Bellarmine* saith, to *Irenæus*, *Tertullian*, *Eusebius* and *Luther*, I answer, *Omnes manifesti hæretici sunt*, They are all manifest hereticks. When any thing in *Gregory* or other Ancients pleaseth them not, the Glosse upon that saith, *Hoc non Credo*, or sets *Pale* upon it, or *Hoc antiquum est*, and happened *in illo tempore*. And *Cornelius*

ἐπιχορηγία τῦ πνεύματος. *Justin.* *Motive* 48. *Whitak. in Campian.* *De Christo lib. 2. cap. 9.*

Cornelius Mus, on *Rom.* 3. speaks out the sense of the whole rabble of them, *Plus uni Pontifici crederem quam mille Augustinis*, I would sooner beleeve one Pope then a thousand *Augustins*. How much better that learned *Picus Mirandula* (a Papist too) *Simplici fotius rustico & infanti & aniculæ magis quam Pontifici Maximo & mille Episcopis credendum est, si isti contra Evangelium, illi pro Evangelio faciant*, wee should sooner and rather beleeve a plain countryman, an infant, or an old wife then the Pope, and a thousand Bishops, if the former speak or doe according to the Scripture, the latter against it. And what a strong neck had *Luther*, scorning to stoop to Antichrists yoke, when he professeth, that if the Pope (as Pope) should command him to receive the communion in both kinds, hee would but receive in one kind, (though he were otherwise very earnest to have it administred in both, according to the Gospel) lest he should seem to receive the mark of the Beast? *Quæst. An Papa sit sup concil:*

Vers. 5. *Thy two Breasts are like two young Roes, &c.*] From the neck hee descendeth to the breasts: and by these descriptions of beauty in all parts, (for the rest are to bee understood though not here specified) is signified, that the Spirit of regeneration worketh upon the whole man in all manner of vertue. Holinesse in the heart, as the candle in the Lanthorn, appears in the body, and every member thereof. *Spirit, soul, and body are sanctified throughout*: like as the most holy place, the Sanctuary, and the outer Court of *Solomons* Temple were filled with the cloud. The Churches breasts here are said to be fair, full, and equally matcht. Hereby some understand the two Testaments, those breasts of consolation, *Esay* 66. 11. fair and full strutting with sincere milk, that her children may al suck and be satisfied, *ibi.* battle, grow up and increase with the increase of God, to a full stature in Christ, 1 *Pet.* 2. 2. These breasts are also suitable and equal as twins: the two Testaments are so in sundry respects. For as the Old Testament hath four sorts of Books, *viz.* Legall, Historicall, Sapientiall Prophetical, so hath the New in a due proportion Answerable to the Legal are the Evangelical, to the Historicall are the *Acts* of the Apostles, to the Sapientiall or Dogmaticall are the Epistles (wherein as S. *Paul* principally presseth Faith so St. *Peter* Hope, & St. *John* Charity), and to the Prophetical *Apocalyps, ut sic mira sit conformitas* (saith *Bonaventure*) *non solum in continentia sensuum, sed in quadriformitate partium*, so that 1 *Thess.* 5. 23.

there is a wondrous conformity of one Testament to another, not only in the sameneſſe of ſenſe, but in the quadriformity alſoof parts. And this was myſtically ſet forth, ſaith he, by *Ezekiel* in his Viſion of the wheel with four faces, and this wheel within a wheel, implying the Old Teſtament in the New, and the New Teſtament in the Old.

Benuchama. Verſ. 6. *Untill the day breake, and the ſhadows flee away*] *i.e.* Till that laſt and great day of the Lord dawn, that day of refreſhing, *Act.* 3.19. that day of Conſolation, as the *Syriack* hath it, *Joh.* 11.24. When everlaſting joy ſhall bee upon the heads of all

Eſai. 35.10. beleevers: they ſhall obtain joy and gladneſſe, and ſorrow and ſighing ſt all flee away. Till that bleſſed time Chriſt (in anſwer to his Spouſes requeſt, *chap.* 2.17.) promiſeth to get him to the mountains of myrrhe, that is, not to heaven (as ſome ſenſe it) but to his Church Militant, frequently called Gods holy mountain, and here *mountaines of myrrhe, and hills of incenſe*] as in alluſion to mount *Moriah*, whereon the Temple was builded, ſo eſpecially in reference to the prayers and good works of the Saints, thoſe Evangelicall Sacrifices wherewith God is well pleaſed. Some there are that comparing this with *chap.* 2.17. make theſe to be the Churches words: that as there ſhee requeſted ſpeedy help of Chriſt in the time of her ſorrow, ſo here in like temptation ſhee fleeth for refuge to the *mount of myrrhe and hill of frankincenſe*, to the holy Ordinances where ſhee hopeth for comfort.

Verſ. 7. *Thou art all fair my love*] Chriſt having gratiouſly anſwered his Spouſes Petition with a promiſe of his gratious preſence with her, and providence over her, proceeds in her commendation. A perfection of parts he here grants her, (though not of degrees) a comparative perfection alſo in regard of the wicked. whoſe ſpot is not the ſpot of his children, *Deut.*

Calah of *Calol* to perfect. 31.5. He calls her his Spouſe in the next verſe: the Hebrew word imports that being dreſſed in all her Bride attire, ſhee is all fair, and hath perfection of beauty, *Jer.* 2.32. and is all glorious within and without, not having ſpot, wrinckle, or any ſuch thing, but holy and ſpotleſſe, *Epheſ.* 5.26,27. *Fair* he had called her before, *verſ.* 1. but now *All fair*,] and therefore the faireſt among women, a meet mate for him who is fairer then all the children of men, *Pſal.* 45.2. Not but that ſhee hath whiles here, her infirmities and deformities, as the Moone hath

theſe ſerve as foils to ſet off her ſuperexcellent beauty, or rather the ſuperaboundant grace of Chriſt, who *ſeeth no ſin in Jacob*, that is, imputeth none: but freely accepteth of his own work in his people, and ſweetly paſſeth by whatſoever is amiſſe in them: Perfection is that they breath after, and that which is already begun in them: they have the firſt fruits of the Spirit, and all their ſtrife is to attain to *the reſurrection of the dead*, that is, to that perfection of holineſſe that accompanieth the State of the Reſurrection, *Philip* 3.11.

There is no ſpot in thee] *i e.* None in mine account, none ſuch as the wicked are ful of, *Deut.* 32.5. (See the Note there) no Leopard ſpots, that cannot be waſhed away with any water. Faults will eſcape the beſt man betwixt his fingers: *Nimis Auguſta res eſt non quam errare*: *In many things we offend all*: But as *David* ſaw nothing in lame *Mephiboſheth*, but what was lovely, becauſe hee ſaw in him the features of his friend *Jonathan*, ſo God beholding his offending people in the face of his Son, takes no notice of any thing amiſſe in them; they are, as that tree of Paradiſe, *Gen.* 3. fair to his eye, and pleaſant to his palat: or as *Abſalom*, in whom there was no blemiſh from head to foot: ſo are they irreprehenſible, and without blemiſh before the throne of God, *Rev.* 14.5. *Eubborim: Iam.* 3.

Verſ. 8. *Come with mee from Lebanon, &c.*] Or, *Thou ſhalt come with mee, &c.* by way of promiſe. And it is doubled for more certainty: *q. d.* Nothing ſhall hinder thee, but thou ſhalt indeed come with mee, and injoy my continuall preſence. This ſhee had begged hard for, in the former chapters, and this ſhee is now ſweetly aſſured of with a new largeſſe of love ſealed up in the kindeſt compellation *Spouſe*: which ſignifieth the wife married, and already joyned to her husband. Yea in the next verſe he calleth her both *Siſter* and *Spouſe*. The neareſt affinity is *Spouſe*, and the neareſt conſanguinity *Siſter*. Thus Chriſt is better to his people then their prayers, better then their hopes. *Hezekiah* asked one life, God gave him two; adding fifteen yeers to his days. *David* asked life, and God gave *him life for ever and ever*. *Hitherto have yee asked me nothing*, ſaith Chriſt: that is, nothing to what I am ready to give you. He ſtands diſpoſed to his ſuiters, as *Naaman* did toward *Gebezi*, 2 *King.* 5. *Gebezi* asked but one talent: nay take two, ſaith *Naaman*: one is too little, take two. And hee preſſed him and heaped them upon him. *Pſal.* 21.4. *Iſ.* 16.24.

King.4. him, God deals with his ſervants as the Prophet did with that widow, when hee bad her borrow veſſels, and the cruſe never ceaſed running till there was no room. Or as hee dealt with the *Shunamite* in the ſame chapter: when hee bad her ask what ſhee needed, and ſhee found not any thing to requeſt at his hands, he ſends for her again, and makes her a free promiſe of that which ſhee moſt wanted and deſired, and tels her that God would give her a ſon.

From Lebanon, Look from the top of Amana] Or *Abanah*, as the river running under it was called 2 *King.*5.12. And *Strabo* ſaith, that it was a mountain forcibly poſſeſſed by many tyrants. Of *Shenir* and *Hermon*, ſee *Deut.*3.9. Theſe all were haunted with wild beaſts, even *Lebanon* alſo, 2 *King.*14.9. though otherwiſe a pleaſant and plentifull place, *Deut.*3.25. Hereby is ſignified that the Lord Chriſt from all parts will call and collect unto himſelf a people: and although he find them *Lions* and *Leopards* (as here juntameable and untractable, he will ſoon ſubdue them to the obedience of the faith; ſo that the Lyon ſhall dwell with the Lamb, and the Leopard lye down with the kid, *Eſay* 11.6. all bloodineſſe and rapine ſhall be laid aſide, as it was with the wild beaſts in *Noahs* Ark. Thus *Paul* that *ravening wolf* of the Tribe of *Benjamin*, *Gen.*49.27.) is made to preach the faith, which once he deſtroyed, *Gal.*1.23. Thus the Ancient *Britaines* our forefathers, though like that *Demoniack* in the Goſpell *fierce above meaſure*, and inhoſpitall Salvages, ſo that the *Romanes* could not come at them, *Chriſto tamen ſubditi*, ſaith *Tertullian*, yet they were eaſily ſubdued by Chriſt: and then *ſenſim evanuit feritas indiei, exaluit immanitas, corrupta crudelitas*, ſaith one, they were ſodainly and ſtrangely altered: not civilized only but ſanctified. So was *Juſtin Martyr*, *Cyprian*, *Auſtin*, *Vergerius*, *Latimer*, *Julius Palmer*, that Popiſh Prieſt of *Canterbury*, who ſaid Maſſe on one day, and the next day after came into the Pulpit, and made a long Sermon againſt it, deſiring the people to forgive him, for he had betrayed Chriſt, &c. As long before him in *Wickliffes* dayes, and by his meanes one that was the Popes Chaplain renounced him, profeſſing that hee came out of his Order as out of the Devills neſt, &c. And although not a Scholar in *Oxford* would look upon the good Biſhops *Ridley* and *Cranmer* priſoners in *Bocardo*, but generally ſet againſt them, yet the whole body of that Univerſity gave a glorious teſtimony under their publike ſeal of *Wickliffes* religious life, profound

Strabo lib.14.

Boad. in Horat. Carm. lib.3.od. 3.

Act. & Mon. 924. & 1555.

Ibid. Anno.1555

Speed.761.

Act. & Mon. 1565.

Speed. ibid.

learning, Orthodox opinions, exquiſite writings, all furtheſt from any ſtain of hereſy. See what Chriſt can doe where he pleaſeth to come in by his mighty ſpirit.

Ver.9. *Thou haſt raviſhed mine heart, &c.*] Thou haſt caught it and carryed it from me; ſo that I am leaſt maſter of it: for *Animus eſt potius ubi amat quam ubi animat*, The heart is where it loves, and not where it lives. The Hebrew is, *Thou haſt behearted me*, (as we ſay one is beheaded, behipt, &c.) Thou haſt robbed me of my heart, and layd thy ſelfe in the roome: thy love is fixed in the Table of my heart, ſo the Chaldee expoundeth it. Excellently ſpake he who called the holy Scripture, *Cor & animam Dei*, the heart and ſoul of God: and another Father is bold to ſay, *Cor Pauli eſt cor Chriſti*, Chriſt and *Paul* had exchanged hearts as it were. For *we have the mind of Chriſt*, ſaith he, communication of Chriſts ſecrets. And ſurely when the Saints hide Chriſts words in their hearts, as his Mother *Mary* did, when they give themſelves wholly up to it, as the *Macedonians* did, ſo that the word of Chriſt *indwelleth richly* in them in all Wiſdom, and he, by his ſpirit putteth *his Laws into their minds*, ſo that they aſſent unto them, and *into their hearts*, ſo that they conſent unto them, and have the comfort, feeling and fruition of them, then is his heart raviſhed with his own handy work: then is he ſo far in love with ſuch a ſoul, as that, *Eſther*-like, ſhe may have any thing of the King. *The King is not he that can do any thing againſt you*: Chriſt ſaith ſeriouſly ſo. His heart is become a very *lump of love* toward his Siſter, as neareſt unto him in conſanguinity, his Spouſe s neareſt alſo in affinity, *Sanctior eſt copula cordis quam corporis*. Chriſt is indeared to his peoplein all manner of neareſt relations. For whoſoever ſhall do the wil of his Father, the ſame is his Brother and Siſter & Mother. *Mat.*12.50. *And in every Nation he that feareth God, and worketh righteouſneſſe, is accepted of him.*

Auſtin.

Greg. in Rev. 3.

Chryſoſt.

1 *Cor.*2.16.

*Col.*3.16.

*Heb.*8.10.

*Jer.*38.5.

*Act.*10.35.

With one of thine eyes] With that ſingle eye of thine, (*Matth.*6.22. that lookes on mee ſingly abſtracted from all other things, and affects thine heart with pure love to mee for my ſelf more then for my love-tokens; that eye of faith, that looks up to my Mercy-ſeat, yea that pierceth heaven, as St. *Stevens* bodily eye did, (hee being full of the Holy Ghoſt looked up ſtedfaſtly into heaven and ſaw Jeſus ſtanding on the right hand of God, *Act.*7.55.) Heaven is ſo high above the earth, that it is a juſt wonder that wee can look up to ſo admirable an height: and that the ry eye is not tired in the way. But Faith hath a viſive facu ty pe-

liar to it self, it is the evidence of things not seen, *Heb.* 11. 1.
2 *Cor* 4.18. whiles it lookes not at *the things which are seen, sc.* with the eye of sense, but at the *things that are not seen, viz.* but by the eye of faith, whereby *Moses* saw him who is invisible, *Heb.* 11.27. Let as many as would behold the King in his beauty, study *Moses* his Optick, get a Patriarches eye, seek Christs day a far off, as *Abraham* did, and set him at their right hand, as *David*, *Psal.* 16. So shall the King greatly desire their beauty, yea set them at his right hand with the Queen his Spouse, in gold of Ophir, *Psal.* 45.9, 11. But then Christ must see their *chain* of obedience as well as their eye of faith, even the whole chain of spirituall graces linked one to another. These are the daughters of Faith, and good workes, the products of them, are the fruits of faith. As chaines adorn the neck, so doe true vertues a true Christian: these as chains are visible and honourable testimonies of a lively faith, which works by love. These make the true *Manlii Torquati*, See the Notes on *chap.* 1. *vers.* 10.

Vers. 10. *How fair is thy love*] Heb. *Loves* in the Plurall, noteing not only their multitude, but excellency also, such as do far præponderate all carnall affections. These are said to bee inexpressibly fair and lovely (noted by the exclamation & repetition here used, as if words were too weak to utter it) because it is undissembled. A man may paint fire, but hee cannot paint heat. A man may dissemble actions in Religion, but he cannot dissemble affections. 2. It is rare, and in respect of common Christians it may be said as *Ephes.* 3.18. to *passe knowledge*: such must have little of the life of it in their breasts, lesse of the light and lustre of it in their lives.

How much better is thy love then wine] This same thee had said of him, *chap.* 1.2. Now hee returnes it upon her: is usuall among lovers. Hee had confessed himself ravished with her love, *vers.* 9. Now here he shews why he was so. Hee found her not lovely only, but loving: hee had made her so, and now takes singular delight and complacency in his own work, as once hee did in his work of Creation. Hee well perceived that hee had not lost his love upon his Church, as *David* did upon his *Absalom*, as *Paul* did upon his *Corinthians*, (of whom hee complaines that the more hee had loved, the lesse hee was beloved) as *Iob* upon his
Iob 6. miserable comforters, whom hee compares to the Brookes of *Tema*, that in a moisture swell, in a drought fail. But Christ finds

finds no such fickleness or false heartednesse in his Beloved, hee had love for love: and as he had been a sweet friend to her, so was shee to him. Her love was better then the best wine, (which yet is both costly and comfortable) yea then all the delights that this life can afford; so much is implyed by *wine* here, and so he is pleased to esteem it. Unworthy shee of so kind acceptance of that little shee can doe this way if shee doe not her uttermost: if shee cry not out with her son *David*, *I will love thee dearly, orientirely*, with mine *utmost Bowels*, (with the same tenderness or affections as is in mothers towards the fruit of their bodies, so the Hebrew word signifies) *Psal.* 18.1. And again, *I love!* (so hee abruptly expresseth himself by a passionate pang of love) *because the Lord hath heard the voyce of my supplications, &c. Psal.* 116.1. Hee saw (and we may all see) so much cause to love the Lord, as that he must needs be a monster and not a man, that loves not the Lord Jesus Christ in sincerity. It was a miracle that those Worthyes in *Daniel* should be in the midst of a fiery furnace, and not burn. It is no lesse that men should be in the midst of mercies on all hands, and not love Christ. It would be as great a wonder men should fail here, as for a river to runne backwards. I have drawn them by the bands of love, by the cords of a man, *Hos.* 11.4. that is, with reasons and motives of love befitting the nature *of a man*, of a rationall creature. But most men, alasse! (and those that professe to be the children of the Church too) move like the river *Araris*; backward or forward, who can tell? This is to give Christ vinegar for wine: this is as luke-warm water to his nice and nauseating stomach, *Revel.* 3.16. There is a prophesie reported in *Telesphorus*, that *Antichrist* shall never overcome *Venice*, nor *Paris*, nor *London*. But wee have a more certain word, and let us take heed, lest for our lukewarmnesse Christ spues us out of his mouth. What hath been the opinion and fear of some not inconsiderable Divines, that Antichrist, before his abolition, shall once again overflow the whole face of the West, and suppresse the whole Protestant Churches for a punishment of their losse of their first love, I pray Christ to avert.

Oculis in ulteriorem partem sibi iudicari non posse. *Cæsar. de bello Gall. lib.* 1.

And the smell of thine Ointments, then all spice!] That is, of thy sweet graces actuated and exercised. See *Psal.* 89.29. *Iob.* 2. 20, 27. It was an aggravation of the fall of *Saul*, that he *fell as though hee had not been anointed*, 2 *Sam.* 1.21. So for the Saints to fall

from their first love, or from their own stedfastnesse. Such a dead fly will cause their once-sweet Ointments to send forth a stincking savour, *Eccles.* 10. 1. *Corruptio optimi est pessima.*

Vers. 11. *Thy lips, Oh my Spouse, drop as an Hony-comb*] Heb. *drop the Hony-comb*: So Christ cals the doctrins and prayers of the Church, her thanksgivings, confessions, conferences, &c. which are things most pleasing to Christ, and doe much comfort and edifie the faithfull. That golden-mouthed Preacher did so please the people, that it was grown to a Proverb, Better the Sunne shine not, then *Chrysostome* preach not. *Bilney* the Martyr a little before he was burned entreated much on that text, *Esai.* 43. 2. Fear not, when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee: so that some of his friends present took such sweet fruit thereby (saith Mr. *Fox*) that they caused the whole sentence to be fair written in Tables, and some in their books: the comfort whereof in diverse of them was never taken away from them to their dying day. The same Authour saith of Bishop *Ridley* Martyr, that he usually preached every Sunday and Holyday: to whose Sermons the people resorted, swarming about him like Bees, and coveting the sweet juyce of his heavenly doctrine. How pleasant and profitable to *Latimer* was the private conference hee had with *Bilney*? and the like benefit had *Ridley* by *Bradford*, *Luther* by *Stanpicius*, *Galeacius* by *Peter Martyr*, *Junius* by a countryman of his not far from *Florence*. *Act. & Mon.* 923. *Ibid.* 1558. *Hom.* Οὗ καὶ ἓν γλῶττης μέλιτος γλυκίων ῥεῖν αὐδή.

Hony and milk are under thy tongue] The language of *Canaan* is thy proper dialect: for *Canaan* was a land that flowed *with milk and hony*, 1. with things both pleasant and profitable. Yea I doubt not (saith an Interpreter) but that under these tearms the Holy Ghost meaneth fit food as well for strong men as for weak ones in the Church. Milk most properly belongs to children, 1 *Cor.* 3. 2. *Heb.* 5. 12, 13. and hony to them of more strength, as examples of the word, and reason it selfe teacheth sufficiently in *Jonathan*, 1 *Sam.* 14. 27. and *John Baptist*. *Matth.* 3. 4. By these comparisons also may well bee understood the good House-keeping that is in Christs Church. Hony and milk shee hath ever at hand. And why hath he put these provisions under her tongue, but that shee should look to lip-feeding? *Prov.* 10. 22 Let our words be alwayes with Grace, *Col.* 4. 6. *Mel in ore, verba lactis*, this becomes the Churches children. *Fel in corde, fraus in factis*, is for those brats of fathomlesse perdition, that have Adders poyson under their lips, *Psal.* 140. 3. that being in the gall of bitternesse and bond of perdition, shew themselves by their words and actions to be the sons of the sorceresse, the seed of the adulterer and of the whore, whose lips also drop the hony-comb, but her end is bitter as wormwood, *Prov.* 5. 3, 4. *Isai.* 57. 3.

And the smell of thy garments is like the smell of Lebanon] Which was passing pleasant, by reason of the odoriferous, and sweet smelling trees, that grew there. Now what are these garments, but the Churches inward graces, say some, outward behaviour, say others, which is most gratious, amiable, and sweet, as far above all wordly grace, as the smell of Lebanon is above the savour of common woods.

Vers. 12. *A garden enclosed is my Sister, my Spouse*] *Fair* and *sweet* he had before affirmed her: Now (because

Lis est cum forma magna pudicitia)

Fair women have many that wish them and lye in wait for them, *Aul. Gell.* Εἰ μὲν καλὴν, ἕξεις κοινὴν, said hee to his friend dissuading him from marriage, If shee be fair shee will lightly be common, Christ therefore here commends her for her purity and chastity, and shews that shee was so hedged and defensed by Discipline and Government, that none could come at her to hazard her Virginity, no more then they could enter into a well-walled Garden. Shee openeth the gates that the righteous Nation, which keepeth the truth may enter in, *Esai.* 26, 2. those which subscribe with their hands, unto the Lord, *Esai.* 44. 5. that (when hee shall say, *Who is on my side? Who?*) doe heartily avouch him for their God, *Deut.* 26. 17. that fly to her, as a cloud, and flock to her as a flight of Doves. As for the unclean or any thing that defileth, shee hath her porters on purpose to keep them out, 2 *Chron.* 23. 19. *Revel.* 21. 27. no dirty dogge shall trample on her golden pavement. See *Esai.* 5. 2. & 35. 8, 9, 10. & 62. 8. 1 *Cor.* 5. 11, 12, 13. It was not permitted to a dog to enter into the *Acropolis* or tower at *Athens* for his heat in Venery, and for his ill savour, saith *Plutarch*. Goats likewise saith *Varro* come not there, lest they should hurt the Olive. *Isai.* 57. 3. *Esai.* 60. 8. Σκύλακα τῶν εἰσοδιάδων καὶ δυσωδίαν. *Plut.* Lysis. air will sooner brooke a Toad or snake to live therein, then

the true Church (if shee may freely exercise her power) scandalous and hereticall persons. Papists teach, that the Catholike Church consisteth of good and bad: and that a man may be a true member thereof, though he have no inward vertues. We confesse that in all particular Congregations there are hypocrites, as appeares in the parable of the Tares, of the Net, &c. But yet we deny, that the holy Catholick Church mentioned in the Creed hath a mixture of good and bad: sith hee is the chast Spouse of Jesus Christ, who owneth no wicked man or hypocrite in her: for how should hee love such, unlesse it bee with a common (not with a conjugall) love, so as hee loved that tame young man, *Mark.*10.21. whom he pitied as a self-deceiver, like as wee pity moderate, and devout Papists. In Christs Garden, as there is no ground but what is speciall good, set a part for the purpose, fit for him to sit and walk in for his recreation, (My Wel-Beloved hath his hortyard in a very fruitfull hill, in a *cornu-copia* country) so it is furnished and filled with the choicest fruits and flowers, plants of renown, and pleasant trees yeelding fruit according to their kind; and though all cannot bear Cinnamon and Balsam, yet (as in *Spain* there is said to bee *nihil infructuosum, nihil sterile*, nothing barren or unfruitfull, so) all that *are planted in the house of the Lord, doe flourish in the Courts of our God, they doe still bring forth fruit in old age, they are fat and flourishing.* Psal. 92.13, 14. they are both *actuosi* and *fructuosi*, 2 Pet.1.8. neither barren nor unfruitfull in the knowledge of our Lord Jesus Christ. And indeed how can it bee otherwise with Gods garden, when as hee himself keeps it and watereth it every moment, lest any hurt it, hee keepeth it night and day, *Esai.* 27.3. God fenceth it with his Omnipotent arm, keepeth it from the wild Boar, and other *devouring evills*, (as *Tertullian* phraseth it) better then the Garden of *Eden* was kept with the flaming Sword. And whereas the Church may seem to lye open to all incursions, this verse shews that it hath a *well* within it, and a *wall* without it: Yea himself is a *Wall of fire round about Jerusalem, Zach.* 2. 5. in allusion to the custom of those East-countryes, where, by reason of the great number of wild-Beasts, shepheards and travellers guard themselves by making great fires round about their night-lodgings to keep off their approach.

Bell.lib.3.cap. 2.de Eccles: Militan.

Isai.5.1.

A spring shut up, a fountaine sealed] A preciously purling current

rent of grace, a spring of water, whose waters fail not, *Isai.* 58. 11. and whereof whosoever drinketh shall never thirst, *Joh.*4. 14. For which end it is carefully shut up, nay sealed, that the *stranger meddle not with his joy*, and that the envious man stop not up this welspring with earth, as the *Philistims* served *Isaac*: or cast bags of poison into it, as the spitefull Jews did once in this Kingdome; and were therefore banished hence for ever. It was wittily said of *Polydour Virgill, Regnum Angliæ, Regnum Dei*, the Kingdom of *England* is the Kingdom of God. Hee meant, because God seemed to take speciall care of it, as having walled it about with the Ocean, and watered it with the upper and nether springs; like that land which *Caleb* gave his daughter: Hence it was called *Albion* quasi *Olbion*, the happy Country: whose vallyes are like *Eden*, (saith our *English* Chronicler) whose hills are as *Lebanon*, whose springs are as *Pisgah*, whose rivers are as *Jordan*, whose walls is the Ocean, and whose defence is the Lord *Jehovah*: Forreign writers have tearmed our Country *the Granary of the Western world*, the fortunate Island, the Paradise of pleasure and Garden of God. All this may much more fitly be applyed to the Catholick Church. If *Judea* were called the *glorious Land*, because of Gods presence there, *Dan.* 11. and an *Island* (though part of the continent) because surrounded with Gods powerfull protection, *Isai.* 20.6. and the Common-wealth of *Israel*, Θεοκρατία by *Josephus*, a *Godlike polity*, what shall wee think of that *Jerusalem above that is the mother of us all*: of those sealed Saints, *Revel.*7.3,4. this *sealed fountain*, sealed up, as to keep it filth-free that no Camels stir up the mud, nor great hee-goates foul it with their feet, *Ezek.*34.18. so to denote an excellency (as *Esai.* 28.25. *hordeum signatum*, is put for *excellent barly*) and a propriety 2 *Cor.*1.22. *who hath also sealed us, and given the earnest of the Spirit in our hearts.* Like as the Merchant sets his seal upon his goods, and markes them for his own.

Speed.

Vers. 13. *Thy plants are as an Orchard of Pomegranates*] By *plants* are to bee understood either particular Churches, or severall Saints; these are those *shoots* or *sprouts* that spread abroad Gods Paradise (that the word here used, and nowhere else in Scripture, save *Eccles.*2.5. *Neh.* 2.8.) so called for the curious variety and excellency of all sorts of pretious and pleasant trees there growing: some for profit, as Pomigranates which are known to be healthfull and preservative: some for pleasure; and these

Emissiones. propagines.

again

again were either more common and copious in *Jury*, as Camphires and Spikenards (*plurals* both in the Originall, for the plenty of them in those parts) or more rare and costly, as those mentioned in the next verse.

σπικῦς, melius ve: ὁ σπικῦς ab oppido prope Babylonem Opis dicto Scaliger: ex Hartungi critica.

Ver.14. *Nard*] called *Mar.*14.3. & *Joh.*12.3. *Spikenard very costly*, or rather (as some learned men will have it) *Nard of Opis*, a town near *Babylon*, where grew the most pretious Spikenard: and whence it was transported to other places. Of this plant see *Plin. Lib.*12.c.11. as of Cypresse or Camphire, *Lib.*12.c.14. of Saffron, *ib.&c.*15 of Calamus, *lib.*12.c.23. of Cinnamon & Myrrhe *lib.*12, *c.*23,19. For Pomgranates see the *Note on v.*3. of this chapter. For Camphire see the Note on *c.*1.14. Saffron is in the Hebrew *Carcom*: *Shindler* saith it should be read *Carcos* with *Samech*; and so it will exactly agree with κρόκος, *crocus*, the one, likely, coming of the other. Our *English* comes of the *Arabick Zaphran*; so called of the yellow colour. Calamus or sweet Cane is a precious aromaticall reed bought and brought out of far countreys, as appeareth by *Ier.*6.20. *Isai.*43.24. Cinnamon was very rare in *Galens* time, and hard to be found, except in Princes Storehouses. *Pliny* reports that a pound of Cinnamon was worth a thousand *Denarii*, that is 150 Crowns of our money: As for those trees of Frankincense, Myrrhe, and Aloes, &c. *Brightman* thinkes they betoken tall and eminent Christians, as Calamus and Cinnamon (shrubs of two cubits high or thereabouts) doe Christians of a middle stature: and Nard and Saffron, hearbs that scarce lift up themselves above the ground, represent those of a lower rank and lesser degree of holinesse: which yet have al of them their place in Gods garden, and their severall sweetnesses: the Spirit of grace being *magnus in magnis, nec parvus in minimis*, as *Augustine* hath it, great in Gods greater children, and not little in the least. And though there be *deversity of gifts*, yet are they *from one Spirit*, as the diverse smels of pleasant fruits, and chief spices are from the same influence: and the divers sounds in the Organs, from the same breath. The Spirit of grace are those two golden pipes, *Zach.* 4. through the which the two Olive-branches empty out of themselves the golden oyles of all precious graces into the Candlestick the Church. Hence grace is called *the fruit of the Spirit*, *Gal.*5.22. Yea *Spirite*, *Vers.*17. And albeit, as *the man is, so is his strength*, as they said to *Gideon*: and God hath his children of al sizes, *babes, young men, old men*, 1 *Joh.*2.13. yet *Philadelphia* with her little

*Gal.lib.*1. *Auctor.*

little strength may keep Christs Word and not deny his name; (which those Churches that had more strength are not so commended) and, in *that little strength, I have set open a door for thee*, even the doore of Heaven, wide enough; so that none could shut it, *Rev.*3 8 Why then should any *despise the day of small things*? God who hath begun a good work, his hands shall finish it: and hee that hath laid the foundation, shall in due time bring forth the Top-stone thereof with shouting, crying *Grace, Grace unto it*, *Zech.* 4.7,9,10. An infant of dayes shall proceed from degree to degree, till hee be like the *Ancient of dayes*: and, those that be planted in the house of the Lord shall once flourish in the Courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing. *Psal.*92.13, 14. The seeds of the Cypresse tree are so very small, that they can scarse bee seen with eyes, *& tamen in iis tanta est arbor, tamque procera*, and yet in some one of them is potentially so large and so tall a tree. Despaire not therefore of further measures, but aspire still to perfection, *Phil.*3.12,13. The blessing on man in the first creation was *Increase and Multiply*, in the second, *Grow in Grace*, *Esai.* 61.3,11. And remember that growth is not alwayes to bee measured by joy, and other accessory graces. These sweet bloomes may fall off, when fruit comes on, &c.

*Plin.l.*11.*c.*13. *Heb.*5 14.

Ver.15. *A fountain of gardens, a well, &c.*] Or, *Oh fountain of the Gardens, &c.* For they doe best in mine opinion that make this to be the Churches speech to Christ: grounded upon his former commendation of her. And it is as if the should say, Calleſt thou me, Lord, *a Garden enclosed, a Spring shut up, a Fountain sealed*? True it is, I am the garden which thine one right hand hath planted, walled, watered, &c. but for all that I am or have, the entire praise belongs to thee alone. All my plenty of spirituall graces, all my perennity of spirituall comforts, all my pleasancy and sweetnesse is drived from thee: no otherwise then the streams of *Jordan* are from mount *Lebanon*, all *my springs are in thee*, as in their Well-head. *Certum est nos facere quod facimus, sed Ille facit, ut faciamus*, saith *Augustine*. True it is that we doe what we doe; but it is as true, that Christ maketh us to doe what we doe. For without him we can doe nothing, *Joh.* 15.5. In him is our fruit found, *Hos.*14.8. It is hee that works all our workes in us, *Isai.*26.12. Hence it is that the Church is no where in all this book described by the beauty of her

hands or fingers: becauſe hee alone doth all for her. The Church of *Rome* that will needs hammer out her own happineſſe (like the Spider climbing up by a threed of her owne weaving; and boaſting with her in the Emblem *Mihi ſoli debeo*) ſhews thereby of what ſpirit ſhee is. That wretched Monk dyed blaſphemouſly who ſaid, *Reddo mihi æternam vitam quam debes*, Pay mee heaven which thou oweſt mee. And what an arrogant ſpeech was that of *Vega*, *Cœlum gratis non accipiam*, I will not have heaven of free-coſt? *Hæc ego feci, hæc ego feci*, ſhewes men to bee no better then meer *Feces*, ſaid *Luther* wittily. This I have done, and that I have done, ſpeaks them dregges, and dogges that ſhall ſtand without doors, *Rev.* 22. 15. Heare a child of our Church, ſpeaking thus of himſelf.

Georg. Fab. Chemnicenſis de ſeipſo.

Fabricius ſtuduit bene de pietate mereri;
Sed quicquid potuit, gloria, Chriſte, tua eſt.

This was *Matriſſare*, to be like his mother, whoſe Motto hath ever been, *Non nobis Domine*, Not unto us Lord, not unto us, but to thy name give the praiſe, *Pſal.* 115. 1. If I be thy garden, Thou art my fountain; from whence unleſſe I bee continually watered, all will bee ſoon withered, and I ſhall be as one that inhabiteth the parched places in the wilderneſſe in a ſalt land and not inhabited, *Jer.* 17. 6. In the Iſland of St. *Thomas* (on the backſide of *Africa*) in the midſt of it is an hill: and over that a continuall cloud, wherewith the whole Iſland is watered. Such is the Lord Chriſt to his Church, *Hoſ.* 14. 5, 6, 7. which therefore as *Gideons* Fleece muſt needs bee wet and moiſt, when all the Earth beſides is dry and deſolate; as the *mountaines of Gilboah*, or as St. *Davids* in *Wales* which is ſaid to be a place neither pleaſant, fertile, nor ſafe.

Abbats his Geeg. 251.

2 Sam. 1. 20. *Godw: Catal. Giral. Camb. Puteus effoſſus ubi eſt aqua viva ſaluberrima & clara. Metaph.*

Oh well of living] Or, *Oh pit of living and life-giving waters. Chriſtus & cœlum non patiuntur hyperbolen:* A man can not ſay too much in commendation of Chriſt, and his Kingdome: Hence the Church here cannot ſatisfie her ſelf. A *Fountain* ſhee calls him, a well, a ſtream, ſuch as makes *glad the City of God*, even that pure river of the water of life proceeding out of Gods throne, *Rev.* 22. 1. with *Ezek.* 47. 6. *Gregory* makes this Fountain to be the Scriptures, which he ſaith are like both to a Fountain, and to a pit. Some things in them are plain and open, and may be compared to a ſpring, which runnes in an open and eminent place

place. Other things therein are dark and deep, and like unto a pit that a man muſt dive into, and draw out with hard labour.

And ſtreams from Lebanon] Watering the whole Church (as *Jordan* did the holy land) and taſting no doubt, of that ſweetneſſe mentioned before *verſ.* 11. Even as wee ſee by experience (ſaith one) that the waters that come out of the hils of ſome of the Iſlands of *Molucca*, taſt of the Cinnamon, cloves, &c. that grow there.

Verſ. 16. *Awake O North wind, come thou South, &c.*] Theſe winds ſhee ſuppoſeth to be aſleep, becauſe they blow not. *Rupertus* calls the winds *Mundi ſcopæ* the worlds Beeſomes: becauſe God makes uſe of them to ſweep out his large houſe, and to purge the air. The Spirit of God firſt purgeth and then watereth the faithfull, whom the Church here calleth *her garden*, (though indeed it be Chriſts) by reaſon of the nigh conjunction that is between him and her, *Epheſ.* 5, 30. ſo that they both make but one myſticall Chriſt, 1 *Cor.* 12. 12. Now wee all know, that to a complete Garden are neceſſary 1. that it be well incloſed, 2. Well planted, 3. Well watered; 4. that it be *amœna cœli aſpiratione per ſtabilis*, well ſituate for wind and air. 5. That it bee fruitfull and profitable. The Churches Garden hath every of theſe good properties as appears here: And for the fourth, Chriſt is all the diverſe winds both cold and hot, moiſt and dry, binding and opening, North and South, fit for every ſeaſon. What wind ſo ever blowes, it blowes good to the Church, for Chriſt ſpeaks to them, as *David* did to his Captaines; Doe *this young man no hurt, handle him gently for my ſake:* The Sun may not ſmite him by day, nor the Moon by night. *Pſal* 121. The nipping *North* of adverſity, the cheriſhing *South wind* of proſperity muſt both make for him.

That the ſpices thereof may flow out] That I may be ſomeway ſerviceable to God, and profitable to men. She knew that in Gods account, to bee *idle*, is all one as to be *evill*, *Matth.* 25. 26. to bee unthankfull, is to bee wicked, *Luk.* 6. 35. *Paulam ſepultæ diſtat Inertia, Celata virtus*, could one Poet ſay, and another,

Vile latens virtus: quid enim ſubmerſa tenebris
Proderit, obſcuro veluti ſub remige puppis,
Vel lyra quæ retinet, vel qui non tenditur arcus. *Claudian: de Conſul.*

Chriſt had made his Church a garden of ſweeteſt ſweets. Her *Honor.*

deſire is therefore that her fruits being rightly ripened, her graces greatned and made mature by the benign breath of the Holy Ghoſt, (compared here, as elſewhere, to the ſeverall winds) their ſweetneſſe may bee diſpred, and conveyed to the noſtrills of ſuch as have *their ſenſes habitually exerciſed to diſcerne good and evill*. As for others; their heads are ſo ſtuffed with the ſtenches of the world (that great muckhill) and themſelves ſo choaked up with earth, as *Core* and his complices were, that they cannot reliſh or ſavour the things of the ſpirit; but, as vultures, they hunt after carion carcaſes: and as Tygers, they are enraged with the ſweet ſmell of the Churches ſpices.

Heb.5.14.

Let my Beloved come and eat his pleaſant fruits] For who plants a Vineyard or Orchard, and eates not of the fruit thereof? 1 *Cor.* 9. 7. The Garden is Chriſts: the pretious graces of his Spirit, and all acts of grace, thoſe pleaſant fruits are all his. He alone is the true proprietary: for *of him, and through him, and to him are all things*. *Of him*, as the *efficient* cauſe; *Through him*, as the adminiſtring cauſe; and *to him*, as the finall cauſe. Well therefore may it follow, to *whom bee glory for ever*. Chriſt counts the fruits that we bear to be ours, becauſe the judgement and reſolution of will whereby we bear them, is ours. This hee doth to encourage us. But becauſe the grace whereby wee judge, will and work aright comes from Chriſt, aſcribe we all to him, as the Church doth in the former verſe: and preſenting him with the beſt fruits (as they did *Joſeph*) ſay as *David*, and after him *Juſtinian*, τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν, Of thine own have we given thee. 1 *Chron.*29.14.

Rom.11.36.

Gne.43.11. Cedren.ad an. 32.Juſtin.

CHAP.

CHAP. V.

Verſ. 1.

I am come into my Garden.

SO ready is the Lord Chriſt to fulfill the deſires of them that fear him, *Pſal.*145.19. Sometimes hee not only grants their prayer, but fulfills their counſell, *Pſal.*20.4. fits his mercy *ad cardinem deſiderii*, as *Auſtin* hath it: lets it be to his, even as they will. Or if he croſſe them in the very thing they crave, they are ſure of a better: their prayers they ſhall have out either in money, or moneys worth. Chriſt, though hee bee a God that hideth himſelf, yet he ſcornes to ſay unto the ſeed of *Iacob*, *Seek yee mee in vain*, *Eſai.*45.15,19. that's enough for the Heathen Idols, *verſ.* 16.18. Hee is not like *Baal*, who purſuing his enemies, could not hear his friends: or as *Diana*, that being preſent at *Alexanders* birth, could not at the ſame time reſcue her *Epheſian* Temple from the fire. Hee is not like *Jupiter*, whom the *Cretians* painted without eares, as not being at leiſure to attend ſmall matters: and whom *Lucian* the Atheiſt faineth to look down from heaven through certain creviſſes or chinckes at certain times: at which time, if Petitioners chance to pray unto him, they may have audience, otherwiſe not. No, no: the eys of the Lord are upon the righteous, and his ears are alwayes open to their prayers, *Pſal.* 34. 15. *Flectitur iratus voce rogante Deus*. *Baſill* compares prayer to a chaine, the one end whereof is linked to Gods eare, and the other to mans tongue. *Sozomen* ſaith of *Apollonius* that he never asked any thing of God in all his life, that he obtained not. And another ſaith of *Luther*, *Iſte vir potuit apud Deum quod voluit*. That man could doe what he would with God; it was but ask and have, with him.

Confeſſ.l.5.c.8.

Non vacat exiſtimare, &c.

I have gathered my myrrhe with my ſpice] i. e. I have highly accepted of thy graces and good workes: theſe are to be gathered onely in Chriſts garden. Hedge-fruits and wild-hearbs, or ra-

ther weedes, are every where almost to bee had. Morall vertues may be found in a *Cato*, who was *homo virtuti similimus*, a man as like vertue as may be, saith *Velleius*: And he addes (but I am not bound to believe him) *Qui nunquam recte fecit, ut facere videretur, sed quia aliter facere non poterat*, that *Cato* never did well that hee might seeme to doe so, but because hee could not doe otherwise then well: But why then (might a man have asked the Historian) did your so highly extolled *Cato* take up the trade of griping usury? Why did he so shamefully prostitute his wife, so cowardly kill himself? Was it not because he lived in the wild Worlds waste, and grew not in the Churches garden, hence his fruits were not genuine? his morall vertues are but shining sinnes, beautifull abominations, a smoother way to hell. Civil honest men are but Wolves chained up, tame Devils, Swine in a fair medow, &c. *Operam præstant, natura fera est*, (as the Civil Law saith of those mixt Beasts, Elephants and Camels) they doe the work of tame Beast, yet have the nature of wild ones. They are cryed up for singularly honest as ever lived, by such as are strangers to the power of godlinesse and aliants from the Common-wealth of *Israel*: like as in *Samaria's* famine a cab of Doves dung was sold at a great rate, and an asses head at four pound. But Christ, and such as have the mind of Christ, are otherwise minded: they looke upon an unregenerate man, though sober, just, chast, liberall, &c. as a *vile person*; and upon all their specious workes, as *dead workes*: when as (contrarily) they *honour them that feare the Lord*, and set an high price (as Christ here doth) upon their good parts and practises. Myrrhe and spices or aromaticall fruits are but dark shadowes and representations of them.

Vell. lib. 2.

Psal. 15.4.

I have eaten mine hony combe with mine hony] As it *were crust and crumb* together: not rejecting my peoples services for the infirmities I find cleaving unto them, but accepting what is good therein, & bearing with the rest, I take all wel avvorth, and am as much delighted therewith, as any man is in eating of hony; whereof hee is so greedy that with all hee devoures the comb too sometimes. Christ feedeth (saith an Expositour here) upon all the fruits of his garden, hee so much delighteth in it, as hee eateth not only the *hony* as it were the most excellent duties or workes of the Church (see *Heb.* 13.15, 16, 21) but also the *hony comb* as it were the baser services and fruits of his spirit, of least

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least account: that hee receiveth of all sort most sweetly mingled together, both the common and dayly fruites of godlinesse understood in *milk*, and the more rare of greater price, as solemn fasts and feasts signified by *wine*: both which he drinketh together, *that is*, accepteth of them all.

Eat, O friends] That is, O you holy Angels (saith the former Interpreter which as my Nobles, accompany mee the King of Glory in Heaven, and have some communion with me in the gifts I bestow on you. Mr. *Diodate* also thinks the same: But I rather incline to those that by Christs friends here understand those earthly Angels, the Saints, (see *Job.* 15.14. *Esai.* 41. 8. *Jam.* 2. 23.) whom hee cheareth up and encourageth to fall to it lustily, and by a *sancta crapula* (as *Luther* calls an holy gluttony to lay on, to feed hard, and to fetch hearty draughts, till they be even *drunk with loves*, (as the Hebrew here hath it) being ravished in the love of God, where they are sure to find it (as in hony-pots) *the deeper the sweeter*. Such as so eat, are called Christs friends, (by a specialty) and such as so drink, his Beloved, as *Gregory* here well observeth: and they only do thus that here the Word with delight, turn it *in succum & sanguinem*, concoct it, incorporate it, as it were, into their souls, and are so deeply affected with it, that like drunken men, they forget and let goe all things else, that they may retain and practise it. These are not drunk with wine, wherein is excesse, but filled with the Holy Ghost, *Ephes.* 5.16.

Vers. 2. *I sleep, but my heart waketh*] It was no found sleep that shee took: Shee did not snort aloud in the Cradle of security (as those doe whom the Devill hath cast into a deep Lethargy) but *napped* and *nodded* a little, and that by candle-light too, as those wise Virgins did, *Matth.* 25.5. Shee slept with open eyes as the Lion doth: shee slept but *half-sleep*: the spirit was willing to wake, but the flesh was weak and overwayed it, as it fared with those sleepy Disciples, *Matth.* 26.41. Fain would this flesh make strange of that which the Spirit doth embrace. O Lord how loth is this loitering sluggard to passe forth in Gods path, said Mr. *Sanders* in a letter to his wife a little afore his death, with much more, to like purpose. As in the state of Nature, men cared not for grace, but thought themselves well enough and wise enough without: so in the state of grace, they are not so carefull as they should. Heaven must bee

Act. & Mon. fol. 1559.

bee *brought to them*, they will ſcarce goe ſeek it, 1 *Pet.*1.13. And as the ſeven tribes are juſtly taxed by *Joſhua* for their negligence and ſloth in not ſeeking ſpeedily to poſſeſſe the land God had offered them, *Joſh.*18.2. So may the moſt of Gods people be juſtly rebuked for grievous ſecurity about the heavenly *Canaan*. They content themſelves with a bare title, or hang in ſuſpenſe and ſtrive not to ful aſſurance: they follow Chriſt, but it is (as the people followed *Saul*) trembling: they are ſtil troubled with this doubt, or that fear, and all becauſe they are loth to be at the paines of *working out their ſalvation*, *Phil.* 2. 12. Something is left undone, and their conſcience tells them ſo. Either they are lazy, and let fall the watch of the Lord, neglecting duty, or elſe they loſe themſelves in a wilderneſſe of duties by reſting in them, and by making the *meanes* their *Mediatours*, or by pleaſing themſelves (with the Church here) in unlawfull liberties, after that they have pleaſed the Lord in lawfull duties. The fleſh muſt be gratified, and ſuch a luſt fulfilled. A little more ſleep, a little more ſlumber in *Jezabels* bed, (as Mr. *Bradford* was wont to phraſe it) *Solomon* muſt have his wine, and yet think to retain his wiſdome, *Eccleſ.* 2.3. *Samſon* muſt fetch a nap on *Dalilahs* knees, till God, by his *Philiſtims*, ſend out *ſummons for ſleepers*, wake them in a fright, cure ſecurity by ſorrow, as Phyſitians uſe to cure a Lethargy by caſting the Patient into a Burning Feaver. Cold diſeaſes muſt have hot and ſharp remedies: The Church here found it ſo. And did not *David*, when he had ſinned away his inward peace, and wiped off, as it were, all his comfortables?

Act. & Mon.

*Pſal.*51.

It is the voyce of my Beloved that knocketh] Shee was not ſo faſt aſleep, but that the *hidden man of the heart*, (as St. *Peter* calls him, 1 *Ep.* 3.4.) was awake, and his ears arrect and attent? ſo that ſhee ſoon heard the firſt call, or knock of Chriſt; whoſe care was to arrouſe her, that though ſhee ſlept a while through infirmity of the fleſh, yet ſhee might not *ſleep the ſleep of death*, *Pſal.* 13.3. dye in her ſinnes as thoſe Jews did, *Joh.* 8. 21. In the ſweating ſickneſſe (that raigned for many years together in this Kingdome) thoſe that were ſuffered to ſleep (as all in that caſe were apt to doe) they dyed within a few houres. The beſt office therefore that any one could doe them was, to keep them waking though againſt their wills. Semblably our Saviour ſolicitous of his Churches welfare, and knowing her preſent danger comes calling and clapping at the door of her heart, and ſweetly wooes admiſſion and entertainment: but miſſeth of it. Hee knocketh and bounceth by the hammer of his Word, and by the hand of his Spirit (ſee *Revel.* 3.20. with 2 *Pet.* 1.13.) and if the Word work not on his people, they ſhall *heare the rod*, and who hath appointed it, *Mic.* 6.9. that they may by ſome meanes bee brought to ſummon the ſobriety of their ſenſes before their owne judgements; and ſeeing their danger, to goe forth and ſhake themſelves, as *Samſon* did, *Judg.*16.

Open to mee, my ſiſter, my love, &c.] What irreſiſtible Rhetorick is here, what paſſionate and moſt pithy perſwaſions! *Ipſa Suada, credo, ſi loqui poſſet, non potuiſſet ἐμφατικώτερον, ubi quot verba tot tela, quæ ſponſæ animum percellant, fodicent, lancinent*, ſhee was not ſo dead aſleep but that ſhee could heare at firſt, and tell every title that he ſaid. And this ſhee doth here very finely, and to the full; that ſhee may aggravate againſt her ſelf the foulneſſe of her fact in refuſing ſo ſweet an offer, in turning her back upon ſo bleſſed and ſo bleeding an embracement: the tearms and titles he here giveth her, are expounded before. *Undefiled* or *perfect* he calleth her for her Dove-like ſimplicity, purity, and integrity.

For mine head is filled with dew] *i.e.* I have ſuffered much for thy ſake, and waited thy leiſure a long while: and muſt I now goe look my lodging? *Doſt thou thus requite* (repulſe) *thy Lord O thou fooliſh* woman *and unwiſe?* Is this thy kindneſſe to thy friend? *Woe unto thee O Jeruſalem: wilt thou not be made clean? when* *Jer.*13.27. *ſhall it once be?* It is the ingratitude that makes the Saints ſinnes ſo hainous; which otherwiſe would be far leſs then other mens; ſith his temptations are ſtronger, and his reſiſtance is greater. Oh when Gods grace ſhall come ſuing to us, nay kneeling to us; when Chriſt ſhall come with Hat in hand, and ſtand bare headed as here, and that in foul weather too, begging acceptance, and beſeeching us to be reconciled, and wee will not, what an inexcuſable fault is this!

Verſ. 3. *I have put off my Coat*] Thus the fleſh ſhews it ſelfe not only *weak* but *wayward*, *treacherous* and *tyrannical*; rebell it doth in the beſt, and raigne it would, if it might bee ſuffered. This bramble would fain be playing *Rex*, and doth ſo otherwhiles, till hee be well buffeted (as St. *Paul* ſerved it, 1 *Cor.*9.

27.) and brought it into ſubjection. But what a ſilly excuſe maketh the Church here for her ſelfe? Trouble mee not for I am in bed, as hee ſaid to his friend, *Luk.* 11.7. My clothes are off, my feet are waſhed, and I am compoſed to a ſetled reſt. But are you ſo? (might Chriſt have regeſted.) And is that the part and poſture of a vigilant Chriſtian? Might it not better have beſeemed you to have had your loyns girt up, your lamp in your hand, and your ſelf to have waited for your Lords return, that when he came and knocked you might have opened unto him immediately, *Luk.* 12.35, 36? Or, being got to bed, muſt you needs mend one fault with another? Is it ſuch a pains to ſtart up againe and let in ſuch a gueſt, as comes not to take any thing from you, but to enrich you much more then once the Ark did *Obed-Edom*? And in this ſenſe ſome take thoſe words in the former verſe, *for mine head is filled with dew, &c.* as if Chriſt came unto her, full of the dew of bleſſings to enrich her. Sure it is, that Chriſt is no beggerly or niggardly gueſt. His reward is with him: hee brings better commodities then *Abrahams* ſervants did to *Laban*, or the Queen of *Sheba* to *Solomon*, even pureſt gold, whiteſt rayment, Soveraign eye-ſalve, any thing every thing that heart can wiſh, or need require, *Revel* 3 17.19. How unworthily therefore deal they, and how ill do they provide for themſelves, that either deny or delay to entertain him when either by the motions of his Spirit, by the words of his mouth, or by the works of his hands he knocks at the doores of their hearts, and would come into them? How doe they *make void or reject the counſell of God againſt themſelves*, with thoſe unhappy Lawyers, *Luk.* 7.30. being *ingrati gratiæ Dei*, as *Ambroſe* ſpeaketh, and judging themſelves unworthy of everlaſting life with thoſe perverſe Jews. *Act.* 13.46? Who can ſay it is otherwiſe then righteous, that Chriſt ſhould regeſt one day upon ſuch ungrateſull Gadarens, *Depart from me ye wicked!* that ſuch as ſay to him, as *Felix* did once to *Paul*, Goe thy way for this time: when I have a convenient ſeaſon I will call for thee (*Act.* 24 26.) ſhould hear from him, Get you to the Gods whom yee have choſen, for I will not help your, &c? and that thoſe that would not obey this ſweet precept, *Open unto me, &c. Come downe Zacheus*, *Luk.* 19.5. for to day I muſt abide at thy houſe, &c. ſhould have no other left to obey but that dreadfull *Goe curſed, &c.*? The Church here did but luſt a while & linger, when ſhe ſhould have been up and about, and ſhee ſoon rued it deerly, bewayled it bitterly. Now what was it that ſhee did? Did ſhee rate Chriſt for coming at ſuch unſeaſonable houres? did ſhee anſwer him curriſhly, or drive him from her doore? No ſurely: but only pleads excuſe, and pretends inconvenience: Shee *had put off her clothes, waſht her feet, &c.* A great chare ſhee had done: and it would have undone her, doubtleſſe, to have dreſſed her again, and ſet her fair feet on the foul ground. There is none ſo wiſe as the ſluggard, *Prov.* 26.16. He hath got together a great many excuſes, which hee thinkes will goe for wiſdome: becauſe by them hee thinkes to ſleep in a whole skin. Sin and ſhifting came into the world together. But what ſaith the Apoſtle? Surely his counſell is moſt excellent, and worthy of all acceptation, *Heb.* 12.25. *See that yee refuſe not him that ſpeaketh, &c.* by his Blood, Word, Sacraments, motions of his Spirit, mercies, &c. *Look to it*, (as the Greek hath it) *that yee refuſe not*, Gr; *that ye ſhift him not off* by frivolous pretences and idle excuſes, as thoſe recuſant gueſts did, *Mat.* 22.5. as *Moſes* would have done, *Exo.* 3.11, 14. & 4.1,10. and *Jeremy*, *cap.* 1.6. So again, *Heb.* 2. 3. *How ſhall wee eſcape if wee neglect ſo great Salvation*? Hee ſaith not, if wee reject, renounce, perſecute, but if *wee neglect*, let ſlip, undervalue, &c. If when God ſends forth his mercy, and his truth, *Pſal.* 57. 3. and lookes that wee ſhould *ſend a Lamb* to that Lamb of God *the Ruler of the land*, *Eſai.* 16. 1. wee ſend meſſages after him, ſaying, Wee will not have this man to rule over us, *Luk.* 19.14. We break his cords, thoſe cords of love, *Hoſ.* 11.4. and kick againſt his bowels; and in ſtead of ſerving him, make him to ſerve with our ſinnes, and even weary him with our iniquities, *Iſai.* 43.24. *How ſhall wee eſcape*? What hill ſhall hide us? *What will ye doe in the end thereof*?

μεγαίνουσιν.

Verſ. 4. *My Beloved put in his hand by the hole*] Or, *He let fall his hand from the hole*; where he was lifting at the latch, or ſeeking to put by the bar: hee took it ſo unkindly to be ſo ill anſwered, that he departed in diſpleaſure, and would be no farther troubleſome, *Sleep on now* (quoth he, as *Mark.* 14.41.) and take *your reſt*. Hee *that will hear, let him hear*, and *hee that* hath a mind to *forbear, let him forbear*, *Ezek.* 3. 27. but at his own perill: the beſt that can come of it, is repentance, that fair and happy daughter of an ugly and odious mother. *Delicata res eſt Spiritus Dei*, ſaith one, The Spirit of God is a delicate thing;

Dimiſit manus a foramine.

ἐχθρὰ πατρὸς φίλη παρὰ τέκνοις. *De Pompeio Romano ap Plutarch.*

and hee that grieves that holy thing whereby hee is ſealed, by giving way to a ſpirit of ſloth and ſlumber, may loſe his joy of faith, and goe mourning to his grave. And although with much a do he may get aſſurance of pardon, yet his conſcience will be ſtill trembling, as *Davids*, *Pſal.* 51. till God at length ſpeak further peace: Even as the water of the Sea, after a ſtorm, is not preſently ſtill, but moves and trembles a good while after the ſtorm is over. Take heed therefore: *Cavebis autem ſi pavebis*, *Rom.* 11. 21. But to take the words as they are here tranſlated, *My Beloved put in his hand by the hole*, that is, he touched mine heart by his holy Spirit: and notwithſtanding my diſcurteous dealing with him, left a ſweet remembrance of himſelf behind him. As hee would not away, but continued ſtill knocking till hee had an anſwer, ſo, though the anſwer pleaſed him not, yet hee called not for his love-tokens back again, hee caſt her not off, as *Ahaſhueroſh* did *Vaſhti*, (no, hee hates putting away, *Mal.* 2. 16.) but as the Sunne with his bright beams follows the paſſenger, that hath turned his back upon it: So deals Chriſt by his back-ſliding people, *Jer.* 3.22. (Surely *goodneſſe and mercy ſhall follow mee all the days of my life*, ſaith *David*, follow me though I forſake mine own mercies, ſaith *Jonah.*) And as the ſame Sun-beames doe convey the heat and influence thereof to the earth; thereby calling out the hearbs and flowers, and healing thoſe deformities that winter had brought upon it: So doth Chriſt that Sun of Righteouſneſſe, ariſe (to his ſervants that are benighted with ſin and ſorrow) *with healing in his wings*, that is, with the gratious influence of his holy Spirit, conveying the vertues of his blood to their conſciences, and cauſing them, as by a new ſpring of holy deſires and endeavours, to reflouriſh, *Phil.* 4. 10.

Pſal. 22, 6. *Ion* 2. 8.

And my Bowels were moved for him] They rumbled, tumultuated, and made a *humming* noiſe, as the Hebrew ha h it. She means, that ſhee had no reſt in her ſpirit, her heart (that chiefeſt of the bowels or inwards) did even quake and ake within her; her thoughts afflicted her, ſhee was greatly diſquieted, and all *for him*, for the unkindneſſe ſhee had offered him, *or concerning him*, or *over him*, as th ſe Penitentiaries in *Zachary* that *looked upon him whom they had pierced*, and (by an inſtinct of the Spirit of grace powred plentifully upon them,) *mourned for him*, or *over him*, till their hearts became a very *Hadadrimmon*, and fell aſunder

ſunder in their boſomes like drops of water; and all for the indignities and injuries they had done to Chriſt. This is a *ſorrow according to God*, or, as *God would have it*, 1 *Cor.* 7. 9. this is a repentance never to be repented of, *verſ.* 10. This is that Rainbow, which if God ſee ſhining in our hearts, hee will remember his holy Covenant. The Church here for inſtance. That ſhee ſorrowed after a godly ſort appeares by thoſe ſeven ſignes ſet downe, 2 *Cor.* 7. 11 and here in this Chapter exemplified and evidenced. *I ſleep*, there's *Indignation*, but *my heart waketh*, there's *Apology*, or clearing her ſelf. *I aroſe to open*, there is *ſtudy*, or *carefulneſſe* and diligence. *My ſoule failed* when *he ſpake*, there's her *Zeal*, *I called on him*, *I ſought him*, there's her *vehement deſire*. The *Watchmen found me*, *they ſmote me*, *they unvailed mee*, there's her *ſelf-revenge*, whiles ſhee ſhrank not for any danger, but bearing patiently the Lords indignation, becauſe ſhee had ſinned againſt him, ſhee followed him through thick and thin, in the night, among the watch, &c. followed him hot-foot, and would not reſt till ſhee had recovered him. Loe this is the guiſe of a godly heart: it runs into ſin ſometimes, but riſeth again ſoon after by repentance: it is at as much unreſt till reconciled to God, as he that hath broke a bone till it be well ſet again. When as a profane *Eſau* can ſell his birth-right, (and with it his title to heaven) and when he hath ſo done, he *can eat and drink*, *and riſe up and goe his way* without any the leaſt remorſe or regret. *Gen.* 25. 34. Wicked men grow worſe and worſe, ſaith the Apoſtle: and take long ſtrides towards hell, as if they feared it would be full ere they came there. Some ſeek to out-ſin one another, like unhappy boyes that ſtrive who ſhall goe furtheſt in the dirt: *Noluit ſolita peccare*, ſaith *Seneca*; *Et pudet non eſſe impudentes*, ſaith *Auſtin*, Sin hath woaded an impudency in their faces: their ſpot is not the ſpot of Gods children, *Deut.* 32. 5.

Hac congerie impœnitentia Eſavi deſcribitur. Piſcat.

Verſ. 5. *I roſe up to open to my Beloved*] This was *repentance from ſinne*, as that in the former verſe was *repentance for ſinne*. To repent, and yet to lye ſtill in ſin, is to repent with a contradiction, ſaith *Tertullian*, *Optima et optiſſima pœnitentia eſt nova vita*, ſaith *Luther*. A new life is the beſt repentance. Up gets the Church, when once ſoundly ſenſible of her ſin: and leaving her bed of carnall ſecurity, makes after Chriſt with all her might, with a redoubled diligence; to make ſome amends for her former negligence. *Numquam ſero, ſi ſerio.* Late though it were

Η' χρι Θεὸν λύπη.

ere ſhee ſtarted and ſtirred, yet better late then not it all, Wee are too much *after-witted* for moſt part: Poſt-maſters. *Epimetheuſſes*: we ſee not our folly (but cry with him *In craſtinum ſeria*) till wee have ſmarted for it: and then wiſh *O mihi præteritos*, &c.

And my hands drop with myrrhe] that is, with the teſtimonies of his ſweetneſſe left behind him on the lock-handles, true better to allure her to his love. *Philip Beroaldus*, and many others tell us of a very precious unguent *Cinnaminum* becauſe made of Cinnamon and other ſweet odours; whoſe chief commendation is, that the ſmell thereof, (if a man carries it about him) drawes any woman, though paſſing by, and minding other things to draw nigh to him. What truth is in this relation, I know not: but ſure it is, that the ſmell of the Goſpell, and thoſe ſpirituall bleſſings which the preſence of Chriſt had left behinde it, did notably attract and draw after him the Churches affections. Goodneſſe is of it ſelf attractive: The Greeks call it χρηστὸν from χράω, and ἄγαθὸν from ἄγαν θέειν: becauſe it doth as it were invite and call to it; and every man is willing to runne after it. Chriſt puts a ſecret inſtinct into his people to doe ſo; like as nature hath put an inſtinct into the Bee, the ſtork, and other creatures. And as the needle in a Sun-diall that hath been touched with an adamant, though it may be forced this way and that way, yet it reſts not, till it look toward the North-pole: So the ſoul that hath *aliquid Chriſti* in it, that hath beene once hand-faſted to Chriſt by a lively faith, though for a ſeaſon it may, by the malice of Satan working with corruption, ſuffer ſome decayes of her firſt love, be drawn aſide by ſome luſt, and entiſed ſo as to fall from former ſtedfaſtneſſe; yet after a while her thoughts will work, and the ſweet remembrance that Chriſt hath left behinde him will make her to ſay, *I will goe and returne to my firſt husband: for then it was better with mee then now.*

In Apuleium, lib. 2. M. Leſ.

Vel ut aliqui volunt Ἀγαθὸν *quaſi* ἄγαν θεατὸν *Sic.* Ἀρετὴ *quaſi* Ἀεὶ-τη.

Iam. 5. 14. 2 Pet. 3. 17.

Hoſ 2. 7.

Verſ. 6. *I opened* to my Beloved, but *my Beloved had withdrawn himſelf and was gone*] Or, *He was gone, he was gone*: a paſſionate complaint for his departure; which lay ſo much the heavier upon her ſpirit, becauſe by her unworthy uſage of him, ſhe had fooliſhly occaſioned it. *Fooles becauſe of their tranſgreſſion, and becauſe of their iniquity are afflicted*: And when affliction comes with a ſting in the taile, it is very grievous. But then *they cry unto the Lord*

Lord in their trouble: he ſaveth them out of their diſtreſſe; He ſendeth his word and healeth them, he ſendeth for them by his Spirit and brings them back again into his own boſome, that his *baniſhed be not expelled from him* (2 *Sam.* 14. 14.) though to themſelves and others they may for preſent ſeem to be as *water ſpilled on the ground that cannot be gathered up again*. Thoſe fragrant footſteps and heart-attracting ſtamps of his favour, that ſweet ſmelling Myrrhe, mentioned in the former verſe, had ſo eneagered and edged her affections, that ſhe could not reſt till ſhe had recovered him. She opened unto her beloved, and, preſuming upon his patience, was in good hope to have had him at hand: But *patientia læſa fit furor*, Chriſt will not alwayes beare with our evill manners, *but hide his face from us, like as we have behaved our ſelves evill in our doings. Mic.* 3. 5. And whereas ſpirituall deſertions are of three ſorts, 1. *Cautionall*, for preventing of ſin, as *Paul* ſeemes to be. 2. *Probationall*, for triall and exerciſe of grace, as *Jobs.* 3. *Penall*, for chaſtiſement of ſpirituall ſloth and ſluggiſhneſſe, as here in the Church, this laſt is farre the heavieſt. *Pſal. 107. 17, 19, 20.*

Heu rara bona, et parva mala Benn.

My ſoul failed when he ſpake] Or, *becauſe of his ſpeech*, that ſweet ſpeech of his when he ſo paſſionately wooed her, *ver.* 2. Then he could have no audience nor admittance, now if he would but offer himſelfe, he might be ſure of both. The word ſpoken doth not alwayes preſently take effect in the hearers, but lies long as the ſeed under a clod, till Chriſt the good husbandman, come with ſome temptation, as with his clatting-beetle, and give it roome to riſe. Then as the water caſts up her dead after a time, ſo doe their memories caſt up that which ſeemed buried therein by the help of the Holy Ghoſt their remembrancer: *Joh.* 14. 26. *Joh.* 2. 22. The new birth of ſome (the recovery of others out of their relapſes) is like the birth of the Elephant: fourteen years after the ſeed is inſerted into the wombe. *Peter* remembred Chriſts words and repented *Mat.* 26. 75. If we remember not what hath been preached unto us, all's loſt. 1 *Cor.* 15. 2. If we *leake*, and let ſlip, *actum eſt de nobis*, *Heb.* 2. 1. If we keep the word, the word will keep us. *Prov.* 6. 22.

μὴποτε παραῤῥυῶμεν.

I ſought him] So ſoon as recovered out of my ſwoone, I ſet to ſeek him; The church went not to bed againe, to ſleep as before, neither ſtayes ſhe longer within, then to caſt her veyle or her ſcarf over her head without any further dreſſe, abroad ſhe gets to ſeek him whom her ſoule loveth. She ſought him by ſerious and

and ſet meditation of the word and promiſer, but after all that toile and travell ſhe took therein, ſhe found him not. This is the greateſt griefe that can befall a good heart in this preſent world: it is to ſuch little better then hell it ſelf. *Thou hidſt thy face and I was troubled*, ſaith David, *Pſal.* 30. 8. *Num ſtruſtra prædicant mentes hominum nitere liquido die, coactis nube ſtaceſcere*, ſaith *Symmachus*. Mens minds are either clear or cloudy, as the weather is: but more truly good mens minds are as Gods countenance is. It is with the godly in deſertion as with vapours drawn up by the Sun; which when the extracting force of the Sun leaves them, fall down again to the earth. And as in an eclipſe of the Sun, there is a drooping in the whole frame of nature: ſo it is with the ſaints, when Chriſt withdraweth himſelfe. Hell it ſelfe is ſaid to be a ſeparation from his preſence: the pain of loſſe there is worſe then the pain of ſenſe: the teares of hell are not ſufficient to bewaile the loſſe of heaven. *Letemur igitur im Domino, ſed cavеamus a recidivo.* *Bern.* *I called him, but he gave me no anſwer*] And it was but juſt: for ſhe had dealt ſo by him *verſ.* 2. Chriſt loves to retaliate. Such a proportion many times one may ſee between ſinnes and puniſhments, that you may ſay, ſuch a ſin brought forth this affliction, it is ſo like the father. Howbeit, his eare is not heavy that he cannot heare: but your iniquities have hid his face from you that he will not heare *Eſai.* 59. 1, 2. And this the Saints take (as well they may) for a ſore affliction, *Lam.* 3. 8. when to all other their myſteries he addeth this, that he will not come at them, that he caſteth out their prayers, that he deales by them as the lioneſſe doth by her young ones, which ſhe ſeemes ſometimes to leave, till they have almoſt killed themſelves with roaring. This is to make them more carefull another time. None look at the Sun but when it is in the eclipſe: Neither prize we (for moſt part) Gods loving countenance, till we have loſt it. In this caſe the courſe is, to ſet up a loud cry after him, as *Micah* did after his Gods, *Judg.* 18. 23. Or rather as the Church here doth after her beloved in many ſtrong cryes and bitter teares continuing inſtant in prayer, *Rom.* 12. 12. The Greek word imports a metaphor from hunting dogs, that give not over the game, till they have got it. *προσκαρτερεῖτε* For incouragement; See the happy ſucceſſe the Church here had: and further take that ſaying of *Brentius*, *Etiamſi fides tua nec lucem hominibus, nec calori cordi tuo afferat, tamen non abjicis Chriſtus, modo incrementum ores*

ores, i. e. Although thy faith, as ſmoking flax, yeeld neither light to others, nor heat to thine owne heart: yet Chriſt will not caſt thee off, ſo thou pray for more, and follow thy work cloſe till thou have gotten it.

Verſ. 7. *The watchman that went about the city &c.*] See the Note on *Chap.* 3. 3. The miniſters that walk the round, that watch for mens ſoules, *Hel.* 13. 17. *Eſai.* 61. 6. that know how *to time a word*, *Eſai.* 51. 4. theſe ſmote her with the tongue, they buffetted her by juſt and ſharp reproofs for her negligence, they *unveiled* her for being abroad at that time of night (which ſhe needed not to have been, but for her own ſlothfulneſſe) they dealt little better with her, then as if ſhe had been ſome light and lewd woman: and all this they might well doe out of zeal to God, and godly jealouſy for her ſoules good; Unleſſe it were that *Hypocriſie of jealouſie* exerciſed by the falſe Apoſtles over the *Galatians*, *Chap.* 4. 17. Not *Paſtours*, but *Impoſtours*; not *Over-ſeers*, but *By-ſeers*; *potius graſſatores, quam cuſtodes, hominumque tamen ſic dicti, ſed Apoſtoli.* *Non Epiſcopi.* cut-throats rather then *Keepers*, wicked men taking upon them to be *Watchmen*, Church-officers in name, but Church-robbers indeed. Such were thoſe *Eſai.* 66. 5. that *hated and caſt out* the true worſhippers under a pretence of, *Let the Lord be glorified*. Such an one was *Diotrephes* that *prating* prelate, that villanouſly intreated Gods faithfull people, 3 *Joh.* 9. 10. And ſuch is that *Man of ſin*, that Antichriſt of *Rome*, who, for ſo many hundred yeares together, hath *ſmitten with the fiſt of wickedneſſe*, hath wounded and drawn blood from Chriſts deareſt Spouſe, and deſpoiled her of her veyle: that is, laboured to diſpriviledge her, and deprive her of that purity and ſoundneſſe of Doctrine, that he hath committed unto her, as a means to hold her in the duty of all holy obedience and ſubjection unto him. 2 *Cor.* 11. 3, 6, 10. Of theſe falſe friends, and deadly enemies, the Church here heavily complaines, and might well have proceeded againſt them as thoſe ſix Martyrs, burnt by *Harpſfeild*, Archeacon of *Canterbury*, when Queen *Mary* lay a dying. One of thoſe ſix that were then burnt (and thoſe were the laſt) *John Cornford* (ſtirred with a vehement zeale of God when they were excommunicated) pronounced ſentence of excommunication againſt all Papiſts in theſe words: In the name of our Lord Jeſus Chriſt and by the power of his holy Spirit, and authority of his holy Catholick and Apoſtolick Church, we doe give here into the hands of Satan, to be deſtroyed,

ed, the bodies of all those blasphemers and hereticks that doe maintaine any errour against his most holy Word, or doe condemne his most holy truth for heresie, to the maintenance of any false church, or fained religion: so that by this thy most just judgement, (O most mighty God) against thine adversaries, thy true religion may be known to thy great glory, and our comfort, and the edifying of all our nation: *Good Lord*, so be it.

Act. & Mon. fol 1862.

Vers. 8. *I charge you, O daughters of Jerusalem*] Being evill intreated by her enemies, she turnes her to her friends those damsells, or daughters of *Jerusalem*: (See *chap.* 2. 7. & 3. 5.) so the Lord Christ being tired out with the untractableness of his untoward hearers, turnes him to his Father, *Mat.* 11. 25, 26. Kings, as they have their cares and cumbers above other men, so they had of old their *friends* (by a specialty, as *Hushai* was *Davids* friend, 2 *Sam.* 15, 37.) to whom they might ease themselves, *and take sweet counsell*, *Psal.* 55. 14. The servants of God are *Princes in all lands*: and as they have their crosses not a few, so their comforts, in and by the communion of Saints. The very opening of their grievances one to another doth many times ease them: as the very opening of a veine cools the blood: Their mutuall prayers one with and for another prevail much, if they be fervent, or *thorough-wel-wrought*; as in this case they likely wil be; for *a Iron whets Iron, so doth the face of a man his friend*. And as *ferrum potest quod aurum non potest*, Iron can doe that sometimes that Gold cannot (An Iron-key may open a chest wherein Gold is laid up:) so a meaner mans prayer may be more effectuall sometimes then a better mans, for himselfe. His owne key may be rusty, or out of order, and another mans doe it better. Hence the Church is so importunate with the daughters of *Jerusalem* (who were farre behind her in grace, and in the knowledg of our Lord Jesus Christ, as appears by that which follows) to commend her and her misery to Christ, to tell him (where ever they meet with him) *Behold, she whom thou lovest is sicke*, thy Church (in whom thy love is concentrate as it were, and gathered to an head) doth even languish with love, and is in ill case. *Tell him*, saith she, *What shall ye tell him?* as the Hebrew hath it. An earnest and passionate kind of speech (somewhat like that in *Hosea*, *give them O Lord, what wilt thou give them?*) as if she should say, would you know what you should tell him? even that which followeth, that *I am sicke of love*. See *chap.* 2. 5. *vers.* 9. *What is thy beloved more then another beloved*] This capitall question

ἐκφυσᾶται Jam. 5. 16.

Prov. 27. 17.

Hos. 9. 14.

question is here doubled for the more vehemency; as also for the first angenesse of the matter, wherein they desire much to be better informed; and the rather because she so straightly chargeth or rather sweareth them. Something they must needs think was in it more then ordinary: sith good people doe not use to be hot in a cold matter. But as in the *Revelation* whensoever *heaven opened* some singular thing ensued: so when the Saints be so serious in a businesse, sure it's of very great concernment: Great matters are carried with great movings: as, for the *divisions of Reuben there were great thoughts of hart*, great impressions, great searchings. It is a common saying *Admiratio peperit philosophiam*, Wonderment at the works of God, set men a worke to enquire into the naturall causes of them. Semblably these damsells of *Jerusalem*, friends to the Church, little knowing the love of the Spouse to Christ (which *passed their knowledge*) & yet willing to comprehend with all Saints the severall dimensions thereof; first they acknowledge her, amidst all her miseries, to be *the fairest among women*] (See *chap.* 1. 8.) as gold is gold though found in the dirt, or cast into the furnace; and starres have their glory, though we see them sometimes in a puddle, in the bottome of a well, nay in a stinking ditch. Secondly, they propound to her two most profitable questions: the one concerning his person: Where of we have here a very lively and lofty description both generall, and in his parts. The other concerning the place of his abode, and where he may be had, *chap.* 6. 1. to the which she makes answer, *vers.* 2. and so her faith begins to revive, *vers.* 3. which was the blessed effect of this their gracious communication. Conference in allarts and sciences is a course of incredible profitting. *Est aliquid quod ex magno viro vel tacente proficiat*, the very sight, nay thought of a good man oft doth good: how much more when he openeth his mouth with wisdome, and in his tongue is the law of kindnesse? And surely it is a fine art to be able to pierce a man, that is like a vessell full of wine, and to set him a running. *Elihu* would speak that he might be refresht, *Job* 32. It would be an ease to him, it would be a great benefit to others: as the mother is in pain, till the child hath sucket, and the child not at quiet till he hath done so: Foolish and unlearned questions about those things whereof we can neither have proof nor profit, we are bound to avoid, 2 *Tim.* 2. 23. knowing that they doe gender strifes, and breed crudities, fill men with wind, and make them

Judg. 5. 15, 16.

Eph. 3. 18, 19.

Prov. 31. 26.

Prov. 20. 5

queſtion-ſick 1 *Tim.* 6. 4. But profitable queſtions are frequently to be propounded with a deſire to learn, and reſolution to practice: as the virgin *Mary* demanded of the Angel, *Luk.* 1. 34. the diſciples, of our Saviour, *Joh.* 16. 17, 19, &c. and he reſolved them: which he refuſed to doe for the Jewes, that asked him the ſame queſtion *Joh.* 7. 35. 36. becauſe not with the ſame mind and deſire. So that frollick ſelf ſeeker, with his faire offer of following Chriſt, was rejected: when thoſe that had more honeſt aims and ends heard, *Come and ſee, Mat.* 8. 19, 20. *Joh.* 1. 46. Thoſe daughters of *Jeruſalem* doe not therefore ask, becauſe they were utterly ignorant of Chriſt: but 1. That they might heare the Church what ſhe had to ſay of him, as they that love Chriſt, love to hear talke of him; his very name is *mel in ore, melos in aure &c.* 2. That by her diſcourſe they might better their knowledge: for the very Angels know not ſo much of this myſtery but they would know more, and do therefore curiouſly pry into it. 1 *Pet.* 1. 12. Yea to theſe very *Principalities and powers in heavenly places is made known by the Church the manifold wiſdome of God*, in contriving mans ſalvation by Chriſt: they cannot but ſee an abundance of curious variety in this divine wiſdome, ſuch as is to be ſeen in the beſt pictures or textures, as the Apoſtles word importeth. *Eph.* 3. 10. πολυποίκιλος.

Verſ. 10. *My beloved is white and ruddy &c.*] Love lacks no Rhetorick to lay forth the thing beloved in livelie colours; *White and ruddy*? What can be more laudable and lovely? What can come neater to a perfect ſymmetry, to a ſound and ſure conſtitution and complexion? Sure it is that theſe two, being comely mixed, doe make the moſt beautifull or orient look or colour (ſee the prophets deſcription of the *Nazarites Lam.* 4. 7.) And note (ſaith an expoſitour) that the Holy Ghoſt joineth both theſe together: the whiteneſſe making the ruddineſſe more freſh and faire, and the ruddineſſe diſcerning the whiteneſſe from paleneſs of face, or phlegmatick complexion. *Sed ſunt in his myſteria inveſtiganda*; (ſaith another) *inag; candor refert divinam Chriſti naturam, rubor humanam.* White and red may ſignifie Chriſts Godhead and Manhood. God is called the *Ancient of dayes Dan.* 9. 7. his head and his haires are white like wool, as white as ſnow, *Rev.* 1. 14. Man had his name *Adam* of the red earth, out of which he was taken, *Gen.* 2. 7. Chriſt alſo, the ſecond *Adam*, became red with his own blood, whereby he purchaſed the Church, *Act.* 20. 28. (a bloody Spouſe ſhe was unto him) and paved for her

a new and lively way into the moſt holy place, *Heb.* 10. 20. Upon the battlements whereof he hangs out ſtill (as once that warlike *Scythian* did) a white flag of grace and mercy to penitent perſons, that humble themſelves at his feet for favour: but a red flag of juſtice and ſeverity to thoſe his enemies, that will not have him to rule over them: in token whereof his raiment is ſaid to be red, *Eſai.* 63. 1, 2, 3. his veſture dipt in blood, *Rev.* 19. 13.

The chiefeſt among ten thouſand] *Heb. vexillatus pre decem millibus*, that is, famous and conſpicuous among and above many, as *Saul* was *higher then the people by the head and ſhoulders*, as the *Hachmonite* was the chief of *Davids* mighties; 1 *Chron.* 11. 11. *Or the ſtandard-bearer of ten thouſand.* Now the goodlieſt, and withal the ableſt men uſe to carry the banner or ſtandard. Chriſt ſtandeth for an enſigne of the people, *Eſai.* 11. 10. and hath ten thouſand times ten thouſand ſtanding before him, following him wheretoſoever he goeth, *Rev.* 7. 9. 14. and ſinging, We will rejoice in thy ſalvation, and in the name of our God *vexillabimur* we will ſet up our banner, *Pſal.* 20. 6. The Churches deſigne here is to hold out Chriſt as altogether matchleſſe and incomparable, that there is none like him in the earth (as God ſaid of *Job chap.* 1. 8.) to teach us to eſteeme him, as the people did *David*, more worth then ten thouſand others, 2 *Sam.* 18. 3. to ſet him upon the chief charret, and to give him the ſole command of all, as *Pharaoh* dealt by *Joſeph.* And as the Sun, Moon and eleven ſtarres in *Joſephs* viſion did obeyſance to him, ſo let our ſouls, bodies, all our temporall, naturall, morall and ſpirituall abilities, be ſubject and ſerviceable to Chriſt: who, if he be the chiefeſt of 10000. ought to have as much love, as 10000. hearts, put into one, could hold.

Verſ. 11. *His head is as the moſt fine gold*] Here ſhe begins her particular praiſe of his ſeverall parts: and here ſhe may ſeem to ſpeak with the tongues of men and of Angels; performing (as Lovers uſe to doe) that for him, that he had done for her before *chap.* 4. 1, 2, 3, 4, &c. though all ſhe could ſay falleth far ſhort of him; and well ſhe might ſay after all, as *Nazianzen* ſometime ſaid of *Baſill*, *There wants but his owne tongue to commend him with. Loquimur de Deo non quantum dubimus, ſed quantum poſſumus.* In ſpeaking of Chriſts excellencies men may ſpeak what they can, they cannot poſſibly ſpeak ſo much as they ought, they cannot hyperbolize. If any ſhall think the Church doth here, he muſt needs be of thoſe that either knowhim not, or are not able to

Tull. de Orator. judge aright of his worth, as once *Cicero* said of *Crassus* and *Antonius* the Orators. *Nusquam Origines non ardet, sed nusquam est ardentior &c.* saith *Erasmus, Origen* is never but earnest, howbeit *Erasm. præf. ad Orig. opera.* he is never more earnest, then when he discourseth of Christ: in other things he may seem to excell others, but in this he excelleth himselfe. The same we may well say of the Church in this place; in setting forth the surpassing purity and perfection of her Spouse: *Quem manibus propriis finxit cordata Minerva.* And first she makes his head to be of the finest and firmest gold; *Fessegold*, so the Arabick, from the Hebrew, calleth it: and the land of *Fessè* seemeth to be named of such gold there. *Davidi Michtam* or *golden Psalme* comes from one of the words here used. For in the originall thus it is, *His head is most glistering gold, yea most solid gold.* Or he is the gold of gold, as *Athens* was the *Greece* of *Greece.* That is, his deity which dwells in him, is most pure and glorious (for the head of Christ is God, 1 *Cor.* 11. 3.) and that fulness of grace which is communicated to his humane nature is wondrously beautifull: and so sets it forth as black curld locks doe a fresh countenance.

Spectandus nigris oculis, nigroq; capillo est.

Ver. 12. *His eyes are as the eyes of doves by the rivers of water &c.*] *i. e.* they are full of all innocency, singlenesse and chastity: See the Notes on *chap.* 1. 15. & 4. 1. where Christ had attributed the very same to the Church; who is his image and glory, as the woman is of the man 1 *Cor.* 11. 7. the very looking-glasse of his dignity, and reflex of his comelinesse. His eyes are elsewhere said to be as a *flame of fire*, sharp and terrible, such as pierce into *Rev.* 1. 14. *Dan.* 10. 6. the inward parts, and needs no outward light. Here they are as the *eyes of Doves* casting an amiable, gracious, joyfull and comfortable look upon his Church. As, his *eyes behold, his eyelids try the children of men* (the one points out his knowledge, the other his criticall descant) *Psal.* 11. 4. So he calleth an eye of singular providence and tender affection upon his afflicted people, *I have* *Exod.* 3. 7, 8. *seen, I have seen*, saith He, the sufferings of my people. *I know their sorrowes, and am come downe to deliver them; His eye affects his heart*, and his heart sets his hand awork for their succour and safety. *Ezek.* 1. 8. we read of *faces, eyes, wings, hands, &c.* all to expresse the sufficiency of Gods providence for all means of help. See *Psal.* 33. 18, 19. & 34. 16. The Church is like the land of *Canaan*, which is said to be *a land which the Lord careth for: the eyes of*

of the Lord are alwayes upon it &c. Deut. 11. 11. He seeth that loveliliness in her, that he overlooks all, as it were, to look upon her: he beholds that worth in her, that the buzzards of the world cannot ken. Therefore the *world knowes us not*, respects us not *because it knew not him*, 1 *Joh.* 3. 1. saw no such beauty, that they should desire him. *Esai.* 53. 2. *Nicostratus* in *Elian*, him selfe being a cunning Artisan, finding a curious piece of work, and being wondred at by one, and asked what pleasure he could take to stand gazing as he did on the picture? answered, Hadst thou mine eyes, thou wouldst not wonder, but rather be ravished as I am at the inimitable art of this piece. Semblably, had men those dove-like single eyes that Christ and his people have, *washed in milk*, that is, in milk-white waters, cleansed from the dust of sinfull prejudice, and *fitly set*, as a precious stone in the foile of a ring, or as the precious filling-stones in the holy Ephod, *Exod.* 25. 7. they would *kisse the Sonne*, and admire his Spouse. Whereas for want of spirituall eyes, the Northern proverb is verified *unkent unkist*, unknowne unrespected.

Vers. 13. *His cheeks are as a bed of spices*] i. e. comely and pleasant to the sight, sweet also to the smell; *arcolis similes aromatum plenis*: flourishing with a goodly comely fresh and sweet beard; so declaring his face not onely to be gracious and amiable, but also full of gravity, glory, and majesty. There are that would have all these things to be taken literally of Christs naturall body: and that here is set downe his *Prosopography*: But this was written long before Christ was incarnate: and therefore it must needs be meant in a metaphoricall and allegoricall sense, hard to be explained. *Ego quid de singulis sit suam fateor me nescire*, saith a learned interpreter. Allegorically to handle all these is not in my purpose or power, saith another: sith the graces of Christ, as they cannot well be expressed, so, by reason of our weakness, they cannot better be declared. The drift of the holy Ghost is to paint out unto us the spirituall and heavenly love of his Church to Christ: who doth not nor cannot satisfie her self with any words, or comparisons of this kind. And secondly, to stir up our heartiest and liveliest affections to him, that hath such a world of worth and wealth in him. As the worth and value of many pieces of silver is in one piece of gold, so all the petty excellencies scattered abroad in the creatures are united in Christ: yea all the

whole

whole volume of perfections which is ſpread through heaven and earth, is epitomized in him: why doe we not then make out to him, and deſpiſe all for him with *Paul*? Why doe we not with *David* chide our ſelves and others for *loving vanity, and ſeeking after leaſing*? *How long wilt thou goe about O backſliding daughter*, and fetch a compaſſe? knoweſt thou not that the Lord hath created a new thing in the earth? a woman ſhall compaſſe a man, *Jer.* 31. 22. that is, *a Virgin ſhall conceive and beare a ſonne*, even the Man Chriſt Jeſus, in whom it pleaſed the Father that there ſhould dwell all fulneſſe, *Col.* 1. 19. Make we therefore ſtraight paths for our feet, *Heb.* 12. 13. Let us goe ſpeedily to Chriſt, *Zech.* 8. 21. as bees doe to a meddow full of flowers: as Merchants doe to the *Indies* that are full of fruits and ſpices; that we may return from him, full fraught with treaſures of truth and grace.

Pſal. 4. 2.

Eſai. 7. 14.

His lips like lillies, dropping ſweet ſmelling myrrhe] i. e. His word & doctrine is white, ſweet, pleaſant, farre-ſpreading as lillies: ſweet to the ſmell, and yet bitter to the taſte as myrrhe; no way pleaſing to the fleſh which it mortifieth, calling upon men to repent, reforme, walk by rule, ſtrive to enter in at the ſtraight gate, reſiſt unto blood, ſtriving againſt ſin. *Theſe things are good and profitable to men*, (as the Apoſtle ſpeaks in another caſe *Tit* 3. 8.) but they naturally care not to heare of them. Drop not ye, ſay they, (we like not your lillies dropping myrrhe and nitre) *Let thoſe drop or propheſie*, that preach pleaſing things; We like your *Lillies*, but care not for your *Myrrhe*: or if we ſmell it, we like not to taſte of it, becauſe little toothſome, however it may be wholeſome.

Mic. 2. 6.

Verſ. 14. *His hands are as gold rings ſet with the Berill*] Or *Chryſolite*. *Heb. Tarſhiſh*, whence our word *Turkis* (as it may ſeem) a precious ſtone, of colour, blew like the skie, or (as others ſay) green like the ſea: *Aſh.* r was graven upon this ſtone, who dwelt neare the ſea, *Exod.* 28. 20. Some write that in former times this ſtone was moſt uſually ſet in ſuch rings as lovers did uſe to give one to another, or in marriage-rings: becauſe of the power that was thought to be in it to procure and continue love and liking one of them towards another. What ſoever ſtone it is, whether a Berill, Chryſolite, Carbuncle, Hyacinth, Onyx, (for all theſe waies it is rendred) the Churches meaning is, that all he workes of Chriſt, whether in the ſtate of Humiliation, or of Exaltation (for redemption we have by his *Abaſement*, application of it by his *Advancement*) are moſt rare, deare, precious and glorious, as numbers of rings filled with all manner of coſtly ſtones: they are acceptable and honourable before God and man. And like as great men are known by their rings and rich jewels, ſo is Chriſt by his Saints, the work of his hands, *Eſai.* 64. 8.

His belly is as bright Ivory, overlaid with ſapphires] Heb. *his bowels*, in the duall; meaning his breaſt and belly, and there, the heart and lights thoſe ſeats of the will and affections; here, the liver, ſtomach, entrailes, which ſerve for nutrition and generation. By all this we may well underſtand Chriſts inward affections outwardly manifeſted These are true and ſincere, as bright and white Ivory; they are alſo hearty and heavenly as *Sapphires*: various alſo and manifold *ſicut Sapphiri cæruleæ ſunt*, His bowels yearn toward his afflicted people, his heart is turned within him, his repentings are kindled together. *Hoſ.* 11. 8. So the poet,

Virg.

Ingemuit miſerans graviter, dextramq; tetendit.

Verſ. 15. *His legs are as pillars of marble*] A ſigne of Chriſts firmneſſe in his kingdome, works, word, and government (ſaith a learned expoſitour) and of his ſtrength to trample upon his enemies, as alſo of his united power to accompliſh the courſe of his threefold office. Pillars bo th bear up the building, and beautifie it: neither can any thing be more ſure and ſolid then theſe, if ſet upon a firme foundation. The pillars here mentioned are ſaid to be *ſet upon fine gold*, that is upon a foundation both fine, and firm; for gold hardly rufteth or cankereth: whence it was (likely) that *Tithonus* and his ſon *Memnon* when they built the city of *Suſa* in *Perſia*, they joyned the ſtones together with gold, as *Caſſiodorus* writeth; Chriſts power is founded upon his divine nature; and this is the rock upon which the Church is built, and whereby it is ſet in ſafety from all miſeries and moleſtations ſatanicall or ſecular. *The gates of hell ſhall not prevaile* againſt her. Chriſt and the Father *are one*: therefore none ſhall take her out of his hands. God hath *laid help upon one that is mighty*, even upon *Emanuel* the *mighty ſtrong God*, as he is cilled *Eſai.* 9. 6. declared to be the Son of God with power according to the ſpirit of holineſſe, by the reſurrection from the dead, *Rom.* 1. 4. that your faith and hope might be in God, 1 *Pet.* 1. 21. Truſt perfectly therefore to, or hope to the end: for the grace, that is to be brought unto you at the Revelation of Jeſus: ſith he is able to ſave them to the uttermoſt that come unto God by him. 1 *Pet.* 1. 13. *Heb.* 7. 25.

Pſal. 89 19.

Εἰς τὸ παντελὲς. *Prorſus, perpetuus, perfecte.*

His countenance is as Lebanon] His aſpect, his look or generall view, *i.e.* Whatſoever of himſelfe Chriſt is pleaſed to manifeſt and lay open unto us is pleaſant and delightfull, goodly and glorious, excellent and eximious, choiſe as the Cedars, that are choſen before other trees; and why, ſee the Note *on chap.* 1.17.

Verſ. 16. *His mouth is moſt ſweet*] Heb. *his palat*, (that is, his word and promiſes, which are as it were the breath of Chriſts mouth) *is all ſweet.* This ſhe had celebrated before *ver.* 13. but, as not ſatisfied therewith, ſhe repeats it and rolls it again as ſugar under her tongue. She doubles this commendation; to ſhew that that is the chief lovely thing in Chriſt, his word: this fruit ſhe had found ſweet unto her palat, *chap.* 2.3. and ſhe ſpareth not to ſet it forth, as here, the ſecond time, *Mallemus carere &c.* We had rather be without fire, water, bread, ſun, ayre, &c. (ſaith a Dutch Divine) then that one ſweet ſentence of our bleſſed Saviour, *Come unto me all ye that are weary, &c.*

Yea he is altogether lovely] *totus totus deſiderabilis*, wholly amiable: every whit of him to be deſired. *Moſes* thought him ſo, when he preferred the *reproach of Chriſt* the worſt part of him, the heavieſt piece of his croſſe, before all the treaſures in Egypt, that Magazin of the world, *Heb.* 11.26. Thoſe of this world ſeet o ſuch excellency and deſireableneſſe in Chriſt and his wayes (*Pſal.* 22.7.) nor can doe, till ſoundly ſhaken, *Hag.* 2.7. *I will ſhake all nations*, and then *the deſire all nations*, that is Chriſt, *ſhall come* with ſtirring affections, ſaying as *Eſai.* 26 9. with my ſoule have I deſired thee in the night: yea with my ſpirit within me will I ſeek thee early. Loe this is the voice of every true child of the Church: and theſe deſires of the righteous ſhall be ſatisfied, *Prov.* 10.24. *This is my beloved, &c.*] *q.d.* you may ſee I have cauſe to ſeek after him; neither can you do better then to do likewiſe: howſoever, when you ſee him doe my errand to him as *ver.* 7. And here we have moſt excellent Rhetorick, which in the beginning of a ſpeech, requires τὰ ἤθη milder affections: in the end of it τὰ πάθη ſtronger paſſions, that may leave deepeſt impreſſions.

CHAP.

CHAP. VI.

Verſ. 1.

Whither is thy beloved gone, &c.

ALl Chriſts diſciples are ζητηταὶ inquiſitive after the truth that is in Jeſus, *Eph.* 4.21. and are fellow helpers to it, 3 *Joh.* 8. There is alſo *neſcio quid divinum in auſcultatione*, as one well noteth, that is, a ſtrange and ſtrong energy or forcibleneſſe in hearing (whether publikely or in private conference) Chriſt and his excellencies diſplayed and diſcourſed of. Let but his name, as an ointment, be powred out, and the Virgins can doe no leſſe then love him. *Cant.* 1.3. Theſe daughters of *Jeruſalem* are by hearing the Church deſcribing her Spouſe and painting him out in lively colours fired up to an holy contention in godlineſſe: and might they but know where to have him, they would be at any paines to partake of the benefit. 1 *Tim.* 6.2. They wondred at firſt why ſhe ſhould make ſuch a do about Chriſt: But when they converſed a while with her, and had heard her ſpeak with ſuch affection and admiration, they are turned, and will now go ſeek him with her, God is pleaſed many times to water the holy meetings and conferences of his people with bleſſing, beyond expectation or belief. We ſhould frame our ſelves to an eaſie diſcourſe of the glory of Chriſts kingdome and talke of his power, *Pſal.* 145. 8,9. our tongues in this argument ſhould be *as the pen of a ready writer*, *Pſal.* 45. 1. that we may be able to ſpeak oft, to one another, with profit and power in the beſt thing; *Mal.* 3.10. Little do we know what a deal of good may be done hereby. Mr. *Fox* ſpeaking of Gods little flock in the dayes of *Hen.* 8. ſaith, in ſuch rarity of good books and want of teachers, this one thing I cannot but marvell and muſe at; to note in the regiſters, and conſider how the word of God did multiply ſo exceedingly amongſt them. For *Act. & Mon.* I find that one neighbour reſorting and conferring with another eſtſoones with a few words of their firſt or ſecond talk did *fol.* 750. perwin and turne their minds to that wherein they deſired to perſwade

ſwade them, touching the truth of Gods Word and Sacraments, &c. In all ages ſuch as were ordained to eternall life, beleeved *Act.* 13.48. after that they had *heard the Word of truth* they *beleeved* and *were ſealed*. Contrariwiſe reprobates either refuſe to heare the Church preaching Chriſt, *Joh.* 8.47. Or elſe they hear and jear, (as *Pilat* with his *What's truth?* in mere mockage, *Joh.* 18. 38.) hear and blaſpheme, *Act.* 13.45. or, at beſt, hear and admire, and that's all: they leave the Word where they found it, for any thing they will practiſe. They think they doe a great chare to ſit out a Sermon, and then commend it. But Wiſedomes children will not only juſtifie her, *Matth.* 11.19. but alſo glorifie her, *Act.* 13.48. they will ſeek the Lord and his ſtrength, ſeek his face evermore, *Pſal.* 105.4. Seek him in his holy Temple, ſeek him in and with the Church, as here. They know that *extra Eccleſiam nulla ſalus*. The Church is the pillar and ground of truth, 1 *Tim.* 3.15. in aſmuch as by her miniſtery, the authority, dignity, knowledge, vertue and uſe of the truth of the Goſpell is preſerved in the world, and held out, *Phil.* 2.16. as the hand holds forth the torch, or the watch-tower the light, and ſo the haven, to the weather-beaten mariners.

Irridentis vox, non interrogantis.

That wee may ſeek him with thee] For he is not like to ſeek long that ſeeks alone; there being a notable tye to conſtancy in the Communion of Saints. Surely as ſincerity is the life of Religion: ſo ſociety is the life of ſincerity. The *Philipians* had no ſooner received the Goſpell, but they were in fellowſhip, to a day, *Phil.* 1.5.

Verſ. 2. *My Beloved is gone down into his garden*] Now ſhe can tell where Chriſt is, and inform others: who before was to ſeek of him, and ſought information from others. *Poſt tenebras lux*, is the Churches Motto. Though *I ſit in darkneſſe, the Lord ſhall give me light*: hee will with the temptation give the iſſue, a way to get out of it, as the Moon wades out of a cloud, as the Seed gets up from under a clod. And ſee how forward ſhe is to communicate: her friends ſhall know all that ſhee can tell them. There is no envy in ſpirituall things, becauſe they may be divided *in ſolidum*: one may have as much as another, and all alike: Yea Gods people know, that the *manifeſtation of the Spirit is given them to profit withall*, 1 *Cor.* 12.7. and that it is not powring out, but want of powring out, that dries up the ſtreames of grace, as of that oyle, 2 *King.* 4.6. What is meant by Chriſts garden, ſee *chap.* 4.17. with the Note: Hee is ſaid to go down

to it, in alluſion to the ſituation of *Jeruſalem*, which was on an hill: their gardens being below in the fruitfull valleys. Chriſt came down to his Church: he *deſcended into the lower parts of the earth*, that is, into his mothers womb, *Eph.* 4.9. with *Pſ.* 139.15. yea *he emptied himſelf* of all his excellencies, and tooke upon him the form of a ſervant, yea of an evil ſervant, that was to be beaten. Yea more, hee *humbled himſelfe, and became obedient unto death, even the death of the Croſſe*, *Phil.* 2.9. Oh humble Saviour, whither wilt thou deſcend? *Facinus vincire civem Romanum*, *Cicero*. It was much for the ſon of God to bee bound, more to bee beaten, moſt of all to be ſlain, *Quid dicam in crucem tolli*, &c. well might the Apoſtle ſay, *He humbled himſelfe*.

ἐκένωσεν ἑαυτὸν ex om. τ ad nihilum ipſum redegit. Beza.

To the beds of ſpices] *i. e.* To the particular Churches, or to the companies of Beleevers: theſe beds, or rowes of renewed ſouls, Chriſt, as a good Gardiner, treadeth out, ſoweth, planteth, watereth, fenceth, filleth with ſundry gifts and graces.

To feed in the Gardens, and to gather Lilies] Like as men goe to their Gardens either to make merry (as wee ſay) or to gather fruits. So Chriſt here, either *to eat his pleaſant fruites*, *Cant.* 4.16. his peoples holy performances, better to him then any *Ambroſia*: and then to *gather his Lillies*, to tranſplant them into heaven. *Paſcitur Chriſtus, quando ſuorum virtutes videt* (ſaith one) *Lilia decerpit, quando optimum quemque ex hac vita traducit.* Chriſt *feedeth in the Gardens*, when he beholdeth the vertues of his people: he *gathereth Lillies*, when he tranſlateth good ſoules into his Kingdome above.

Verſ. 3. *I am my Beloveds, &c.*] Or, *I am for my Beloved, and he is for me, i. e.* for mee only: he reſteth in his love, and I in mine, we will ſeek no further. And here her faith reviveth who in her late temptation, and deſertion was in a miſt, and could not read her own graces. (See the Note on *chap.* 2.16.) It reviveth, I ſay, and fetcheth out Chriſt that had hid himelfe, as that brave woman did, *Mar.* 7.24, 25.

Flamma redarſit, deficit, quæ modo nulla fuit. Ov.

Verſ. 4. *Thou art beautifull, O my Love, as Tirzah*] A moſt neat and elegant City, where the Kings of *Iſrael* kept their Courts. A place of pleaſure it was, as the very name imports: hence the *Greeks* tranſlate it here *Good pleaſure*, like as the *Italians* call a City of theirs *Placenza*. Of the Churches exquiſite beauty much hath been ſaid before: let it ever be remembred, that all her beauty is but borrowed, *Ezek.* 16.14. *Uxor fulget raditis meritis*, as they ſay in the Civill law. *Iſaac* when he was to mar-

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ry *Rebecca*, sent her jewels aforehand; that having them she might be more lovely in his eye: So doth Christ the spirit of faith, and other graces (besides the imputation of his owne perfect righteousnesse) that he may delight in his spouse. And albeit shee had so discourteously dealt with him, as *chap.* 5. 3. and thereupon he had stept aside for a while: yet, that she might know that he was still the same, without shadow of change; and that hee hated putting away, *Mal.* 2. 16. meeing her again hee doth marvellously commend her, that is, his own graces in her: and all is as well as ever betwixt them. *Homo agnoscit, Deus ignoscit*: it is but acknowledging the debt, and Christ will soon crosse the booke, and cancell the handwriting, *Col.* 2. 14. *Quem pœnitet peccasse, pœne est innocens.* Repent, and the amends is made. *Return yee backsliding children, and I will heal your backslidings.* *Ier.* 3. 22.

Comely as Ierusalem] That *City of the great King*, great among the Nations, and *Princesse among the Provinces*, *Lam.* 1. 1. the glory of the whole earth, *urbium totius Orientis clarissima*, saith Pliny, the most famous of all the Cities of the East, *Orbis totius lumen*, as another calls it: yea, an earthly paradise, (as *Iosephus*) *soli cœlique fertilitate omnes civitates superans*, a City compact together, *Psal.* 122. 3. The Church is all this in Christs esteem: and, though *the least*, yet *not the least among the Princes of Iuda*, as it is said of *Bethlehem* in a different respect, *Mic.* 5. 2. *Mat.* 2. 6. *Plin. l.* 5. *c.* 14.

Terrible as an army with banners] *i. e.* Of invincible faith, and spirituall courage: terrible also, and full of majesty, either to draw hearts, or to daunt them: as *Nazianzen* saith of *Athanasius*, that he was *Magnus, & Adamas*, a Loadstone in his sweet gentle drawing nature: and yet an Adamant in his resolute stout carriage against those that were evil, and erroneous. How terrible were the *Israelites*, encamped and bannered in the wildernesse unto the *Moabites*, *Canaanites*, &c. And the like may be said of the *Hussites* in *Bohemia* (when all *Germany* were up in armes against them, and worsted by them:) of the *Britaines* under the conduct of *Germanus*, fighting against a mighty army of *Pelagian Picts* and *Saxons* in this Kingdome, and prevailing only by the three times pronouncing the word *Hallelujah*. Of the Protestants in *France* at the siege of *Mountalban*, where the people of God using daily humiliation, immediately before their sallying forth sang a Psalme, which when the enemie heard, they *Exod.* 15. 14, 15, 16 *Psal.* 48. 5, 6. *D. Vsser. de Britan. Eccles. primord. p.* 332.

they would so quake and tremble, crying, *They come, they come*, as though the wrath of God had been rushing out upon them. 282. God is both *Van* and *Rere* in the Churches Army, Esay 52. 12. *The Lord will goe before you, and the God of* Israel *will bee your rereward*: Even he that is the great, the mighty, and the terrible God, *Nehem.* 9. 32. So that although *Loricatus incedat Satan & cataphractus*, as *Luther* hath it, Satan muster up all his forces, Tyrants, Hereticks, &c. that invade the Church, and assault her on all sides; yet they shall find her invincible: *Oppugnatur sed non expugnatur. Many a time have they afflicted me from my youth, may* Israel *say, yet they have not prevailed against mee*, Psal. 129. 1. 2. *Populus Rom. sæpe prælio victus, nunquam bello*, saith *Florus*. The people of *Rome* lost many battels, but were never overcome in a set warre; at the long run they crushed all their enemies. So the Church: Nay it may be truly affirmed of her that she conquereth, even then, when shee is conquered; as Christ overcame as well by patience, as by power. So that more truly it may be written upon her gates, that is at this day upon the gates of *Venice*, *Intacta manet*, because it was never yet subdued by any enemy. *Spectabilis ut castrorum acies ordinata*

Ver. 5. *Turn away thine eyes from mee*] Or, *Turn thine eyes right upon me*, so *vers.* 13. he cals *Return, return, O Shulamite*, &c. and then the sense is, Look up unto mee by faith. *Look unto me, and be yee saved all the ends of the earth*, Esay 45. 22. See *chap.* 31. 1. & 42. 18. But to keep to our Translation. Christ had before confest himselfe ravished with one of her eyes: and here he saith the same in effect. *Stupenda sane dignatio*, a wonderfull condescension. We use to say, *Majesty and Love cannot meet, or cohabit*: because love is the abasing of the soul to all services. But it is otherwise in Christ: Majesty and Love, (even unto ravishment) meet in his holy heart. If the Church bee sick of love toward him, hee would shee should know, that hee is overcome with love towards her; and that there is no love lost betwixt them. *Non bene conveniunt nec in una sede morantur, Maiestas & amor.*

Thy haire is as a flock of Goates, &c.] Grazing upon, and gazing from *Gilead*, *q. d.* I like thee as well as ever I did; thy late relapse notwithstanding: for I finde thee more humble, watchfull, thankfull for a Saviour, mercifull to others, desirous of the state of perfection, &c. And as a limb once broke, and well set again, knits and grows stronger there, then in any other place: so

ſo by thy late falling in ſome ſore from mee, I finde thee more firmly faſtened unto mee; Thus God changeth (ſaith one) our grieſly wounds into beauty-ſpots: and maketh the horrible iſſing of Satan, to be a pearl-pin to pin upon us the long white robe of Chriſt, and to dreſſe us with the garment of gladneſſe. See *chap.*4.1,2,&c. and obſerve here an addition of ſome other parts deſcribed, and a more full deſcription of ſome of the former: to ſhew that his love was no whit diminiſhed but rather increaſed. Something it was ſurely that made Mr. *Fox*, the Martyrologue ſay, that he got by his infirmities and loſt by his graces.

Verſ. 6, 7. *Thy teeth are as a flock of ſheep, &c.*] See *verſ.*& 5.*ch.*4. 2. with the Notes there.

Verſ. 8. *There are threeſcore Queenes, and fourſcore, &c.*] Or, as ſome read it, hypothetically, *Bee there ſixty Queens, and eighty Concubines*, (which were ſecondary wives, *uſurary* the Lawyers call them, that had right to the bed, but no rule in the family) and *Virgins*, or waiting Gentlewomen *without number*; although there be of other ſorts never ſo many, yet *My Dove*, (albeit but *one*) is an *only one*, and beloved accordingly, ſee *Jer.* 31. 20. For the allegory here; ſome goe one way to work, ſome another. Let there be never ſo great a number (ſaith one) of Peoples and Nations, of Churches and Aſſemblyes, which challenge my name, and love, and perhaps by their outward proſperities may ſeeme to plead much intereſt in mee, and much worth in themſelves; yet *My Dove*, *&c.* Others think, that by *Queens* are meant true Beleevers, by *Concubines* hypocrites and formall profeſſours, and by *virgins*, profane perſons that have not yet ſo much as a form of godlineſſe. The firſt are the feweſt, and the laſt are the greateſt number. Laſtly, there are that make *Queens*, *Concubines* and *Virgins*, to ſignifie three ſeveral ſorts or degrees of true Chriſtians in the Catholick Church, which yet is but one. Some have made but ſmal progreſſe in piety, theſe are compared to *Virgins*, and are the far greater in number. Some are got further onward, and are of better proof: theſe are like Concubines, and doe exceed the Queens in number; *quo enim perfectiores, eo pauciores.* Some again are eminent and eximious Chriſtians; theſe are Queens and have more cloſe communion with Chriſt: and to this higheſt degree wee muſt all aſpire and indeavour, ſtriving to perfection. Nature, Art, Grace,

Grace doe all proceed from leſſe perfect to more perfect. Wee read in Scripture of a Chriſtians conception, *Gal.* 4. 19. birth, 1 *Pet.* 1. 23. & 2.2. child-hood, 1 *Cor.*3.1,2. 1 *Iob.*2.13. youth or well-grown age, *Epheſ.*4.13. old age, *Act.* 21.15. *Mnaſon* was a gray headed experienced Chriſtian, a Father, 1 *Job.*2.13. All muſt exact of themſelves a dayly growth, and bee ſtill bringing forth fruit in their old age, *Pſal.* 92.13,14. ſo ſhall the King *take pleaſure ſtill in their beauty*: ſo ſhall he one day ſet them upon *his right hand*, (as place of dignity and ſafety) in *gold of Ophir*, *Pſal.*45.9,11.

Verſ. 9. *My Dove, mine undefiled is but one*] For though all the forenamed may be called Spouſes; yet they all make but *One*. *Hee that hath the Bride* (not Brides) *is the Bridegroom*, ſaith the Baptiſt. And this is a great Myſtery (ſaith *Paul*) but I ſpeak concerning Chriſt and the Church, not Churches, *Epheſ.* 5.32. *Una Eccleſia, quia ex una fide, per unum ſpiritum naſcitur*, ſaith *Epiphanius*, *Beware* therefore *of the conciſion*, *Philip.*3.2. that is, of thoſe that make diviſions, and cut the Church *in minutula fruſtula*, (as *Auſtin* ſaith of the *Donatiſts*) into little peeces, and *ſucking Congregations*, making ſeparations. *Peter* himſelfe was blamed for this; and others branded for profligate profeſſours, *Jude* 19. *Theſe are they that ſeparate themſelves, ſenſuall, having not the ſpirit.* The Primitive Chriſtians were famous for their unity, *animo animaque inter ſe miſcebantur*, ſaith *Tertullian.* The very Heathens acknowledged that no people in the world did hold together, and love one another ſo as Chriſtians did. As the curtains of the Tabernacles were joyned by loopes, ſo were they by love. And as the ſtones of the Temple were ſo cloſe cemented together, that they ſeemed to be all but one ſtone: ſo was it among them. Neither need wee wonder, ſith Chriſts *Dove is but one*; neither is there any ſuch *oneneſſe* or intireneſſe any where as amongſt the Saints. Other Societies are but as the clay in the toes of *Nebuchadnezzars* Image: they may cleave together, but not incorporate one into another. *Chriſti unica eſt unica.* *Gal.*2.11,12.

Shee is the onely one of her mother] *i. e.* Of the world ſay ſome, of the fleſh ſay others: but they ſay beſt that expound it of *Jeruſalem, that is above, the Mother of us all.* *Epiphanius* makes ſaith and Religion the Mother of the Church. *Gal.*4.26.

The daughters ſaw her and bleſſed her] *i. e.* Called and counted her bleſſed above all other people. *Happy art thou O Iſrael! Who*

is like unto thee O people saved by the Lord, &c. Deut. 33. 27. And yet at that time, they seemed to be nothing so happy as the *Moabites, Edomites,* &c. as being in a very unsetled condition in the wilderness. So *David*, What one nation in the earth is like thy people, like Israel? 2 *Sam.* 7. 23. O blessed is the people whose God is the Lord! *Psalm.* 144. 15. *Est Ecclesiæ Scoticanæ privilegium rarum præ multis, in quo ejus nomen apud exteros fuit celebre, &c.* It is the singular priviledge of the Church of *Scotland*, and they are deservedly famous for it, that for this fourscore years and upwards they have kept an unity, together with purity of Doctrine, without heresy, or so much as schism. This the *daughters* (other Christian reformed Churches) *have seen and blessed her*: yea the *Queens and Concubines, and they praised her.*

Sic in elogio præfatoris de confess. in princip. Synag. Confess. pag. 6.

Vers. 10. *Who is shee that looketh forth as the morning*] This is the commendation that the Queenes and Concubines give her: and it is expressed by way of question: not because they doubted, but for that they admired her excellency. See the like *Psal.* 77. 13. *Mic.* 7. 17. First, the Church is compared to *the morning*, which hath no full light, but mixt: so that light seems to strive with darkness. *Then shall thy light break forth as the morning Esai.* 58. 8. The Hebrew word here used hath its name from *blackness* or *dimness*. Next shee is said to bee *fair as the Moon*, which is called her *Lebanah, ab albedine*, from her whiteness or bright shining. In her full the Moon is a very beautifull and fair creature: And even in her Eclipse, though shee appeare dark toward the earth, yet is shee bright and radiant in that part which looketh toward heaven: So is the Church. The Papists would have this Moon alwayes in the full: And if shee shew but little light to us, or be eclipsed, they will not yceld shee is the Moon. And yet (except in the Eclipse) Astronomers demonstrate that the Moon hath at all times as much light, as in the full: but oftentimes a great part of the bright side is turned to heaven, and a lesser part to the earth: And so the Church is ever conspicuous to Gods eye, though it appeare not alwayes so to us. The Church waxeth and waneth as the Moon, *nonnunquam etiam in deliquio est & aspici non potest: adeo exiguus numerus fidelium aliquando apparet.* Elias complained of his aloneness. Christ, when hee came, scarse found faith upon the Earth. Papists themselves yeeld that there was but *Mary*, and some few others that looked for the consolation of Israel. Christ

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Christ came to his own, and his own received him not, *Joh.* 1. 11. hee wondred at one good *Nathaniel*, and sets him forth with an *Ecce admirantis. Behold an Israelite indeed.* The mad multitude cryed *Crucifige* with one consent. The *whole world* went wondring after the Beast, *Revel.* 13. 3, 4. Of *Luther* it is said, *Iste vir totius orbis impetum sustinuit*, that hee had all the world against him, as once *Athanasius* had. *Latimer* saw so few good in his time, that hee thought the last day had been come. Our Saviour foretold that toward that day, *the love of many* should wax cold, but hee that endureth to the end shall be saved. Loe it is but a *Hee*, a single man (a very few) that holdeth out, in comparison of the *many* Apostates, that fall from their owne stedfastness. Here then falls to the ground that Popish and sottish mark of the true Church, *Universality* and *visibility*. We deny not, that the Church is a multitude of Beleevers, and a Catholick company, to the which we must joyn our selves: but that shee is always visible and aspectable, as a city on a hil, as the Sun in heaven, can never be proved. As the Moone, shee hath her waines, and non-appearances: and when at the very brightest and broadest, shee may be muffled up, and overcast with a cloud of persecution. Such was the paucity and obscurity of Christians in the *Arrian* times, that *Basill* cryes out, *An Ecclesias suas prorsus dereliquit Dominus?* Hath the Lord utterly left his Churches, &c? The Ship of the Church was then almost overwhelmed, saith *Hierome*. The Church was not then to bee sought *in tectis & exteriori pompa*, in palaces and externall pomp but in dens, mines, and prisons, saith *Hilary*. God hath set the Moon lowest in the heavens, and neerest the earth, that it might dayly put us in mind of the constancy of the one, and inconstancy of the other; her selfe in some sort partaking of both.

Mat. 24. 12, 13.

Luna filet.

Clear as the Sun] As having put on Christ that Sun of Righteousness, *Gal.* 3. 27. *Mal.* 4. 2. *Rev.* 12. 1. The Sun is so glorious a creature, that the Heathens over-admiring it, deified it: and from the Hebrew word *Chammah* here used, called it *Jupiter Hammon*. The Greeks called it ἥλιος from *gnelion* the most high God. *Eudoxus* said that he was made for no other purpose but to behold it: and that hee could be content to bee presently burnt up by the heat of the Sun, so he might bee admitted to come so near it, as to learn the nature of it. *Chrysostome* can-

not but wonder, that whereas all fire naturally tends upwards,
Chrysost. Hom. 8. ad pop. Anti. the Sun should shoot down his rayes to the earth, and send his light abroad all below him. Christ (the *Father of lights*) doth the like for his Spouses, *Jam.* 1.17. And as the Pearl by the often beating of the Sun-beams upon it, becomes radiant and orient as the Sun it self: So doth the Church; and shall doe much more when shee shall *appear with him in glory*. Then shall the righteous shine forth as the Sun in the Kingdome of their father. *Matth.* 13.43. The Sun in his strength, compared to them shall be but as a clod of clay, or as those things that shine in the dark, but it is only from their rottennesse. Three glimpses of this surpassing glory expected by the Saints were seen in *Moses* his face when he came from the Mount, in Christs
Mat 17.2. *Mar.* 9.3. *Luk.* 9.29. transfiguration, (when his *face did shine as the Sun, his rayment was white and glistering, so as no fuller can white them*) and in St. *Stevens* countenance when he stood before the Councell. It should suffice for the present that the Church *looketh for* (or is *looked for*, so some render this Text) at first *as the morning* somewhat dark and duskish: Shee shall be *fair, as the Moon*, at least, in regard of Sanctification: and for Justification, shee is *clear as the Sun*, so that God seeth no sinne in her; or if hee doe, yet (as the Sunne) hee *blots out the thick cloud as well as the cloud*, the thickest mist as well as the thinnest vapour, *Esai.* 44.12. And therefore to the Devill and his Angels shee must needs bee *terrible as an Army with Banners*; because as shee marcheth under the
2 *Cor.* 10.4. banner of Christs mercy and love, *chap.* 2.4. so the weapons of her warfare are not carnall but mighty through God, &c. and doe strike as great a terrour into her enemies, as once Christ did into those ruffian souldiers that came to apprehend him,
Greg. Orat. de laude Basil. or as *Basill* did into *Valens* the Emperour that came to disturb him when hee was in holy exercises. See the Note on *vers.* 4. of this chapter.

Vers. 11. *I went down into the garden of Nuts*] Or *Nutmegs*, *Tremellius* and those that follow him, render it the *well-dressed* or *pruned Gardens*: These are the particular Churches, and severall Saints; Christs mysticall and spirituall garden, that need much pruning and trimming. Of all possessions, *Nulla majorem operam requirit*, saith *Cato*, none requireth so much pains to bee taken with it as a Garden or *Orchard*. Corn comes up and grows alone: ripeneth and cometh to perfection, the husbandman sleeping and

and waking, &c. (*Mark* 4.) he knows not how. But Gardens must be dressed, trimmed, pruned pared, almost every day; or all will be out of order. Christ therefore as a carefull Gardner, *ἀίρει, καθαίρει*, *Putat, purgat, amputat*, weeds, lops prunes, his garden, *Joh.* 15.2. Be carefull therefore (saith a Worthy Divine) Christ walkes in his Garden, spyes how many raw, unripe, indigested prayers, &c. hang on such a branch: What gumme of pride, what leaves or luxuriant sprigs and rotten boughes there are; and with his pruning-knife cuts and slashes where hee sees things amisse, &c. Thus hee. Neither may wee thinke that Christ doth this or any of this in ill-will: but out of singular love and faithfulnesse to our soules, which else would soone bee wofully over-grown with the weeds of wickednesse; as a neglected garden. The wicked, God never medleth with (as I may so say) till he come with his axe to hew them down to the fire: because hee findes them incorrigible. *Let him alone*, saith *Hos.* 4.17. God concerning *Ephraim*; And, *why should yee bee smitten any* *Isai.* 1. *more, sith ye revolt more and more?* They have a great deal of freedome for present: but the end is utter extirpation. *Non surget hic afflictio, Nahum.* 1.9. they shall totally and finally be consumed at once.

To see the fruites of the valley] *Green vally-plants*: that is, the humble spirits which *tremble at Gods Word*, and present him with the first ripe fruits, which his soul desireth. *Mic.* 7.1.

And to see whether the vine flourished] These Vines and Pomgranates are the faithfull: who are compared to these trees, for the plenty and sweetnesse of their fruits. Christ came to see whether the former were flowring, and the latter budding: to see if there were any hopes of ripe fruit in due time: for hee liketh not those out-landish plants, that every year bud and blossom, but never bring any fruit to its perfection. No: when he hath done all that can be done for his Vineyard, hee
1 *Cor.* 9.7. lookes for fruit, *Esai.* 5.2. *Matth.* 21.34. *For who*, saith he, *planteth a Vineyard and eateth not of the fruit thereof? Dandа igitur est opera ut hujus agricolæ vota respondeamus.* Answer Christs expectation; or hee will lay down his *basket*, and take up his *axe*, *Luk.* 13.7.

Vers. 12. *Or ever I was aware, my soule, &c.* Heb. *I knew not.* So Christ speaketh after the manner of men: And it is as if he

ſhould ſay; I could not conceive that my people were in ſo good a forwardneſſe as indeed I found them: for they have over and above anſwered mine expectation, being *full of goodneſſe*, as thoſe beleeving *Romanes*, *chap.* 15. 14. *filled with all knowledge*, and alwayes abounding in the work of the Lord; from whom therefore they ſhall be ſure, to receive *a full reward*, 2 *Ioh.* 8. Or thus: *I know not*, that is, I perceived not, that the Vines flouriſhed, the Pomegranates budded, that all was ripe and ready: therefore I withdrew my ſelfe for a ſeaſon, O my Spouſe: And therein I dealt with thee no otherwiſe, then as good Gardiners and Vinedreſſers doe; who coming (perhaps before the time of fruit) to looke for fruit, and finding none; depart for preſent, till a more convenient ſeaſon But that thou mayſt know my dear love and tender care of thy comfort, behold my haſt to call thee to thy former feelings againe: for *dicto citius*, my *ſoule ſet mee on the charrets of Amminadib*, who may ſeeme to bee ſome famous charret-driver of *Solomons*, that could out-drive all the reſt. There is another ſenſe given of theſe words, and perhaps a better. For by ſome theſe are thought to bee the words of the Church confeſſing her ignorance: I knew not, Lord, ſaith ſhee, that thou waſt gone downe into the Garden to doe thoſe things. I thought rather that thou hadſt departed in great anger againſt mee for my negligence; and therefore I ſought thee carefully, I made out after thee with all my might; my ſoul made mee like the charrets of *Amminadib*; *Amor addidit alas*, I drove furiouſly, till I had found thee: I was like unto thoſe two women in *Zachary*, that *had wings, and wind in their wings*, *chap.* 5. 9. This was well; that, miſſing her Spouſe, ſhee followed ſo hard after him, *Pſal.* 63. 8. *My ſoul cleaveth after thee*, ſaith *David*, thereby ſhewing his love, conſtancy, and humility. But then that was not ſo well: that ſhee ſo far miſtook Chriſt, as to think that he went away from her, in deep diſpleaſure; & kept away from her as loathing her company: Such hard conceits of Chriſt, and heavy conceites wee are apt to have of our ſelves, as if he had forſaken us: becauſe we cannot preſently find him (when as hee is onely gone down in his Garden to prune it, or to ſee how things thrive there) As if hee had caſt off the care of us; becauſe, finding us too light, he *make us heavy* (*as there is need*) *with manifold temptations*, 1 Pet. 1. 6. Wee are therefore judged of the Lord, that

1 *Cor.* 11.

that wee may not be condemned with the world. He leaves us on the other ſide the ſtile (as fathers ſometimes doe their children) and then helps us over, when wee cry: To ſay God hath caſt us off, becauſe hee hath hid his face, is a fallacy fetcht out of the Divels Topicks. *Non eſt argumentum averſi Dei quemadmodum diabolus interpretatur, ſed potius paternæ ipſius benevolentiæ*, ſaith learned *Lavater*. It is not an argument of Gods wrath and diſpleaſure, as the Divel would make it, but rather of his fatherly love and affection: hee hides his love, as *Joſeph* did, out of increaſement of love. And yet how apt are wee to ſay in this caſe, with thoſe male-contents in *Malachi*, *In quo dilexiſti nos?* Wherein haſt thou loved us? and with thoſe Iſraelites in the Wildernеſſe, *Is God among ſt us?* as if that could not bee, and they athirſt. O my Lord, ſaid *Gideon*, if the Lord bee with us, why then is all this evill befaln us? And, *Lord God* (ſaid *Abraham*, when hee had received many gracious promiſes) *What wilt thou give mee, ſeeing I goe childleſſe?* *Gen.* 15. 1, 2. Wee ſee then how ready the beſt of us are to *caſt the helve after the hatchet*, as they ſay; and, like little children, becauſe wee may not have what wee would, ſullenly to ſay God loves us not, and wee will not have what hee thinkes good to give unto us. *My ſoule refuſed comfort*, ſaith hee, *Pſal* 77. 2. And *I ſaid, my hope and my ſtrength is periſhed from the Lord, remembring mine afflictions, and my miſery, the wormwood and the gall:* This our folly and fault wee muſt confeſſe to Chriſt, as the Church here doth; and beſeech him, by his Spirit, to teach us better things; that wee may not miſtake the cauſe of our calamities, and make them heavier then God meant them, by our frowardneſſe and impatience: *Pondus ipſa jactatione incommodius fit*, ſaith *Seneca*.

Lavatin 3.

Exod. 17 7.

Iudg. 6. 13.

Lam 3. 18. 19.

Verſ. 13. *Return, return, O Shulamite*] The Church is ſo called of her peace, and perfection with God in Chriſt. *Brightman* gathers from this word, that the Church of the Jewes in ſpeciall is meant, (the Church in generall being uſually before ſignified, by the daughters of *Jeruſalem*) and applyes it, to the recalling of the Jewes according to *Rom.* 11. 25. &c. which is yet to bee fulfilled. *Solomons* wife, ſaith another, was after his name called the *Shulamite*, according to *Eſai.* 4. 1. And as Chriſt in this Book is named *Solomon*, ſo the Church

Church is called *Shulamite*, to shew the communion that shee hath with him: and therefore also the forming of the Hebrew word is rather passive then active. That which shee is again and againe called upon to doe is, to *return*. It seemes shee had so posted apace after Christ (as on swift charrets *verse* 12.) that she had gone quite beyond him. Hee therefore as it were by howting and showting to her, calls her back. How easily wee overshoot and runne into extreames, may bee seene in *Peter*, *Joh.* 13. 9. and the *Galatians*, *chap.* 4. It is best to hold the golden meane. Howbeit, as in falling forward is nothing so much danger, as backward: so hee that is earnest in good, though hee may overdoe, and carry some things indiscreetly: yet is hee farre better then a lusk, or Apostate; especially if hee afterwards returne and discerne, and hearken to better counsell. But some are so set upon't, that (like a man that is running a race) though you give them never so good advice, they will not stay to heare it. Of these the Proverb is verified, *He that hasteth with his feet, sinneth*, *Prov.* 19. 2. See the Note there.

Prov. 19. 2.

That wee may looke upon thee] Or, contemplate thee with complacency and delight. This is the speech of the Bridegroome and his friends. The Church though in her fright and grief for want of her Beloved, though unveyled and evill intreated by the watchmen, &c. and so, not so sightly as at some other times, yet wanted not that beauty that made her desireable: like as some faces appeare most oriently beautifull, when they they are most instampt with sorrow: and as the sky is most clear after a storm.

What will yee see in the Shulamite? as it were the company of two Armies] Ready to joyne battaile, or maintaining civill Warre within her: for in the Christian conflict, the very same faculties are opposed; because *in* every faculty the flesh *lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other*: These maintain civill broils within the *Shulamite*, (as the two Babes did in *Rebecca's* womb) so that shee cannot doe what shee would. And this the Apostle spake by wofull experience, as appeares, *Rom.* 7. 21. & 15. Something lay at the fountain head, and stopt it. There is a continuall contest with spirituall wickednesses about heavenly priviledges, *Ephes.* 6. 12. Put fire and water together

Gal. 5. 17.

ἐν τοῖς ἐπουρανίοις.

ther, there is no quier, till one of them get the victory. So in sicknesses: Let a man have a strong disease and a strong body, hee shall never have any rest, as long as they both continue in their strength. When Christ was born, all *Jerusalem* was troubled. When *Paul* came to *Ephesus*, there arose no small stir about that way, *Act.* 19. 23. So when grace is wrought once, there's somewhat to doe within; though till then all was jolly, quiet. When cold Salt-Petre and hot Brimstone meet, they make a great noise: so doe the flesh and spirit in their skirmishes and encounters. Now these two duellers meet and fight in every faculty of the soul; as hot and cold doe in lukewarm water: as light and darkenesse meet in the morning light: or as wine and water in a cup mixt of both. In the wicked one faculty may and sometimes doth, oppose another: as sensuall appetite may resist naturall reason, &c. But in such as are sanctified, the understanding is against understanding, the will against the will, &c. as the sick patient, both wills and nills, those physicall slibber-sauces. But Satan is not so divided against himselfe, *Luk.* 11. 18. No more is the flesh. It is in the *Shulamite* onely, and in every part of her, that this conflict is found: which maketh her cry out with *Rebecca* sometimes, if *it bee so, why am I thus?* and with *Paul*, *Wretched creature that I am, &c.*

CHAP. VII.

Verſ. 1.

How beautifull are thy feet with ſhoes, &c.

BEfore hee had deſcribed her from head to foot, now back again, from foot to head; taking in ten parts of his Spouſe, concerning whom (ſuch was his love) he thought he could never ſay ſufficient: Hee begins at the loweſt and moſt abject part, the feet, not without admiration of them. *O quam pulch'i ſunt pedes tui, O how beautifull are thy feet with ſhooes, &c.* A temporall calling honours our profeſſion: ſo ſome underſtand it. Others make the meaning to be, the Churches being ſhod with the preparation of the Goſpell of peace; ready preſt to run with patience the race that is ſet before her; *To run* is active, *to run with patience*, is paſſive. This Princes daughter, (*Atalanta*-like) can only skill of this *running with patience:* as being ſhod with *Tachaſh-skin, Ezek.* 16.10. (beſtowed upon her by her Spouſe, as a Jove-token) that is, with ſound affections and holy actions. Whereas wicked men are carried captive by the devill, (as the *Egyptians* once were by the *Aſſyrians, Iſai.* 20.4.) *naked and bare-foot*, and ſo periſh from the way, *Pſal.* 2.12.

*Ephes.*6 15. *Heb.*12.1.

O Princes daughter] Thou that haſt him for thy father, in *whoſe hands are all the corners of the earth*, and is ſupream King of the Univerſe. This is ſuch a priviledge and preferment, as St. *John* ſtands amazed at, 1 *Joh.*3.1. Behold, ſaith he, *qualem & quantum*, what manner of love the Father hath ſhewed unto us that wee ſhould bee called the ſons and daughters of God Almighty, 2 *Cor.*6.18! All priviledges are ſummed up in this, and *Joh.*1.12. it is called a power or prerogative royall: it is to bee of the blooud Royall of heaven: It is to be an heir of God and coheir with Chriſt. Kings can make their firſt born only heires, as *Iehoſaphat*, 2 *Chron.* 21.3. But all Gods children are firſt born, and ſo, *higher then the Kings of the earth*, Pſal.89.27.

ἐξουσία.

The joints of thy thighes are like jewels, &c.] *i.e.* Thy loynes are compaſſed

compaſſed with the girdle of truth: for ſo ſome render it, *The compaſſing of thy thighes or loines.* And here, if ever, *ungirt unbleſt.* Gird up therefore the loines of your minds, 1 Pet.1.13. gird your ſelves and ſerve God, *Luk.*17.8. Girding implies readineſſe, nimbleneſs, handineſs, handſomeneſs. A looſe, diſcinct and diffluent mind is unfit for holy action.

Verſ. 2. *Thy navell is like a round goblet &c.*] There be that expound this text of the two Sacraments. The navell is Baptiſme that nouriſheth new born babes in the womb of the Church. See hence the uſe of it, even to Infants; who can receive nouriſhment by the navell, though they can neither take nor chew, nor ſuck meat with hand or mouth. Note this againſt Anabaptiſts (ſaith Mr. *Cotton* upon theſe words) this navell never wants liquor: there is a continuall matter of inſtruction and comfort to be fetcht from Baptiſme againſt all temptations. A Chriſtian (ſaith *Chryſoſtome*) ſhould never ſtep out of doors, or lye down in his bed, or go into his cloſet, but he ſhould remember that word *Abrenuncio, I forſake the devill and all his works &c. Luther* tells of a certaine holy virgin, that uſed to quench the Devills fiery darts with the water of Baptiſme: For as often as ſhe was tempted to doe any thing not beſeeming her profeſſion, ſhe would reſiſt the devill ſtedfaſt in the faith, and ſtop his mouth with this ſhort, but full, anſwer, *Chriſtiana ſum*, I am a Chriſtian, I have been *Baptized into the death of Chriſt*, I have alſo *put on Chriſt by Baptiſme*, I am a votary, the vowes of God are upon me &c. But what an horrible ſhame is that to the Papiſts, and what a ſore ſtumbling-block muſt it needs be to the poore Jewes that live amongſt them, that in Rome a Jewiſh maid may not be admitted into the ſtewes of whoredome, unleſſe ſhe will be firſt baptized? This is related and bewayled by *Eſpencæus* a moderate Papiſt. *De contin. lib.*3, *cap.*4.

Thy belly is like an heap of wheat ſet about with lillies] Some underſtand hereby that other Sacrament of the *Lords Supper*, called an *heap of wheat* for its ſtore of excellent nouriſhment: and ſaid to be *ſet about with lillies*, that is, with Chriſtians, white and of holy converſation. *Baſill* calls ſuch, ſtarres of the world, and flowers of the Churches. *Chryſoſtome* calls them earthly Angels: and ſaith that they were *Puriores cælo, purer* then the heaven in their common converſation: but eſpecially when they came to the Lords table, that *dreadfull table*, as he calleth it; whereunto all muſt come with the beſt preparation they can make, waſh and be clean, waſh

Aἰεὶ γὰρ ἀγγέλους τοὺς ἐπιγείους καλεῖ. *Homil.*3. *de Lazaro.*

φοβερὰν τράπεζαν &c.

their hands in innocency, before they compasse Gods Altar: wash their hearts, *Jer.*4. 14. their feet, *Joh.*13.10. He *that is washed* (*i.e.* for the outside) *needeth not save to wash his feet, but is cleane every whit.* An allusion to those, that having bathed their bodies, foule their feet by going out of the Bath, and so are fain to wash them again. The inwards and the feet in a sacrifice were to be washed above the rest, because the intrailes contain the excrements, and the legs tread in the dirt. The soule is apt to gather soile by medling with earthly things though lawfull: how much more to be defiled with the soot of sin, as if she had *lain among the pots?* All Christs *Nazarites*, his Votaries, must come to his feast *purer then snow, whiter then milk &c. Lam.*4.7. sith at this Sacrament they doe renew the Nuptials of Christ, and take a corporall oath to cleave close to him with full purpose of heart all the dayes of their lives. As for those that presume to come unpreparedly, that want their wedding-garment, they are no otherwise bidden to the feast of the King, then *Haman* was to Q. *Esthers.* Sin brought to the Sacrament petitions against a man, as *Esther* did against *Haman* at the banquet of wine; pick out that time, and he shall find God no lesse angry, then *Haman* did *Ahashuerus.* For this is that *which the Lord hath said, I will be sanctified in all them that draw neare unto me.* Of communicants God seems to say as *Solomon* did of *Adoniah*, If he shew himselfe a worthy man, there shall not one hair of him fall to the earth: but if wickednesse be found in him, he shall dye. 1 *King.*1.52.

*Esth.*7.2,6.

Vers.3. *Thy two breasts are like two young roes*] Fresh and lusty, even and equall. Understand the two Testaments; he unto resembled for their perfect agreement, amiable proportion, and swift running all the world over in a short time. *Eusebius* saith, that the doctrine of both Testaments was presently after our Saviours resurrection carried abroad into all countries as it were upon Eagles wings. The like may be said of *Luther* and his Colleagues in *Germany* at the first Reformation there, which, as lightning, was soon seen from one end of the heaven to the other. So mightily grew the word of God and prevailed, *Act.*19.20. See the Notes on *chap.*4.5.

Vers.4. *Thy neck is as a tower of Ivory*] Most smooth, white, and upright. Some doe hereby understand Magistrates that support the State, as the neck doth the head. *I beare up the pillars of it*, saith *David.* Others will have the ministers meant, who being aloft in the

the Church, are to the same in stead of watch-towers, or towers of defence. And especially then when they are in their pulpits (called *towers* in the Hebrew, *Neh.*8.4.) reading and expounding Gods law unto his people.

Thine eyes like the fish-poole in Heshbon] glazed with tears of compunction and compassion (*Nam facilis motus mens generosa capit*) and well cleared to look into her owne heart and life. Tears in stead of gemmes, were the ornaments of *Davids* bed, saith *Chrysostome*: And surely that sweet singer never sang more melodiously, then when his heart was broken most penitentially. *Psal.*6. & 51. Thus birds in the spring sing most sweetly when it rains most sadly: and teares of true contrition are *pillulæ lucis*, pilles made on purpose to cleare the eye-sight. When *John* wept, the sealed book was set open to him, *Lilium lachryma sua seritur. Light is sowen for the righteous.*

Thy nose is as the tower of Lebanon &c.] *Si verborum faciem consideremus, quid potest magis dici ridiculum?* saith *Titleman* upon the words. If we look upon the outside onely of this text what may seem to have been spoken more ridiculous? Is it so great a commendation to have a nose like a tower? That which we must herehence learn is, that seeing Christ is now risen againe and ascended up into heaven, we ought to beare our noses aloft, as it were: favouring things of the spirit of Christ, discerning things that are excellent; and, by a spirituall sagacity, aspiring to eternity.

That looketh toward Damascus] The chief city of *Syria*, having its name from the bloody excursions of theeves, as *Peter Martyr* thinketh: or else, as others, from the blood of righteous *Abel* there spilled, whence the place was called *Damsech*, *a bag of blood.* *Pet. Mart. in* 1 *Reg.*16.

Vers 5. *Thine head upon thee is like Carmel*] This head is Christ himselfe: for he is the sole head of his Church. *God hath put all things under his feet* (hence he is here compared to *Carmel* because he is high over all) and given him to be head over all things (that is, over all persons) in the Church, *Eph.*1.18,22. Angels are under Christ as an head of government, of influence, of confirmation, not of redemption, as the Saints are. The Angels are great friends to the Church, but not members of it, *Heb.*2.16. The Church, Christ sanctified and washed with his blood, *Eph.*5.26. Not so the Angels: He was but a poore patrone of the P[illegible]s

Head ſhip, that ſaid, (and as he thought very wiſely too) that he had read in ſome Vocabu'ary that *Cephas* ſignified an head; therefore *Peter* was head of the Church. But if that ſhould have been granted him, yet it would not follow, that the Pope is therefore ſo too: For *Bellarmine* (a better ſcholler by far) is forced to ſay, *Forte non eſt de jure divino Rom: Pontificem Petro ſuccedere*, Perhaps it is not by any divine right, that the Pope ſucceedeth Peter. And again, *Rom: Pontificem Petro ſuccedere non habetur expreſſe in ſcripturis*, It is not expreſſely ſet down in the Scriptures, that the Pope ſucceedeth *Peter*.

Lib. 2. de Rom. Pontif. cap. 12.

And the hairs of thine head like purple] Which was the colour of Kings and Princes. The Saints (called here *the hair* of the Churches head, for their number, or multitude) are *Princes in all lands*, *Pſal.* 45. 16. yea they are kings in righteouſneſſe, as *Melchiſedech* was a King, but ſomewhat obſcure. Compare *Mat.* 13. 17. with *Luk.* 10. 24. *Many righteous* (ſaith one) *Many Kings* (ſaith the other) *have deſired to ſee thoſe things that ye ſee &c.*

The King is held in the galleries] i. e. There is no King in the world ſo great and glorious, but might find in his heart to be tied to theſe walkes, and to be held priſoner in the ſight of thee and thy bravery: Like as King *James* (coming firſt into the publike Library at *Oxford*, and viewing the little chains wherewith each book there is tied to its place) wiſhed, that if ever it were his deſtiny to be a priſoner, that Library might be his priſon, thoſe bookshis fellow-priſoners, thoſe chaines his fetters. *Pſal.* 138. 4, 5. & 119. 72. the Pſalmiſt ſhewes by prophecying, that even Kings, coming to taſte the excellency of the comforts of godlineſſe, and to feel the power of Gods word, ſhould ſing for joy of heart, and greatly acknowledge the excelling glory of Chriſts Spouſe the Church. See *Davids* deſire *Pſal.* 27. 4. & 84. throughout. *Conſtantine* and *Valentinian* (two Emperours) called themſelves *Vaſſallos Chriſti* (as *Socrates* reports) the Vaſſals of Chriſt: and *Theodoſius*, another Emperour, profeſſed, that it was more honour and comfort to him to be *membrum Eccleſiæ quam caput Imperii*, a member of the Church, then head of the Empire. Nay *Numa*, ſecond king of *Rome* (though but a heathen) held it an higher honour to ſerve God, then to raigne over men. Some Interpreters by *the King* here underſtand Chriſt, coveting the Churches beauty, *Pſal.* 45. 12. and held faſt bound unto her in the bands of pure affection, of ſpirituall wedlock.

Rem Platon. pag. 123.

Τὸ Θεῖον σεμνότερον ἡγεῖτο κρατεῖν ἀνθρώπων ἢ τυραννεῖν. *Plutarch.*

Verſ. 6. *How fair and how pleaſant art thou, O love, for delights*] *Emphatica hæc admodum ſunt, cum totius exclamatio ponatur*, ſaith one. This is a moſt Emphaticall exclamation, proceeding from admiration; and importing, that all that he could ſay of her was too little; well might the prophet ſay, *As the Bridegroome rejoyceth over the Bride, ſo doth thy God over thee*, *Iſai.* 62. 5. Hence he can make no end here of commending her; but, having finiſhed one praiſe he preſently beginnes another. This yeelds infinite matter of comfort to the Saints, that Chriſt loves them ſo dearly, prizeth them ſo highly, praiſeth them ſo heartily: Howbeit let not them hereupon *turne again to folly*, *Pſal.* 85. 8. or give way to carnal ſecurity, *Lætemur in domino, ſed caveamus a recidivo.* Argue not from mercy to liberty, (that's the Devils Logick) but from mercy to duty, as thoſe good ſoules doe, *Ezra* 9. 13, 14. Having received ſuch and ſuch, both privative and poſitive favours, ſhould we again break thy commandements? There is ſo much unthankfulneſſe and diſingenuity in ſuch an entertainment of mercy, that holy *Ezra* thinks heaven and earth would be aſhamed of it; Shall we continue in ſin that grace may abound, ſaith the Apoſtle, *Rom.* 6. 1? And it is as if he ſhould ſay, that were moſt unreaſonable, and, to a good heart, impoſſible. A man may as well ſay, the ſea burnes, or fire cooles, as that aſſurance of Chriſts love breeds careleſſe and looſe living; They that hold ſo, know not the compulſive power of Chriſts love, 2 *Cor.* 5. 14. nor what belongs to the life of God, *Eph.* 4. 18.

Verſ. 7. *This thy ſtature is like to a palme-tree*] This thy whole ſtature and feature of body (that hath been already pourtraied and deſcribed particularly and piece-meale) is *like to a palme-tree*, ſtrong and ſtraight, freſh and flouriſhing; ſo that thou maiſt ſay with the palme in the Emblem, *Nec premor, nec perimor. Pliny, Ariſtotle, Plutarch*, and *Gellius* have written of the palme-tree, that it is alwayes green, bearing pleaſant fruit: and that it will not bow downward or grow crooked, though heavy weights be hangd upon it. The Church is all this and more, ever green, even in the winter of affliction, when the oak loſeth her leaves, (See the Note on *chap.* 1. 16.) full of the *fruits of righteouſneſſe, which are by Jeſus Chriſt unto the glory and praiſe of God*, *Philip.* 1. 11. (See the Notes on *chap.* 4. 14. & 6. 11.) Neither can ſhe be long kept under by any preſſure of perſecution or heavy affliction: *Premi poteſt, opprimi non poteſt.* As *Paul* when ſtoned ſtarted up with

Sic

Sic petitur cœlum, Sic, Sic oportet intrare. Tyrants might curse the Saints (as he did that cryed out to these ancient Confessours, *O miseri, num vobis desunt restes & rupes?* O wretches, cannot you hang or drown your selves, but that I must be thus troubled with you to put you to death? But crush them they never could. The valour of the patients, the savageness of the persecutors have striven together; till both exceeding nature and belief, bred wonder and astonishment in beholders and readers. Hence *Trajan* forbad *Pliny* to seek after Christians: But if any were brought to him, to punish them. *Antoninus Pius* set forth an Edict in *Asia*, that no Christian should be persecuted. For, said he, it is their joy to dye, they are conquerours and doe overcome you &c.

Truncabantur et multiplicabantur, saith *Augustine* of the ancient Martyrs: they were Martyred, and yet they were multiplied. *Plures efficimur quoties metimur*, saith *Tertullian*, the more we are cropt, the more we are increased; as the lilly is increased by its own juyce that flowes from it. Hence, *Rev.*7.9. the Saints, that by their victorious faith overcame the world, are brought in with *palm-branches in their hands*, in token of victory. *Plutarch* tells us that the *Babylonians* made three hundred and sixty commodities of the palm-tree: and did therefore very highly honour it. The world hath a great deal of benefit by the Church, could they but see it. (for *Absq; stationibus non staret mundus*, were it not for the Saints, *a short work would the Lord make upon the earth, and cut it short in righteousness*, *Rom.* 9.28.) And great is the gain of godliness; even an hundred fold here, and life eternall hereafter. Who would not then turn spirituall merchant? who would not passe from strength to strength, and flourish in Gods house like a palm-tree, till he attain to the measure of the stature of the fulnesse of Christ? *Eph* 4.13.

Plin.

*Psal.*29.12.

And thy breasts to clusters of grapes] Not well-fashioned onely, as *Ezek.*16.7. but full-strutting with milk, yea with wine, *plenty* and *dainty*, to lay hunger, and slake thirst, to nourish and cherish her children, even as the Lord doth the Church. *Eph.* 5.29. See the Note on *chap.*4.5.

Vers.8. *I said, I will goe up to the palm-tree, &c.*] I said it, and I will doe it: for *Christi dicere est facere*, together with Christs word there goes forth a power, as it did, *Luk.*5.17. *David said he would confesse his sinnes, and take heed to his wayes, Psal.* 32.5. & 39.1. and accordingly he did it. Shall Christ purpose and promise mercy to his people and not perform it? Is he yea and nay, 2 *Cor.*1.19. can he say and unsay? doth not the constant experience of all ages fully confute any such fond conceit of him? The Saints will not lye, *Esai.*63.8. Christ cannot, *Tit.*1.2. He will not suffer his faithfulnesse to faile, nor alter, the thing that is gone out of his lips, *Psal* 89.33. All his sayings are the issue of a most faithfull and right will, void of all insincerity and falshood. Now when Christ promiseth to *climb his palm-tree*, and to *take hold of the boughs thereof*, he meaneth that he will dwell most familiarly with his Church, even in the branches thereof: pruning and trimming it, and accepting the fruits of his spirit in his Spouse. Or thus, He will so joyn himselfe unto his Church, as he may cause her to be fruitfull, he will lay hold on her boughs which are very fit, and apt to climb; so, covertly and elegantly noting the worke of spirituall generation. The effect follows:

Ἀληθεύω.

Now also thy breasts shall be as clusters of the vine] Whatsoever they have been heretofore, now at this time, and for ever hereafter they shall be delightfull to me, and nourishable to thy children, who shall suck and be satisfied, *Esai.*66.11. Albeit some Interpreters of good note conceive that all this is nothing else but a figurative description of Christs perfect conjunction with his Church in the Kingdome of heaven, and of the unspeakable pleasure which Christ will take in her for ever.

And the smell of thy nose like apples] i.e. The breath that comes out of thy nostrils is sweet as spice-apples. The breath that the Church draweth into her lungs and sends out again, is the spirit of grace: without which she can as little live as we can without ayre. This sweet Spirit is the *joy of her heart*, and *the breath of her nostrils*; and thereby she drawes many into her company. If that be true that one here noteth, that the fruit of the palme partaketh of the nature both of the grape, having a sweet and pleasant juyce, and of the apple for pleasant meat, it may well signifie, that the word of God is both meat and drink to the soule.

Instrumenta mvocms, &c.

Vers.9. *And the roof of thy mouth like the best wine*] Her word and doctrine (for the palate is an instrument of speech) often before commended by Christ, and here againe like as she comes over it in him the second time, *chap.*3.13,16. See the Note there. This he resembleth to the best and most generous wine: Such the word of Gods grace is to those that have spirituall palats, that doe

doe not carry *fel in aure*, their gaules in their eares (as some creatures are said to doe) that have their ears healed as *Demosthenes* said of his *Athenians*) and their inward senses habitually exercised to discern good and evill. The doctrine of the Church seems to some bitter and grievous: it goeth down like the waters of *Marah*, or that water that caused *the curse in case of jealousie*, *Num.*5. It becomes a savour of death unto him, as the viper is filled with palm-branches, and vultures with oyle of roses. But this is meerely their own fault. For doth not my word doe good to them that are good? saith the Lord, *Mic.*2. 6. excellently St. *Austin*, *Adversarius est nobis, quamdiu sumus & ipsi nobis: quandiu tu tibi inimicus es, inimicum habebis sermonem Dei.* Gods word is an enemy to none but to such as are enemies to themselves, and sinners against their owne soules. This holy word in the mouthes of Gods Ministers is like *Moses* his rod; which, while held in his hand, flourished and brought forth almonds: but being cast to the ground, it became a serpent. The application is easie. See the Note on *chap.*1.2.

Passion, Avision.

For my beloved] These are Christs words: but he speaks as if the Church spake, to shew her great affection that had dedicated all her good things to him. Some read it thus, *which goeth straight to my welbeloved. q.d.* It is such excellent wine as I would wish it, or send it even to the dearest and best friend I have, even to her that I love as my self if not before my selfe. Or thus, which *springs and sparkles in the cup.*

Prov.23.31.

Causing the lips of those that are asleep to speak] Utterance is called *a gift*, & dumb Christians are blame-worthy as well as dumb ministers. We should all strive to an holy ability and dexterity of savoury discourse. And for this end, the word of Christ should dwell richly in us in all wisdome: our hearts should endite a good matter, that our tongues might be as the pen of a ready writer. Let there be a good treasure within in our hearts, and the law of kindnesse will soon be in our lips: for out of the abundance of the heart the mouth speaketh. Graceless men are gagd by the devill, they cannot so much as lisp out one syllable of good language; if they attempt it, they shew themselves bunglers and say *Sibbolath* for *Shibboleth*; you may soon see they speak by rote; and not by experience. But those that have well drunk of this wine of the word made effectuall by the Spirit, talk lustily, yea their tongues never lin talking and preaching forth the

1 Cor.1.

the praises of him who hath drawn them out of darknesse into his marvellous light: they speak as the Spirit gives them utterance. Those that were in a dead sleep of sin are soon set a work to awake and sing, *Isai.*26. 19. This should stir us up to study the word of God, and therehence to learn language. The hundred and nineteenth *Psalme* is by *David* set before it as a Poem of commendation mentioning it in every verse, testimonies, lawes, statutes, &c. like as when a book is set forth, verses of commendation are oft prefixed. Such another, but farre shorter, is that, *Psal.*19. *vers.*7, 8, 9, 10, 11. The holy Ghost doth so much the more highly there extoll it, because men are wont to have it in very light account, and to hold it a disparagement, to be eloquent and mighty in the Scriptures. *Act.*2.4,11, 14.

Vers. 10. *I am my beloveds*] I see I am so, saith the Spouse, by that ample commendation that he hath now again given me, notwithstanding all my former failings in duty towards him. There fall out some fallings out betwixt married couples sometimes; but then they fall in again: they cannot fadge together haply so well at first; but being well peeced again, they love better then before: So it is here, The sins we commit make no change in Christ, no substantiall alteration. For, first, upon the same grounds he chose us, he loves us still: he chose us freely because he would; he chose us for his love, & loves us for his choice. Secondly, there is the same bent of mind and frame of heart towards him remaines in us still. And therefore, as there is a transient act of sin passeth from us, so a transient act of chastisement for sin may passe from him. Christ looked upon *Peter*, after his deniall, with the same familiarity as before. *Jehoshuah* the high-priest though he were so ill clothed and had Satan at his right hand to accuse him, yet he stood before the Angel, *Zach.*3.1. Christ did not abhorre his presence, nor reject his service. *Ephraim* repenting after his revolt, is re-entertained with all sweetnesse, *Jer.*31.20. See the Note on *chap.*2.16. & 6.3.

And his desire is towards me] *His desirous affection*, he loves me as passionately as any woman doth her dearest husband, *Gen.*3.16. his love to me is wonderfull, passing the love of women; His desire is so toward me, that as *Livia*, by obeying her husband *Augustus*, commanded him, and might have what she will of him: so may I of Christ. Compare *Gen.*4. 7. with *Esai.* 45. 11. The Church here well understood the latitude of that royall charter:

and makes it a prop to her faith, and a pledge of her perseverance.

Vers. 11. *Come my beloved, let us goe forth into the field*] Being now fully assured of Christs love, she falls a praying; she makes five requests unto him in a breath as it were. 1. That he would *come*. 2. *Goe forth with her into the field*. 3. *Lodge with her in the villages*. 4. *Get up early to the vineyards*. 5. *See if the vine flourish, pomegranates bud &c.* And further promiseth, that there she will *give him her loves*. Assurance of Christs love is the sweet-meats of the feast of a good conscience, said Father *Latimer*. Now it were to be wished, that every good soule whiles it is banquetting with the Lord Christ by full assurance, (as once *Esther* did with *Ahasuerosh*) would seasonably bethink it selfe what speciall requests it hath to make unto him, what *Hamans* to hang up, what sturdy lusts to subdue, what holy boons to beg &c, how sure might they be to have what they would, even to the whole of his kingdome! Suitours at Court observe their *mollissima fandi Tempora*, their fittest opportunities of speaking, & they speed accordingly. A Courtier gets more many times by one suit, then a tradesman can doe with twenty years paines-taking: So a faithfull prayer, made in a fit season, in a time when God may be found, (as *David* hath it) is very successefull. *Beggery here is the best trade*, as one said; Common beggery is indeed the easiest and poorest trade: but prayer is the hardest, and richest. The first thing that she here begs of him is that he would *come*, and that quickly: and this we all daily pray, *Thy kingdome come*, both that of grace, and the other of glory. The Jewes also, in their expectation of a *Messiah*, pray almost in every prayer they make, Thy kingdome come, and that *Bimherah Bejamenu*, quickly, even in our dayes; that we may behold the king in his beauty. Let our hearts desire and prayer to God be for these poor seduced souls, that they may be saved: And the rather, because they have a zeal of God and his kingdom, but not according to knowledge, *Rom.* 10.1,2. As also because their Progenitours praied hard for us: and so some take it to be the sense of the Spouses second request here. *Let us goe forth into the field*, that is, into the world, (for the field in the parable is the world, *Mat.* 13.38.) let us propagate the gospell all abroad, and send forth such as may teach all nations, *Mat.* 28.19 and reveal the mystery that hath been kept secret since the world began, that obedience my be every where yeelded to the faith, *Rom.* 16.25,26.

Psal. 32.6.

Let

Let us lodge in the villages] That is, in the particular Churches: for *villissimus pagus, est palatium eburneum, in quo est Pastor & credentes aliqui*, saith *Luther*: the poorest village is to Christ and his Spouse an ivory palace, if there bee but in it a godly Minister, and some few beleevers. *Melanchthon* going once upon some great service for the Church of Christ, and having many feares of the good successe of his businesse, was much cheared up and confirmed by a company of poor women and children, whom hee found praying together for the labouring Church, and casting it by faith into Christs everlasting armes. *Tom. 3. p. 81.* *Selneccer. paedag. Christ.*

Vers. 12. *Let us get up early to the Vineyards*] Heb. *Let us morning it*: *Manicemus* (that's *Gellius* his word) Let's up betime, and at it. Here shee promiseth not to be found henceforth, unready, drowsie, sluggish: but night and day to watch and attend that houre, and to enquire and learn out all the signes and tokens when shee may come to be perfectly knit to Christ. But it is worthy our observation that shee would neither goe any way or doe any thing without Christs company: for shee had lately felt the grief of being without him, though but for *a small moment*, as the Prophet hath it. Shee had felt her self that while in the suburbs of hell, as it were. Shee therefore holds him as fast as the restored cripple did *Peter* and *John*, *Act.* 3.11. she cleaves as close to him, as *Ruth* did to *Naomi*, or *Elisha* did to his master *Eliah*, when now hee knew he should bee taken from his head, 2 *King.* 2.2. Shee seemes here to speak to Christ, as once *Barak* did to *Deborah*, *If thou wilt go with me, then I will goe: but if thou wilt not go with mee, I will not goe*. And whereas shee seemeth, (as the forwarder of the two,) to excite and exhort Christ to get *up early*, to *visit the Vines, &c.* wee may not imagine any unwillingnesse in him to the performance of his Office, as *Shepheard and Bishop of our* soules; or any need on his part to be quickned and counselled by her (as *Manoah* was by his wife, or *Aquila* by *Priscilla*, whence shee is set before him, *Rom.* 16.3.) for *who hath directed the Spirit of the Lord, or being his counseller hath taught him? Esay* 40.13. But the Church requesteth these things of Christ for her owne incouragement, and further benefit; that having his continuall presence and fellowship, shee may the more chearfully and successefully goe on with her duty. So when we presse God with arguments in prayer, it is not so much to perswade him to help us (for the Father himself loveth you, saith Christ, and needs no *A. Gel. l. 3 c. 29.* *Jud.* 4.8. 1 *Pet.* 1.25. *Joh.* 16.27.

Homer. no arguments ἀπιθάνοις μαλάττειν ἀπάτοις to incite or intice him, to ſhew us mercy) as to perſwade our own hearts to more faith, love, humility, &c. that wee may bee in a capacity to receive that mercy, that of his own accord hee hath for us; and even waits to confer upon us, *Iſa.*30.18. Look how a man that would make a bladder capacious to hold ſweet ſpices, hee blowes it, and rubs it, and blows it, and rubs it many times over, to make it hold the more: ſo it is here. And as when a man that is in a ſhip plucks a rock, it ſeemes as if hee pluckt the rock nearer the ſhip; whenas in very deed, the ſhip is plucked nearer the rock: So when Gods people think they draw God to them with their arguments, in truth they draw themſelves nearer to God; who ſometimes aſcribeth that to us which is his own work, that wee may abound more and more. *Certum eſt nos facere quod facimus, ſed ille facit ut faciamus:* True it is that we doe what we doe, but it is he that giveth us to doe what we doe in his ſervice. The bowles of the candleſtick had no oyl, but that which dropped from the Olive branches.

Aug.

Whether the tender grape appear] Heb. *open*, and ſo prove it ſelfe to be a grape; which in the bud can hardly be diſcerned. True grace may be doubted of ſo long as it is ſmall and feeble. Weak things are oft ſo obſcured with their contraries, that it remaineth uncertain, whether they be or no. Hee that cryed out, and

*Mar.*9.24. that with tears, *I believe, Lord help mine unbeleef*, (that is, my weak faith,) could not well tell whether hee had any faith at all or not. Adde growth to grace, and it will be out of queſtion. Mean while that's a ſweet promiſe, *Iſai.*44.3. *I will powre my Spirit upon thy ſeed, and my bleſſing upon thy buds.* And again, *Iſai.*65.8. *Thus ſaith the Lord; As the new wine is found in the Gluſter, and one ſaith, Deſtroy it not, for a bleſſing is in it: ſo will I doe for my ſervants ſake, that I may not deſtroy them all.*

And the Pomegranates bud forth] See the note on *chap.*6.13.

There will I give thee my loves] *i. e.* The fruition of my graces, and fruits of my faith, thanks, good workes, &c. And this is that which Chriſt requireth of us all: *viz.* that wee beſtow all our loves upon him, even the livelieſt and warmeſt of our affections. Love him wee muſt truly, that there bee no halting, and totally, that there be no halving: Hold him we muſt better, dearer to us, then ten ſonnes, &c. and communicate all our loves to him as beſt worthy: What hee gives us back again, wee may be-

beſtow upon others, wee may love other things; but no otherwiſe then as they convey love to us from Chriſt, and may bee meanes of drawing our affections unto Chriſt. We muſt love all things elſe as they have a beam of Chriſt in them, and may lead us to him: accounting that wee rightly love our ſelves no further, then wee love the Lord Jeſus Chriſt with a love of complacency.

Verſ. 13. *The mandrakes give a ſmell*] *Loves and Mandrakes* grow both upon one Hebrew root: and *Tremellius* renders it not *Mandrakes*, but *lovely flowers*, yeelding a ſavour, pleaſant to the eye, and ſweet to the ſmell. The Chaldee Paraphraſt calleth it *Baſam. Legeſis Auguſt. lib.*22. *contra Fauſt. Manich. cum cap.*56. *Jun: in Geneſ.*30.14. *Druſ. in fine comment. in Ruth. Aben Ezra* ſaith, that Mandrakes are fragrant & yeeld a pleaſant ſavour, that they have head and hands like unto a man. But how they ſhould be good to cauſe conception he wondreth, ſith by nature they are cold. *Auſtin* ſaith that hee made triall, and could not find any ſuch operation to bee in them, and that *Rachel* coveted them merely for their rarity, beauty and ſweetneſſe. There is enough of theſe in the Church to draw all hearts unto her; but that many men have brawny breaſts and horny heart-ſtrings.

And at our gates are all manner of pleaſants] Or *delicacies*, precious and pleaſant commodities, whether fruits, metals, gemmes, jewels, *quicquid in deliciis habetur*, what ſoever is excellent and exquiſite in any kind. This is the import of the Hebrew word. There is nothing of any worth but is to be found in the Church. Her wiſe Merchants, not content with the pearl of price, ſeek out other goodly pearls, common gifts, which alſo have their uſe and excellency, *Mat.*13.45,46. they learn *to maintain good workes*, or *honeſt profeſſions for neceſſary uſes; theſe things are good and profitable to men. Tit.*3.8 14. Some think that the Holy Ghoſt here alludeth to the order of old (and ſtill in uſe) of ſtrawing the wedding-houſe-doores with ſweet ſmelling flowers. Others to the cuſtomes of thoſe that have Orchards, to lay up their fruits over the gate-houſe.

New and old] As a good ſtorier that hath plenty and variety wherewith to pleaſe all palates, new for delights and old for wholeſomeneſſe. The good Scribe, well inſtructed to the kingdome of heaven, *throweth out of his treaſury things new and old, Extrudit copioſe* new for the nice, and old for the ſtronger ſtomach. Some delight *& alacriter,* ἐκβάλλει. *Mat.*13.52.

in

in the sweetnesse of things, (as in new wine) *David* tells them the Word is sweeter then live-hony dropping from the hony comb. Others say, *the old is better*, are all for profit, as elder people, he tels them there, 'tis better then gold, *Psal.*19. In the Churches store-house, men shall bee sure to meet with all that heart can wish or need require.

Which I have laid up for thee, Oh my Beloved] *Propter te, Domine, propter te*, is the Churches *Motto*. As all his *springs are in her*, and all his offices and efficacies for her, so all that shee has and is, is only for him; and a great deal more shee could be seem him Let *Ephraim* (that empty vine) *bear fruit to himself*, *Hos.*10.1. and those hypocrites, *Zach.*7.5. fast to themselves; Christs *hidden ones* hide all for him, set up and seek him in all they doe or suffer, are wholly devoted to his sole service.

ὁ πλέον ἔτρεχε, πλέον ἐδίωκεν, *dixit ille Graeculus Augusto.*

CHAP. VIII.

Vers. 1.

O that thou wert as my Brother.

HEb. *Who will give thee for a brother to mee? q.d.* Men may give mee many other things, but God alone can give mee thy brotherhood, love and communion, which I wish above all, saith the Bride here. *Spirituall blessings in heavenly things in Christ* are chiefly to bee desired and indeavoured after. *Quærite primum bona animi*, saith Philosophy, seeke first the good things of the mind. *Quærite primum regnum Dei*, saith Divinity, *Seek yee first the Kingdom of God, and his righteousnesse*: and then other things shall seek you, shall bee cast into the bargain as it were. Let the *Many* say Who *will shew any good*? *David* preferres one cast of Gods countenance before all the worlds wealth, *Psal.*4.7. *Oh that Ishmael might live in thy sight*, said *Abraham*, O that hee might be *written among the living in Jerusalem*, bee an *heire of life* truly so called, for *Æterna vita vera vita!* The *Lord make his face to shine upon you*, said

*Ephes.*1.3.

*Aug. de pec. mort. l.*1. *c.*11.

said the Priests to the people, *Num.*6. *Grace bee to you and peace*, saith *Paul*; what ever else bee wanting, *Covet earnestly the best things* saith hee, 1 *Cor.*12.13. *With all thy getting get understanding*, saith *Solomon*, *Prov.*4.7. He desired wisdome above wealth: and dispatcht the Temple in seven years space, when hee was thirteen years ere hee finished his own house; as holding it a work of lesse hast and care. *Elisha* begs a double portion: the Spouse (*chap.*2. of this Booke) calls for whole *flagons*: nothing lesse would content her. The Prophet *Esay* chides men for laying out their money on that which is not bread, or but *panis lapidosus*, bread made of gravell: And our Saviour bids labour not for the meat that perisheth, but for the meat that endureth to eternall life, *Joh.*6.27. *Mors privare potest opibus, non operibus*: these dye not with us, (as *Hortensius* his orations did with him) but follow us to heaven when wee dye, and shall bee *found to praise, honour and glory, at that day*, 1 *Pet.*1.7. Hence the Church so earnestly desireth, here to have more close conjunction and consociation with Christ *as a brother*: yea as a most naturall and kinde-hearted brother, that had *sucked the breasts of her mother*, that had been her *collactaneus*, and so, more inwardly affected toward her, as *Joseph* was toward his brother *Benjamin*, *Gen.*43.29,30,34. In summe: shee wisheth that shee may feel Christ dwelling in her heart: that hee would remove all impediments of their happy conjunction, and hasten the accomplishment thereof in heaven.

*Esai.*55.1,2.

When I should find thee without (or *at the doore*) *I would kisse thee*] As the Bride was wont to doe the Bridegrome, receiving and welcoming him with all comely familiarity and sweetnesse. *Kisse the sonne*, and covet his kisses, *Psal.*2.12. *Cant.*1.2. Bee not ashamed or afraid to perform al duties of an holy love and sound obedience toward him. He was not ashamed of us, when we had never a rag to our backs, *Ezek.*16. He stretcht the skirt of his love over us, and said unto us, *Live*: when he might well enough have loathed to look on us, *ib. vers.*6.

Yet I should not bee despised] Heb. *they should not despise mee.* Or if they did, yet they should not dishearten mee from duty. *If this bee to be vile I will bee yet more vile*, said *David* to his mocking *Michal*. Wee may not suffer our selves to bee mocked out of our Religion. Barren *Michal* hath too many sonnes, that scorn the holy habit and exercises; but they shall bee plagued, as their

2 *Sam.*6.22.

mother was with continuall fruitleſneſſe, they ſhall alſo one day (*viz.* when they are in hell) behold thoſe with envy whom now they behold with ſcorn: as the ſcoffers of the old world, from the tops of the mountaines that could not ſave them, beheld *Noahs* Ark floating upon the waters. It is as impoſſible to avoid, as neceſſary to contemne the laſh of lewd tongues, whether by bitter ſcoffes or ſcurrilous invectives; as full of ſcorne commonly as the wit of malice can make them. The Church here reſolveth ſo to deport her ſelfe, as that none ſhall have cauſe to contemne her: or, if they doe, bravely to ſlight all contumelies and contempts for her conſcience; taking them as Crownes and confirmations of her conformity to Chriſt.

Verſ. 2. *I would lead thee and bring thee*] With ſolemnity and joy. Shee ſpeakes it twice, as fully reſolved to doe it; and hereby to bind her ſelf more ſtraightly to a performance; I would not onely kiſſe thee at the doore, but bring thee into the houſe. Many are ſtrict abroad and in company; but too too looſe at home, and in their own houſes: follow theſe ſtage-players to their tyring roomes where they diſrobe themſelves, and you ſhal ſoon ſee what they are. Heed muſt be taken, ſay the very Heathen, *Ædibus in propriis quæ prava aut rectè agerantur.* Religion admits not of that diſtinction between a good man & a good Governour. If you'l be for the publicke, be good in private: bear your own fruit, work in your own hives, reform your own hearts, and houſes, man your own Oars, & make good your own ſtanding. *Cato* could ſay, that he could pardon al mens faults but his own: And *Auguſtus* going about to redreſſe ſome abuſes in the ſtate was upbraided with his own domeſtical diſorders. *Abraham* had a well ordered family: ſo had *Joſhua*, *David*, *Pſ.* 101. And *although his houſe were not ſo with God, yet that was al his deſire*, 2 *Sam.* 23. 5. and he wel knew that it was the *care*, not the *cure* of his charge that hee ſtood charged with. *Noah* may bring the Lord Chriſt into his houſe, and labour to ſet him up in the hearts of his children, ſpeaking perſwaſively to that purpoſe. But when all's done, *God* muſt *perſwade Japheth*, and ſpeak to his heart. Now this the Lord doth, *Monendo potius quam minando, docendo quam ducendo.* Hence the Church in the next words cryes out, *Thou ſhalt inſtruct mee*] for ſo the Text is to be rendred, Thou who art the Arch-Prophet, a Teacher ſent from God, anoynted and appointed for the

Plut. Dio. Gen. Roſ. 24. 14.

Curam exegeris, non curationem. Bern.

the purpoſe to put Divine learning into us, *Thou ſhalt inſtruct or learn us.* Now, *quando Chriſtus magiſter, quam cito diſcitur quod docetur?* ſaith *Auſtin.* Chriſt is a quick teacher; and all his ſcholars are very forwardly. *Neſcit tarda molimina gratia Spiritus Sancti*, ſaith *Ambroſe.* Gods people muſt needs bee well taught, becauſe they *are all taught of God.* Θεοδίδακτοι. *Joh.* 6. 45.

I would cauſe thee to drink of ſpiced wine] Such as we call *Ipocras*, which, beſides the nature and ſtrength of the wine it ſelfe, hath by the mixture of many ſpices with it, great power and pleaſantneſſe, to the comforting of the heart, and ſatisfying of the ſmell. And this was the διδακτὸν *Minervall*, recompenſe, that Chriſt ſhould have for teaching her: ſhee reſolveth to teſtifie her thankfulneſſe by her obedience: rendring unto him ſuch fruits of faith and holineſſe, as ſhould be ſweetned and ſpiced with his own Spirit in her, and ſhould exceedingly delight him. Contrary to theſe αἷματος καὶ πάμφορα, theſe *dainty and goodly fruits*, are thoſe naſty and naughty ones, *Iſai* 5. 4. that (beſides their ſtench) are ſo offenſive to the taſt, that they cannot bee eaten, they are ſo naught, *Jer.* 24. 2. wicked mens grapes are of *gall, and their Wine is venome*, *Deut.* 32. 32, 33. both their natures and practiſes are abominable. *Revel.* 18. 14.

Verſ. 3. *His left hand ſhould bee under my head*] Or prayer-wiſe, *Let his left hand, &c.* Conſcious and ſenſible of her own inability, ſhee begs the benefit of both Chriſts hands, and all little enough: his whole power and providence to ſupport and relieve her. *Una eſt in tenui mihi re medicina, Jehovæ*
Cor patrium, os verax, omnipotensque manus.

See the Note on *chap.* 2. 6.

V. 4. *I charge you O daughters of Jeruſalem*] See the Note on c. 2. 7.

Why ſhould you ſtir up?] What ſhall you get by it? or what reaſon can ye give for it? But luſt is headlong, and conſiders not *Ier.* 2. 19. what an *evill and bitter thing ſin is.* Beſides, it ſo blears the underſtanding, that a man ſhall think he hath reaſon to be mad, and that there is great ſenſe in ſinning.

Verſ. 5. *Who is this that cometh up from the wilderneſſe*] See the Note on *chap.* 3. 6. There are continuall aſcenſions in the hearts of Gods people, whiles here. And whereas the men of this world, which have their portion here, (*Pſal.* 17. 14.) *animas etiam incarnaverunt*, as *Bernard* complaineth, and are born downward to hell by their own weight; the Saints of God are ever aſpiring,

2 Cor. 5.4,6. and do *groan being burdened*; as knowing that *whileſt they are at home in the body*, (ſuch an home as it is) they are *abſent from the Lord*, from their heavenly home. Either *Egypt* was not *Moſes* his home, or but a miſerable one: and yet in reference to it, he called his ſon born in *Midian*, *Gerſhom. i.e. a ſtranger there*. If he ſo thought of this *Egyptian* home, where was nothing but bondage and tyranny, what marvell though the Saints think of that home of theirs above (and haſten to it in their affections) where is nothing but reſt and bleſſednesſe?

Leaning upon her Beloved] For otherwiſe ſhe could not aſcend, as unable to ſuſtain her ſteps, *Jer.* 10. 23. The Church, as the Vine is the moſt fruitfull, but the weakeſt of all trees, and muſt have a ſupporter: hence ſhee *leans upon her Beloved*: which phraſe, beſide recumbency, denotes a more then ordinary familiarity, *qua ſolent amantes in ſinus amaſiorum ſe projicere*, like as Lovers throw themſelves ſometimes into their ſweet-hearts arms or boſomes. Now thus to lean upon Chriſt, is an act of faith, of the *faith of Gods elect*. Others ſeem to lean upon Chriſt, but it is no otherwiſe then as the Apricock which leaneth againſt the walls, but is faſt rooted in the earth. So theſe lean upon Chriſt for Salvation, but are rooted in the world, in pride, filthineſſe, &c. and though they make ſome aſſayes, yet like the door upon the hinges, they will not come off. See the *folly* and *confidence* of theſe wretched men (the ſame Hebrew word ſignifies both; and may both wayes be taken, *Pſal.* 49. 13.) graphically deſcribed by the Prophet, *Mic.* 3. 11. The heads thereof judge for reward, and the Prieſts thereof teach for hire, and the Prophets thereof divine for money: yet will they lean upon the Lord and ſay, Is not the Lord among us? none evill can come upon us. Theſe men periſh by catching at their own catch, hanging on their own fancy, making a bridge of their own ſhadow, they will not otherwiſe beleeve but that Chriſt is their ſweet Saviour: and ſo doubt not but they are ſafe when it's no ſuch matter. They grow aged and crooked with ſuch falſe conceits, and can ſeldome or never bee ſet ſtraight again: Theſe muſt know, that to rely upon Chriſt is to bee utterly unbottomed of a mans ſelf, and of every creature: and ſo to lean upon Chriſt alone, that if hee fail, thou ſinkeſt; if hee ſet not in, thou art loſt for ever. Papiſts think, that as hee that ſtandeth on two firm branches of a tree is ſurer then he that ſtandeth upon one; ſo hee that truſteth to Chriſt and

Brightman. Sunt qui experimenti Deficiant.

and his own workes too. But it muſt bee conſidered, firſt, that he which looketh to be juſtified by the law is fallen from grace: Chriſt is of no effect unto him, *Gal.* 5. 4. He will not mingle his purple-bloud with our puddle ſtuff, his rich robes with our tattered rags, his Eagles-feathers with our Pigeons-plumes. There can bee but one Sun in heaven (*Sol quaſi Solus*) and they ſet up ruſh candles to the Sun, that joyn other Saviours to this Sun of righteouſneſſe. Secondly, he that hath one foot on a firm branch, another on a rotten one, ſtands not ſo ſure, as if wholly on that which is ſound: Away then with all ſuch *mock-ſtayes*: See the fruit of creature-confidence, *Job* 6. 17. & 8. 15. and know that no man truſts Chriſt at all, that truſts him not alone. He that ſtands with one foot on a rock and another foot on a quickſand will ſink and periſh as certainly, as he that ſtandeth with both feet on a quickſand. See *Pſal.* 6. 2. 2, 5, 6.

I raiſed thee up under the Apple tree, &c.] Here the Bride anſwereth to the Bridegroomes queſtion, *Who is this*, or *Whom woman is this that cometh up from the Wilderneſſe, &c.*? that goes in a right line to God, leaning on her Beloved? that will not breake the hedge of any commandement to avoyd any peece of foul way? *I am ſhee*, ſaith the Church, even the very ſame that raiſed *thee up under the apple tree, &c. viz.* by mine earneſt prayers. When thou waſt aſleep under the apple tree, and I had ſtraightly charged the Damoſels of *Jeruſalem* not to diſquiet thee by their ſins, yet I took the boldneſſe to arouſe thee, and ſay as *Pſal.* 44. 23. *Awake, why ſleepeſt thou O Lord? ariſe, caſt us not off for ever*: and with thoſe drowning Diſciples, *Maſter careſt thou not that we periſh?* ſometimes (ſaith one) God ſeems to loſe his mercy, and then we muſt find it for him, as *Iſai.* 63. 10. ſometimes to ſleep, and then we muſt waken him, quicken him, *Pſa.* 40. 17. *Iſa.* 62. 7. God will come, but he will have his peoples prayers lead him; *Jer.* 10. 12. *I come for thy Word*. Chriſt himſelf is the apple tree here mentioned, as *Cant.* 2. 3. Though there are that interpret it of the Croſſe, that tree whereon he *bare our ſins in his own body*, 1 *Pet.* 2. 24. Others better, of the tree of offence, the forbidden fruit, *Gen.* 2. And that when *Eve* taſted of that fruit (which they here hence conclude to have been an apple, though the word bee more generall, *Nux enim pomum dicitur*) then, as Chriſts mother, ſhee brought him forth by beleeving the promiſe there made unto her, that *Meſſiah* of her ſeed ſhould break the Serpents head. Look how the Virgin *Mary* conceived Chriſt when ſhe yeelded her aſſent: When the Angel

ſpake to her, what ſaid ſhee preſently? *Be it as thou haſt ſaid*, Let it even be ſo; ſhee yeelded her aſſent to the promiſe that ſhee ſhould conceive a ſon, and ſhe did conceive him: So *Eve* beleeved the promiſe of pardon and ſalvation, ſhe ſaw it afar off, was perſwaded of it and embraced it, *Heb.* 11.13. and is therefore ſaid here to bear & bring forth Chriſt, yea to *travell of him with ſorrow*, as the word ſignifies: for as there is no other birth without pain, ſo neither is the new birth. Thoſe that have paſſed through the narrow wombe of repentance, and beene born again, will ſay as much, ſee *Eſai.* 26.17. If God brake *Davids* bones, and the Angels back (ſaith one) he will break thy heart too, if ever he ſave thee. No ſound heart ever went to heaven, as (in another ſenſe) none but ſound could ever come thither. *Cor integrum cor ſciſſum. Rent your hearts, &c.*

Verſ. 6. *Set mee as a ſeale upon thine heart*] *i.e.* Bee thou as a mercifull and faithfull High-Prieſt in things pertaining to God, *Heb.* 2.17. with *Exod.* 28.21.29. remember mee for good, and make mention of mee to thy Father. Have mee alſo in pretious eſteem, as great men have the ſignets upon their right hands; and as whatſoever is ſealed with a ſeal, that is excellent in its one kind, as *Iſai.* 28.25. *hordeum ſignatum*, excellent barly. Chriſt weares his people as a ſignet, or as great men wear their jewells, to make him glorious in the eyes of men; neither will hee be plundered of them by the Churches enemies: to touch them is to touch the apple of his eye, that tendereſt peece of the tendereſt part. The Proverb is, *Oculus & fama non patiuntur jocos*, The eye and the good name can bear with no jeſts. As the Saints are in Chriſts heart, *ad commoriendum & convivendum*, ſo they are alſo *upon his arm*, ſo that if they doe but come and ſay in any danger or difficulty, *Awake, awake, put on ſtrength, O arm of the Lord, awake as in the ancient dayes, &c. Iſai.* 51.9. he will redeem his people with his arm, *Pſal.* 77.15. yea with his out-ſtretcht arm, *Exo* 6.6. that is, with might and open manifeſtation of his love: he will awake as one out of ſleep, and like a man that ſhouteth by reaſon of wine, *Pſal.* 78 65.

Zach. 2.8.

For love is ſtrong as death] And yet death is ſo ſtrong that it paſſeth over all men, *Rom.* 5.12. and devoureth them as ſheep, *Pſa.* 49.14.28 a rot it over-runneth the whole flock, having for its Motto *Nulli cedo*, I yeeld to none: Onely love is *ſtrong as death*, nay ſtronger. *Jonathan* would have dyed for love of *David*, *David* of *Abſalom*. *Arſinoe* interpoſed her ſelf betweene the murtherers weapons ſent by *Ptolomy* her brother, to kill her children. *Priſcilla* and *Aquila* for St. *Pauls* life laid down their own necks, *Rom.* 16.4. *Paul* was *in deaths* often for Jeſus ſake. Thoſe primitive Martyrs loved not their lives unto the death, *Rev.* 12.11. *Certatim glorioſa in certamina ruebatur*, ſaith *Sulpitius*, they were prodigall of their deareſt lives, and even ambitious of Martyrdome; that thereby they might ſeale up their entire love to the Lord Jeſus. If every haire of mine head were a man, I would ſuffer death in the opinion and faith that I am now in, ſaid *John Ardley* Martyr to Biſhop *Bonner*. *Ignis, crux, beſtiarum conflictationes, oſſium diſtractiones, &c.* Let me ſuffer fire, croſſe, breaking of my bones, quartering of my members, cruſhing of my body, and all the torments that men or devills can deviſe, ſo I may enjoy my Lord Jeſus Chriſt, ſaid holy *Ignatius*; whoſe motto was *Amor meus crucifixus*, my love was crucified. Love is it ſelfe a paſſion, and delights to ſhew it ſelfe in ſuffering for the party beloved; yea though it were to paſſe through a thouſand deaths for his ſake. And this is here yeelded as a reaſon why the Spouſe firſt awakened Chriſt, and now deſires to be ſo nearly knit unto him, to be *ſet as a ſeal upon his hand*, yea *upon his heart, the love of Chriſt conſtrained her* and lay ſo hard upon her, that ſhe could doe no leſſe then beg ſuch a boone of him, then covet ſuch a courteſie, as a compenſation of her deareſt love to him. And ſurely to account Chriſt precious as a tree of life, although we be faſtened to him as to a ſtake to be burned, this is love; and this our labour of love cannot be in vain in the Lord.

Jealouſie is cruell as the grave] Or, *zeal is hard as hell*. This followes well upon the former, for *Non amat qui non zelat*, ſaith *Auguſtine*, zeal is the extream heat of love and other affections for and toward any whom we eſteeme: burning in our love to him, deſire of him, delight in him, indignation againſt any that ſpeak or doe ought againſt him. The object of zeal is either *Man*, as 2 *Cor.* 7.7. *Coloſſ.* 4.17. *Baſil* venturing himſelf very farre for his friend, and by ſome blamed for it, anſwered, *Ego aliter amare non didici*, I cannot love a man but I muſt doe mine utmoſt for him. Or (Secondly) God, as *Joh.* 2.17. 2 *Cor.* 7.11. *Rev.* 3.19. And here our love will be, and muſt appear to be fervent, deſire eager, delights raviſhing, hopes longing, hatred deadly, anger fierce, feare terrible, grief deep, deeper then thoſe black deepes (a place ſo called) at the Thames-mouth whereinto *Richard* the third cauſed the

Contra Adam. cap. 13.

Act: & Mon. fol. 1438.

Speed 935. the dead bodies of his two ſmothered Nepheweſes to be caſt, being firſt cloſed up in lead, &c.

The coals thereof are coals of fire] Or, *fiery darts* that ſet the ſoule all on a light fire, and turn it into a coal or *lump of love* to Chriſt. The word here uſed is elſewhere taken for *fiery thunderbolts*, *Pſal.* 78.48. and for braſſe-headed-arrowes that gather heat by motion, *Pſal.* 76.4. alſo for a carbuncle, or burning feaver, *Deut.* 32.24. The Church had ſaid before, more then once that ſhe was *ſick of love*: here ſhe feels her ſelf in a feaver as it were, or as if her liver were ſtruck through with a love-dart, by that *ſpirit of judgement and of burning* (*Iſai.* 4.4.) kindling this *flame of God*, as ſhe cals it here, upon the harth of her heart. The word ſignifies the *conſuming flame of God*: and zeal may be very fitly ſo called; For as it comes from above even from the father of lights, (as the fire of the Altar did) ſo it tends to him, and ends in him; it carries a man up, as it were, in a fiery charret, and conſumes his corruptions by the way: It quencheth alſo thoſe fiery darts of the divell, (as the Sunbeames will put out the kitchin fire) and ſets the tongue a work, as the holy Ghoſt ſet on fire the Apoſtles tongues, *Act.* 2. (when as wicked mens tongues, full of deadly poyſon, are yet further *ſet on fire from hell*, *Jam.* 3. 6.) yea the whole man a work for God and his glory, as *Elias* with his *Zelando zelavi* (he ſucked in fire with his mothers breaſts, as ſome have legended) St. *Paul* is mad for God (ſo ſome misjudged him, 2 *Cor.* 5.13.) as ever he had once been againſt him, *Act.* 26.11. *Peter* was a man made all of fire, walking amongſt ſtubble, ſaith *Chryſoſtome*. And of one that deſired to know what manner of man *Baſill* was it is ſaid, there was preſented in a dream a pillar of fire with this Motto, *Talis eſt Baſilius*, ſuch an one is *Baſill*. Such alſo was *Savanarola*, *Farell*, *Luther*, *Latimer*, that bold *Tell-truth*; who when he was demanded the reaſon why there was ſo much preaching, and ſo little practiſe, anſwered roundly, *deeſt iguis*, the flame of God is wanting in mens hearts.

Verſ. 7. *Many waters cannot quench love*] Water was proved long ſince to be above fire, in that ancient conteſt between thoſe two nations, about the precedency and precellency of their Gods: the one worſhipping Fire, and the other Water. But *though there be Gods many*, and *Lords many*, yet to the Church there is *but one Lord*; and to him ſhe will goe thorough thick and thin, thorough fire and water. Her love to him is ſuch as no good can match it, no evill

evill overmatch it: it cannot be quenched with any calamity, nay it is much kindled by it, as fire in the ſmiths-forge, or as lime that is the hotter, for the water that is caſt upon it: *Elias* would have water powred on the ſacrifice, (covered therewith) that the power of God might the more appear in the fire from heaven. Semblably Chriſt ſuffers the ſhip of his Church to be covered ſometimes with waves of perſecutions and afflictions, that the ſtrength of their love to him may be the more manifeſted, and the *thoughts of many hearts may be revealed*, *Luk.* 2. 35. It is eaſie to *ſwim in a warm bath*, and every bird can ſing in a ſummers day, but to ſwim to heaven (as Q. *Elizabeth* did to her throne) through a ſea of ſorrowes, to ſing, (as ſome birds will doe in the ſpring) moſt ſweetly, then when it rains moſt ſadly, ſh it's a true triall indeed. Many will imbark themſelves in the Churches cauſe in a calme, that with the mariners in the *Acts*, will flee out of the ſhip in a ſtorm. Many will own a proſpering truth, a bleſſing Ark, but hee's an *Obed-Edom* indeed, that will own a perſecuted, toſſed, baniſhed Arke, an arke that brings the plague with it. God ſer an high price on their love that ſtick to him in affliction; as *David* did on thoſe men that were with him at *Gath* (thoſe *Cherethites* 2 *Sam.* 15.18. and *Pelethites* that ſtuck to him when *Abſalom* was up.) And notwithſtanding their late mutiny at *Ziklag*, he takes them to *Hebron* with him (where he was to be crowned) that as they had ſhared with him in his miſery, ſo they might partake of his proſperity. Loe thus likewiſe deales our heavenly *David* with all his fellow-ſufferers. He removes them at length from the aſhes of their forlorne *Ziklag*, to the *Hebron* of heaven. And at the generall judgement, in that great Amphitheater of Men and Angels, Chriſt will ſtand forth and ſay, *Ye are they that continued with me in my temptations*: *And I appoint unto you a kingdome*, *&c.* *Luk.* 22. 28,29.

Neither can the floods drown it] *ſurgit hic afflictio*, *Neb.* 1.9. This is not a vain repetition: but ſerves to ſhew, that no perſecution, tribulation, anguiſh, though never ſo grievous, (though the devill ſhould caſt out of his mouth water enough to *carry us downe the ſtream*, as *Rev.* 12.15.) ſhall be able to ſeparate the Saints from τῆς ἀγάπης τοῦ Χριστοῦ the love of Chriſt, *Rom.* 8.35.

If a man would give all the ſubſtance of his houſe, *&c.*] i. e. To buy this love of me, or to get it from me, I ſhould cry out with *Peter*, *Thy money periſh with thee*, or with *Luther*, *Contemptus eſt a me Roma-*

nus et favor et furor, I care neither for Romes favour nor fury. When they offered to make him a Cardinall if he would be quiet, he replyed, *No not if I might be Pope*. And when they conſulted about ſtopping of his mouth with money, one wiſer then the reſt cryed out, *Hem! Germana illa beſtia non curat aurum*, Alack, that *German* beaſt cares not for money. *Galeacius Caracciolus*, that noble *Italian* Convert, left al for the love of Chriſt, and went to live a poore obſcure life at *Geneva*. Where, when he was tempted to revolt for mony, he cryed out, Let their money periſh with them, who eſteem all the gold in the world worth one daies ſociety with Jeſus Chriſt and his holy Spirit. And curſed be that religion for ever, that by ſuch baits of profit, pleaſure and preferment ſeeks to draw men aſide from the way of truth and holineſſe. The Papiſts propoſe rewards to ſuch as ſhall relinquiſh the Proteſtant religion, and turn to theirs: as in *Amborough*, where they ſay there is a known price for it, of ten Florens a year. In *France*, where the Clergy have made contributions for the maintenance of runagate Miniſters. *Stratagema nunc eſt Pontificum dirare miltos ut pii eſſe deſinant*, ſaith one that was no ſtranger to them: It is a cunning trick that the Popes have taken up, to enrich men, that they may rob them of their religion. And though *Luther* would not ſwallow that hook, yet there are thoſe that will, not a few. Tell men a tale of *Vtile*, promiſe them preferment, and you may perſwade them to any thing. *Fac me Pontificem & ero Chriſtianus*, ſaid one *Pammachius* an Heathen once to the Pope; make me a biſhop and I'le turne Chriſtian. But, as one ſaid of Papiſts, that they muſt have two converſions er: they come to heaven; one from Popery and another from prophaneneſſe (like as corn muſt be firſt threſhed, and then winnowed) ſo this mony-merchant, this preferment-proſelyte might have been a Chriſtian at large, had he had his deſired biſhoprick: but Chriſt never favoured any ſuch ſelf-ſeeking followers, See *Mat.*8.20. *Joh.*6.26. their love he knows to be no better then meretricious & mercenary. It is a ſad thing that any *Auguſtine* ſhould have cauſe to complaine, *Vix deligitur Jeſus propter Jeſum*, that ſcarce any man loves Chriſt, but for his rewards; like the mixt multitude, that came up with *Iſrael* out of *Egypt*, for a better fortune: Or thoſe Perſians, that in *Mordecai's* daies, for ſelf-reſpects became Jewes. All Gods people ſhould be like thoſe *Meſes* in *Eſay*, that *regarded not ſilver, and as for gold they delighted not in it, chap.*13.17. Chriſts

His life by Mr. *Craſtiaro*.

Spec. Europ.

*Joh. Bapt. Gell. diat.*5.

Chriſts love ſhould be better to them, then wine, *Cant.*1.2. and when, in exchange for it, the devill doth offer them this worlds good, they ſhould anſwer him as the witch of *Endor* did *Saul*, *Wherefore layeſt thou a ſnare for my ſoule to cauſe me to die?* or as the vine and figtree in *Jothams* Parable anſwered the reſt of the trees, *Should I leave my fatneſſe & ſweetneſs*, derived unto me from Chriſt, and ſo goe out of Gods bleſſing into the worlds warm Sun? God forbid that I ſhould part with my patrimony as *Naboth* ſaid, take an apple for paradiſe as *Adam* did, loſe the love of Chriſt for the worlds blandiſhments, &c.

1 *Sam.*28.9.

*Judg.*9.11.

Verſ.8. *We have a little ſiſter*] Thou, Lord, and I have ſuch a ſiſter, *ſc.* the Church of the Gentiles *known* to thee and *foreappointed* to converſion (as *James* ſpeaketh in that firſt Chriſtian councell, *Act.*15.18.) *from the beginning of the world*; unknown to me (more then by heare-ſay from the holy prophets, who *propheeied of the grace that ſhould come unto her*) but not unloved, or undeſired. Now therefore as a fruit of my true love unto thee (ſuch as no floods of troubles can quench or drench, no earthly commodity can compaſſe or buy off) I deſire not onely to deliberate with thee about the enlargement of thy kingdome by the acceſſion of the elect Gentiles thereunto, but alſo by making (as I may ſay) large and liberall offers, ſet forth my care and ſtudy for their eternall ſalvation. See the like affection in St. *Paul* toward his countrymen the Jewes, proceeding from that full aſſurance that he found in himſelfe, *Rom.*8,38,39. with *chap.*9.1. And learn we to pray as earneſtly for their converſion, as they have done for ours; longing after them from the very *heart-root in Jeſus Chriſt*, as *Philipp.*1.8. and *turning to the Lord* that they may the ſooner find compaſſion. It is *Hezekiah's* reaſon, and a very remarkable one, 2 *Chron.*30.9.

1 *Pet.*1.10.

And ſhe hath no breaſts] i.e. She is not yet *Nubilis apta viro*, marriageable and fit for Chriſt, to be preſented as a chaſt virgin unto him: ſhe wanted ſuch paranymphes as *Paul* was, to do it for her, 2 *Cor.*11.2. She had not a ſtabliſhed Miniſtery to nurſe up her children withall. And at this ſame paſſe was the old Church at firſt, not only ſmall but unſhapen, *Ezek.*16.7,8. A ſociety of men without the preaching of the word, is like a mother of children without breaſts. All the Churches children muſt ſuck and be ſatisfied, *Iſai.*66.11. they muſt deſire the ſincere milk of the word, and grow thereby, 1 *Pet.*2.2. not like the changeling *Luther*

ſpeaks of, *ever ſucking, never batling.* Such ſhall be made to know that their mother hath *verbera* as well as *ubera*, rods as well as dugges. Their father alſo will repent him as once *David* did of his kindneſſe to *Nabal*; and take up his old complaint, *Eſai.*1.2. *I have nouriſhed and brought up children, and they have rebelled againſt me. The ox knoweth his owner, &c.* the moſt ſavage creatures wilbe at the beck and check of thoſe that feed them: diſobedience therefore (under means of grace eſpecially) is againſt the principles of nature. It is to be *like the horſe and mule*, yea like the young mulet, which hath no ſooner done ſucking her dammes teats, but ſhe turns up her heels, and kicks her.

What ſhall we doe for our ſiſter] Love is not more cogitative then operative: and delights to be doing for the beloved. *I love the Lord, &c. what ſhal I render unto him? I will pay my vowes, &c.* Pſal. 116. *Jonathan* will diſrobe and ſtrip himſelfe even to his ſword and girdle for *David*, becauſe he loved him as his owne ſoule, 1 *Sam.*18.3,4. *Shechem* will doe all that can be done for his beloved *Dinah*. The *Macedonians* will over-do for their poor brethren: *Pauls* love to the Jewes was like the ivy; which if it cleave to a ſtone or an old wall, will rather dye then forſake it, *Rom.*9.3. He tells his Hebrews of their labour of love *Heb.*6. all love is laborious.

In the day when ſhe ſhalbe ſpoken for] Or, *wherein ſpeech ſhalbe had concerning her, viz.* for an husband for her: how we may beſt preferre her in marriage. The care of diſpoſing young people to fit yokefellowes lay upon their parents and other kindred. The Church (as an elder-ſiſter) ſhewes her ſelfe ſolicitous: and propounds the matter to Chriſt, as the onely beſt husband for her, the partition-wall being broken down.

Verſ.9. *If ſhe be a wall, we will build upon her, &c.*] Chriſt anſwers; If ſhe be, as ſhe ought to be, ſtrong and well-grounded in the faith, able to beare a good weight laid upon her, as a wall, *pillar and ground of truth*, not ſinking or fainting, under the heavieſt burden of theſe *light afflictions which are but for a moment*; but patient and perſeverant in the faith unto the death; then I will doe all for her that may be done to make her happy. This ſpeech is
King.I. ſomewhat like that of *Solomon* concerning Adoniah, *If he ſhew himſelfe a worthy man, &c.*

We will build upon her a palace of ſilver] The whole bleſſed Trinity will have an hand in building the Church of the Gentiles upon

upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the chief corner ſtone, *Eſth.* 2. 20. *God plants the heavens and layes the foundation of the earth, that he may ſay to Zion Thou art my people.* None can come to Chriſt except God the Father draw him. Chriſt the ſecond perſon is both Author and Finiſher of our faith, *Heb.*12.2. The holy Ghoſt is the ſame ſpirit of faith in *David* and *Paul*, 2 *Cor.*4.13. and is received by the hearing of faith, *Gal.*3.2. He is the God of all grace, 2 *Pet.* 1. 19. *antecedent, concomitant, ſubſequent*: We have nothing of which any of us can ſay, *Mihi ſoli debeo*, I am not bound to God for it. Iſa.51.16. Joh.6. 44.

And if ſhe be a doore, &c.] As ſhe is *the houſe of God and gate of heaven, Gen.* 28. 17. If ſhe will open the everlaſting doores to the king of glory, Pſal.24.7. and open *a great doore and effectuall* to his faithfull miniſters, 1 *Cor.*16.9. who come *to build her for an habitation of God through the Spirit*, *Eſth.* 2. 22. If ſhe open the gates, that the righteous nation which keepeth the truth may enter in, *Iſa.* 26.2. then will the Lord Chriſt *incloſe her*,] board her, and beautifie her with fair, ſweet, and ſtrong cedars, as with curious and coſtly weinſcot, which ſhall be *monimentum, munimentum, ornamentum, &c.* But all this is promiſed upon condition, that ſhe be a *wall and a doore*, that is, that ſhe receive and retaine Chriſt with her; for otherwiſe ſhe can claim nothing. He may deſert her without breach of covenant, as he did the old Church, and many particular Churches of the new Teſtament now under the Turk for their perfidy and Apoſtaſie. The Church of *Rome*, though utterly revolted, yet layes ſtrong claime to Chriſt ſtill; and concludes, *I ſit as a Queen and ſhall ſee no ſorrow. Therefore ſhal her plagues come in one day, &c.* For, *ſtrong is the Lord God who judgeth her*, *Rev.* 18.7,8. See the Note there. About the yeare of grace 1414. *Theodoricus Vrie* an *Auguſtine-Frier* in *Germany* ſaid, that the Church of *Rome* was (even ſo long ſince) become *ex aurea argenteam, ex argentea ferream, ex ferrea terream, ſupereſſe ut in ſtercus abiret*, of gold ſilver, of ſilver braſſe, of braſſe iron, of iron clay: there remaines nothing now, but that of clay ſhe become dung, to be ſwept out of doores with the beeſome of deſtruction. *Jac. Revius de vit. Pontif. pag.* 229.

Verſ. 10. *I am a wall; and my breaſts like towers*] *If ſhe be a wall*, ſaith Chriſt, *I am a wall*, ſaith this Church of the Gentiles: I will carefully keep the doctrine of truth committed unto me, I will ſtand firm in the faith, being founded upon *the rock of ages*. And whereas I was lately looked upon as breaſtleſſe, *verſ.* 8. Now my

breaſts are faſhioned, *Ezek.*16.7. yea they are grown far greater then thoſe of mine elder ſiſters; ſo that they look *like towers*. The Church of the Gentiles, though little at firſt and ſcarce conſiderable, yet after Chriſts aſcention, was marvellouſly increaſed and multiplyed: ſo that ſhee her ſelf ſtood amazed to ſee her children come from far, flying to her *as a cloud*, moſt ſwiftly; and in ſuch flocks, as if a whole flight of Doves, driven by ſome hawk, or tempeſt, ſhould ſcoure into the columbary, and ruſh into the windows, *Iſai.*60.8.

Then was I in his eyes as one that found favour] Heb. *peace*, even as that *Jeruſalem-Shulamite*; nothing inferiour to the old Church: yea before her in this, that ſhee for preſent is faln off, and through her fall Salvation is come unto the Gentiles, for to provoke them to jealouſie, *Rom.*11.11. But when God ſhall have united theſe two ſticks, *Ezek.*37.19. and made way for thoſe Kings of the Eaſt, *Rev.*16.12. then it ſhall bee ſaid of *Jacob* and *Iſrael*, *What hath God wrought!* *Numb.*23.23.

Verſ.11. *Solomon had a Vineyard in Baal-hamon*] So hath Chriſt in a *very fruitfull hill*, *Eſai.*5.1. *Solomons* Vineyard muſt needs be of the beſt: for he abounded both with wealth and wit, to make it ſo. He let it alſo to farm for a very great rent: which ſheweth the fruitfulneſſe of it, ſo many vines ſet for ſo many ſilverlings, *Eſai.*7.23. But *Salomons* vineyard fals far ſhort of Chriſts (wherewith it is here compared in many reſpects). For as it is nothing ſo fruitfull, ſo he was fain to let it out to Vine-dreſſers. He could not dreſſe and manure it himſelf, keep it in his own hands, (as his Father *David* his 1 *Chro.*27.27.) neither could he take all the fruit; for the tenants alſo muſt live, and reaſon good: If *Solomon* have a thouſand, the poor labourers may wel have two hundred. But I, ſaith Chriſt here, neither let out the Church my vineyard, but look to it my ſelf, though I have a great deal of pains with it: nor ſuffer any part of the profits to go from me; So jealous I am of mine inheritance, being ever *in the midſt of it*.

Verſ. 12. *My vineyard which is mine, &c.*] And therefore moſt dear unto me: for ownneſſe makes love. *Patriam quiſque amat*: *non quia pulchram, ſed quia ſuam.* Every man loves his own things beſt. The Church is Chriſts own by a manifold right; by donation, conqueſt, purchaſe: *not with ſilver and gold*, but with the deareſt and warmeſt bloud in al his heart, 1 Pet.1.18. No wonder therefore though ſhee be alwayes before him; though hee look carefully

Seneca.

fully to her that coſt him ſo dear; that he truſt not others with her (as *Solomon* was forced to do) but whomſoever he employes about her (*for we are labourers together with God*, ſaith the Apoſtle, *Ye are Gods husbandry*, 1 *Cor.*3.9.) himſelf is ever one: *Ipſe adeſt & præeſt*, hee is preſent and preſident: *Feed my ſheep*, ſaid hee to Peter, but do it *for me*, as the *Syriack* tranſlatour (reſpecting the ſenſe) addes there, *Joh.*21.15. Take not unto thee the inſtruments of a fooliſh ſhepheard, *Zach.*11.11. that is, *forcipes & mulctram* (as an Ancient ſaith) like thoſe that are more intent *attonſioni gregis quam attentioni, fiſco quam Chriſto.* Peter muſt not doe any of this: much leſſe muſt he *lord it over Gods inheritance*, as his pretended ſucceſſors doe; with whoſe carcaſſes therefore Chriſt ſhall ſhortly dung his Vineyard, and water the roots of his vines with their blood. He muſt look to *lip-feeding*, and, when himſelf is converted, *ſtrengthen his brethren*: neither muſt he intervert or take to himſelf any part of the fruits, as *Solomons* farmers did. He may not ſeek his own things, but the things of Jeſus Chriſt. *Paul* may plant, and *Apollos* water, but, ſith it is God that gives the increaſe, let God reap all the glory: they ſhall alſo reap in due ſeaſon if they faint not, if they grow not weary of well-doing, *Gal.*6.9. See the Note on verſ.11.

Ver.13. *Thou that dwelleſt in the Gardens*] *i.e.* O thou Church univerſall, that dwelleſt in the particular Churches, frequently called *Gardens* in this book. The *French* Proteſtants at *Lions* called their meeting-houſe, *Paradiſe*.

The companions hearken to thy voyce] The Angels, (ſo ſome interpret it) learn of the Church, and profit in the knowledge of the manifold wiſdom of God in mans redemption, *Epheſ.*3.10. 1 *Cor.*11.10. 1 Pet.1.10. Or rather, thy Fellow-Chriſtians, thine obedient children, that will hearken to their mothers counſell: No ſooner can ſhee ſay, *Hear and give ear*, *be not proud*, *for the Lord hath ſpoken it*, but they *give glory to the Lord their God*, as *Jer.*13.15, 16. gloriſie his Word, *Act.*13.48. ſet to their ſeals, *Jo.*3.33. diſpute not Chriſts commands, but diſpatch them; *Illigarriant, nos credamus*, ſaid *Auguſtine* of hereticks that would not be ſatisfied. The Philoſophers called the Chriſtians, *Credentes*, Beleevers, by way of reproach: becauſe they beleeved God upon his bare Word. *We beleeve and know*, ſaith Peter, *Joh.*6.69. And we beleeve and ſpeak, ſaith Paul after *David*, 2 *Cor.*4.13. And we beleeve and practiſe, as *Noah*, and thoſe other Worthies did, *Heb.*11.7. laying faith for

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a foundation of all their doings and ſufferings in and for the Lord, like as *Ezra*.6.4. the foundation of the Temple was laid with *three rowes of great ſtones, and a row of new timber*. This is the guiſe of the Churches children; they are ſoon perſwaded to beleeve and obey their mother, whom they look upon as the pillar and ground of truth.

Cauſe me to hear it] See the Note on *chap*.2.14 *Tremellius* renders it, *Fac ut me audiant, Cauſe them to hear me*: deliver nothing to them for truth but what is conſonant to my Word of truth; let all thy doctrines bear my ſtamp, come forth *cum privilegio*, carry mine authority. What ſaid *Auſtin* to an adverſary (it was *Fauſtus* the Manichee, I trow) what matter is it, what either thou ſaith, or I ſay to this or that point? *Audiamus ambo quid dicit Dominus*, Let us both hear what God ſaith, and ſit down by it.

Verſ. 14. *Make haſte my Beloved*] Heb. *Flee or ſpeed thee away*, as *Amaziah* ſaid to *Amos*, *Go flee thee away into the land of Judah*, *Am*.7.12. And as a Senatour of *Hala* in *Suevia* wrote to *Brentius*, *Fuge, fuge, Brenti, cito citius citiſſime*, make all poſſible ſpeed, *haſt, haſt, haſt*: So the Church is at it here, with her *Come Lord Jeſus, come quickly*——*O mora! Chriſte veni*. Thus, as this Book began with a wiſh, ſo it ends. *Tota vita boni Chriſtiani ſanctum deſiderium eſt*. The whole life of a good Chriſtian is an holy wiſh. Hee loves, and longs, and looks for Chriſts ſecond appearance: and even ſpends and exhales himſelf in continuall ſalleys and egreſſions of affection unto him in the mean while. He hath taken ſome turnes with Chriſt upon thoſe *mountains of ſpices*, (ſo heaven is called, for its unconceivable height and ſweetneſſe) he hath taſted of the grapes of this celeſtiall *Canaan*: hence he is as eager after it, as once the *Gauls* were after *Italy*, when they had once taſted of the ſweet wine of thoſe grapes that grew there. The old character of Gods people was, they waited for the conſolation of *Iſrael*, Chriſts firſt comming; Now they long as much for his ſecond, as the eſpouſed maid doth after the marriage, as the Apprentice for his freedom, the captive for his ranſom, the traveller for his Inne, the mariner for the haven, &c. *looking for and haſting the coming of that day of God*, 2 Pet.3.12.

Auguſtin.

Plutarch. in vita Camilli.

ἀνυδρότερος καὶ ἀμφιάλιος. *Vide Iſai*.16.5.*Septu.*

Soli Deo gloria in æternum.

FINIS.